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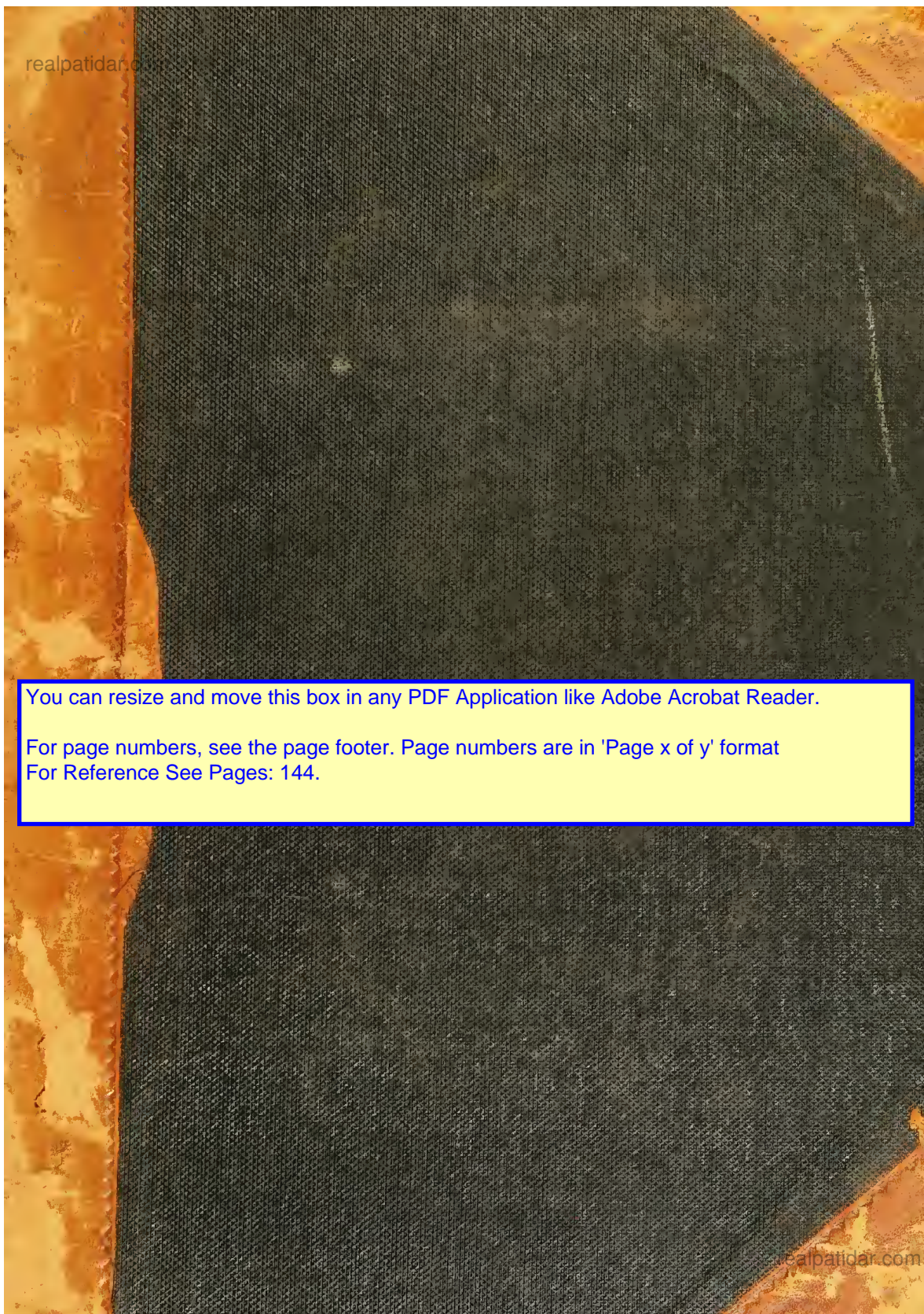
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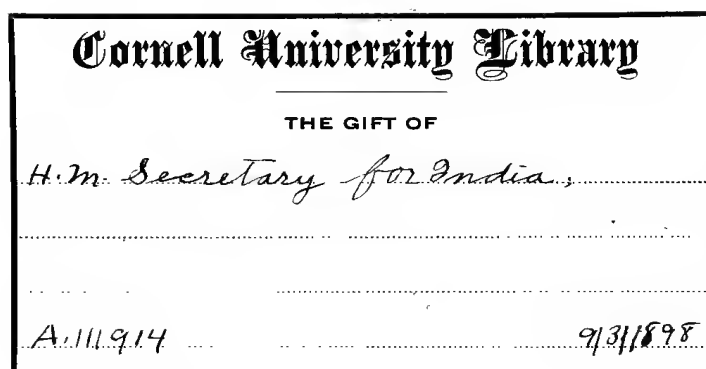
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GAZETTEER
OF THE
BOMBAY PRESIDENCY.

~~~~~  
**VOLUME XII.**  
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KHÁNDESH.

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*Under Government Orders.*  
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Bombay :
PRINTED AT THE
GOVERNMENT CENTRAL PRESS.
1880.

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THE chief contributors are Mr. W. Ramsay, C.S., who prepared draft accounts of Description, Production, History, Survey History, and the Dángs, and Mr. John Pollen, C.S., the District Compiler, who, besides many corrections and additions, furnished the bulk of the materials for the Population, Trade, and Capital chapters, and a mass of details for History and Places of Interest. A manuscript account of the district, written in 1869 by Mr. A. Crawley-Boevey, C.S., was of great value especially in preparing the History chapter. Mr. Whitcombe's Sub-divisional Accounts and very complete survey figures for the Land Administration chapter, and Mr. Stormont's paper on Agriculture, are also most valuable contributions.

Since the district map was prepared the official spelling of a few names has been altered. The change is in no case so great as to cause confusion.

JAMES M. CAMPBELL.

December 1880,

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KHÁNDESH.

CHAPTER I.

DESCRIPTION¹.

Kha'ndesh,² lying between 20° 8' and 22° 7' north latitude and 73° 42' and 76° 28' east longitude, with a total area of 10,431 square miles, had, in 1872, a population of 1,028,642 souls or ninety-eight to the square mile, and in 1879, a land revenue of £310,069 (Rs. 31,00,690).

Stretching nearly 160 miles along the Tápti, and varying in breadth from seventy to ninety miles, Khándesh forms an upland basin, the most northerly section of the Deccan table-land. Along the whole northern frontier, the district is bounded by the Sátputa range, a mountain tract from thirty to forty miles wide. From the north-east corner, as far as the Sindva pass on the Ágra road, except two or three of the southern ridges, the hill country belongs to His Highness Holkar. Further west, in Sháháda, the Khándesh boundary skirts the base of the hills; then, including the Akráni territory, it strikes north, right into the heart of the hills, to where, in a deep narrow channel, the Narbada forces its way through the Sátputás. From this to its north-west corner, the Narbada remains the northern boundary of the district. On the east and south-east, a row of pillars and some convenient streams, without any marked natural boundary, separate Khándesh from the Central Provinces and Berár. To the south the Ajanta, Sátmála or Chándor range may roughly be said to mark the line between Khándesh and the Nizám's territory. On the south-west, the Arva or Laling, and Gálua hills separate Khándesh from Násik. Thence the frontier crosses the Sahyádris, and runs north-west along a well

Chapter I.
Description.

Boundaries.

¹ From materials supplied by Mr. W. Ramsay, C.S., and Mr. J. C. Whitecombe, Assistant Survey Superintendent.

² According to Abul Fazl (Gladwin's *Áin-i-Akbari*, II. 57), the name Khándesh is derived from Khán the title given (1417) by Ahmed I. of Gujarát (1411-1443) to Malik Nasir the second of the Fárúki kings (Briggs' *Ferishta*, IV. 293). The fact that *Ferishta* (Briggs, I. 307-309) speaks of the chiefs of Khándesh in his account of the first Musalmán conquest (1294), favours the view that the name was older than Musalmán times, and was possibly changed by them to suit the title of the Fárúki kings. Mr. Sinclair, C.S., has suggested (*Ind. Ant.* IV. 108) *Kanhadesh* or the land of Krishna, as the original form. According to some old verses Khándesh is the Khándav forest of the Mahábhárat (Ráo Sáheb K. B. Maráthe, Subordinate Judge of Amalner); and Wilson (*Mahábhárat List of Peoples and Places: Works*, VII. 164) mentions the Khandás or Shandás next before the people of Vidarbha or Bedar. Col. Sykes (*Rep. Brit. As.* 1837, 237) derives the name from *khand* or *khind*, a gap or mountain pass.

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DISTRICTS.

Chapter I.
Description.
Boundaries.

marked western spur of that range, as far as the town and fort of Songad. From Songad the Tápti river and a line of masonry pillars carry the boundary north-east back to the Sátputás at the west end of the Akráni territory. Within these limits, except that in several places along the south boundary the Nizám's territory runs north of the Ajanta range, and that in the extreme south a group of thirteen Khándesh villages lies isolated on the Deccan table-land, Khándesh is a compact district with none of its lands subject to any other jurisdiction.

Sub-divisions.

For administrative purposes Khándesh is distributed over sixteen sub-divisions, with, on an average, an area of 652 square miles, 215 villages, and 64,290 inhabitants. Of these sub-divisions, Amalner, Bhusával, Páchora, and Pimpalner have, each of them, one, and Sávda has two petty divisions.¹

Khándesh Administrative Details, 1879.

SUB-DIVISIONS.	AREA.	VILLAGES.									POPULATION, 1872.	POPULATION to the square mile.	LAND REVENUE, 1879.		
		Government.				Alienated.				Total.					
		Villages.		Hamlets.		Villages.		Hamlets.		Government.				Alienated.	Total.
		Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Inhabited.							
Amalner ...	529	220½	56	1	...	1½	...	...	278½	1½	278	79,863	151	£. 25,859
Bhusaval ...	570	17½	63	...	...	4	3	...	237	7	244	84,245	148	25,021
Chalisgaon...	504	107	17	2	1	17	...	...	124	17	141	44,568	82	14,027
Chopda ...	496	90	53	7	2	3	...	...	143	3	146	51,581	104	16,393
Dhulia ...	759	143	44	...	...	2	...	...	187	2	189	66,929	88	16,956
Erandol ...	460	181	46	...	...	2	...	...	227	2	229	76,689	174	23,031
Jámnér ...	525	135	36	...	...	21	5	1	171	26	197	70,351	174	17,921
Nandurbár...	878	175	25	2	...	17	1	...	200	18	218	46,285	67	14,539	
Nasrabad ...	319	92	18	...	...	...	1	...	110	1	111	60,109	188	21,064
Páchora ...	535	180	38	2	...	9	1	...	218	10	228	84,880	140	23,958	
Pimpalner ...	1253	228	71	115	14	4	...	3	297	4	301	60,125	48	12,027	
Sávdá ...	866	177	125	1	1	3	...	...	302	3	305	124,519	144	28,046
Sháháda ...	490	139	43	...	...	5	21	...	182	26	208	46,228	94	21,332
Shirpur ...	762	80	102	1	...	...	1	...	182	1	183	34,642	39	10,411
Taloda ...	1183	264	25	...	...	12	...	...	289	12	301	35,278	99	87,047
Virde ...	507	136	30	1	...	2	...	...	166	2	168	63,350	126	24,220
Total...	10,431	2519½	792	132	18	102½	33	4	331½	135½	3447	1,028,042	99	310,069	

Aspect.

An upland basin, draining into the Tápti with a gentle westerly slope, Khándesh includes most varied tracts of country, wild hill and forest, rich garden and grove, stretches of barren plain, and low rolling rocky hills. From east to west, parallel with the Tápti, are three well marked belts of country, in the centre the rich Tápti valley, in the north the high and wild Sátputás, and in the south and south-west bare ridges and rich well watered valleys flanked by the Ajanta and Sahyádrí hills.

The Tápti banks are high and bare, and the land on both sides is seamed by tributary rivers and streams. Now and again from the

¹ The Amalner petty division is Párola; that of Bhusával, Edlabad; that of Páchora, Bhadgaon; that of Pimpalner, Nizámpur; and those of Sávda, Ráver and Yával.

KHÁNDESH.

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north, spurs of the Sátputás stretch close to the river bank, and on the south rise some low barren hill ranges. With these exceptions, the long central plain is, for about 150 miles from Burhánpur to Nandurbár, an unbroken stretch of deep alluvial soil. The east and centre are rich and well tilled. The towns and villages are large and prosperous, surrounded by mango groves and gardens, and except when baked by the raging winds of the hot season, the fields are green with varied tillage. On both sides of the river cultivation is widespread. Southward it stretches to the higher soils and barren hill sides, and north to the line of deep forest that clothes the base of the Sátputás. In the west, though the soil is no less rich, parts of Nandurbár, Sháháda, and Talodá are overgrown with forest and brushwood, the climate is unhealthy, and the people are few and poor.

North of the Tápti, the whole length of the rich alluvial plain is bounded by the steep southern face of the Sátputás, a belt of mountain land from twenty to thirty miles broad. Much of this hill country, now with only a few scattered Bhil hamlets, was once well peopled. At every few miles in the forest of Pál Tappa are ruins of villages with remains of sugar and oil mills. Further west, Ámba, in the wide valleys of the Aner and the Arunávati, is dotted with the brushwood-covered ruins of the temples, mosques, wells, and upper-storied houses of what must once have been considerable towns. Though so much is deserted, in the north-west the cool waving Akráni uplands are well tilled and prosperous, peopled by Pávras, skilful and hardworking peasants, whose homesteads, each in its plot of fields, are sheltered by well kept mango and *moha*, *Bassia latifolia*, groves.

South of the rich Tápti valley, the country is more varied than either in the centre or in the north. In the extreme east, the Purna valley, between the Hatti hills on the east and rolling broken ground on the west, stretches south, much of it, from the fear of wild beasts, waste or covered with brushwood. Further west, drained by the Vághur, the Girna, and the Bori, wide stony thorny plains rise in low broad-topped basaltic ridges, or sink in rich valleys studded with mango groves and large prosperous villages. West of the Bori, the land, as it draws nearer the Sahyádris, grows wilder and more picturesque. Ranges of quaintly cut hills, separated by the rich well watered valleys of the Pánjhra, the Kán, and the Borai, stretch far east across the Khándesh plain. The extreme west is wild and hilly; the air, though cool and pleasant, is, except in the hot season, laden with fever; the people are poor and unsettled; and the hill sides, bare in the east and well wooded in the west, yield only scanty crops of coarse grain.

Down the western Sahyádris slopes the district stretches into the Dáangs, a broken tract crossed by endless lines of petty hills, much of it forest, with a deadly climate, a poor and wretched people, and the rudest tillage.

Within Khándesh limits are four chief hill ranges, the Sátputás in the north, the Hatti hills in the south-east, the Ajanta or

Chapter I.
Description.
Aspect.
Central Belt.

*North Belt.**South Belt.*

Hills.

Chapter I.
Description.

Hills.
Sátpudás.

Sátmála range in the south, and the Sahyádris in the west. The SÁTPUDÁS, a broad belt of mountain land, stretching in a wall-like line along the north bank of the Tápti, rise from the first range of hills, ridge behind ridge, to the central crest about 2000 feet high, and then slope gently to the Narbada. Among the peaks that rise from 3000 to 3800 feet, the chief are, in the east, Panchu-Pádu and Mondhiámál looking down on Yával, Tajdin Vali commanding both the Tápti and the Narbada valleys, Bábákuvar further west, and in Akráni, Turanmál¹ the grandest hill in the range. This, once a seat of the rulers of Mádu, a long rather narrow table-land, 3300 feet high and about sixteen square miles in area, rises, in north latitude 21° 52' and east longitude 74° 34', about twenty miles north of Sultánpur and eighty from Dhulia. The hill sides, of trap and basalt with red iron clay, are thickly studded with *karvand*, *Carissa corondas*, and *turan*, *Syzyphus rugosa*, bushes, and with wild mango, banian, and *jámbul*, *Syzygium jambolanum*, trees. The hill top stretches in small flat plateaus broken by irregular lines of hills from 100 to 150 feet high. Near the south-west corner, a large lake of beautifully clear and cool water, about a mile and six furlongs round 650 yards broad and thirty-four feet deep in the centre, partly formed by stopping a gorge between two small hills, is flanked by a much fissured range about 400 feet high. The dam, earth faced with stone, a work of immense labour and strength, is about 460 yards long, forty feet high, and about twenty-eight feet across the top and from 170 to 200 feet broad at the base.² The top of the dam, with room for a small house or tent, is a delightful spot, much of it shaded by trees and cooled by the west wind that during the hot months blows strong and steady across the lake. At one side the surplus waters are, through a rock-cut passage, taken 400 yards to a smaller lake about thirty feet lower, and then carried to a precipice from four to five hundred feet high with a clean drop of 243 feet.³ Except shrimps, the lake is entirely without fish. In addition to the lake and its great dam are the remains of many temples and walls, all of them, according to the local story, the work of the saint Gorakhnáth. The walls, stretching for miles, still strengthen the weak parts of the hill top, but the temples are fallen in utter decay. On the south side of the hill is a twelve feet square rock-cut temple, with an image of Párasnáth, in whose honour every October a fair is held. Other remains of Jain sculptures seem to have been used in building more modern temples. Except Bhils and Pávrás, of whom there are some scattered villages, the hill is without inhabitants. In the wet season (July-October), the rain is constant, and sometimes so heavy that for days it hides everything a few yards off. In the cold weather frosts are common.

¹ Turanmál, or the *turan's* plateau, takes its name from *turan*, *Syzyphus rugosa*, a large whiteberried shrub.

² Lieutenant C. P. Rigby (Bom. Geol. Soc. IX. 3) gives different figures: 440 yards long, 98 feet broad at base, 28 at surface, and 18 in height.

³ Captain Hay, 1852.

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In the hot season (March-June), the lake, the neighbouring forests, and a strong steady south-west wind combine to make the climate delightful, with, during May, a mean temperature of about seventy-seven degrees.¹ The best way up the hill from Sultánpur was formerly passable only to very lightly laden beasts of burden. In 1877, it was much improved by clearing the first twelve of the twenty-four miles from Bhogar on the Sháháda side. The remaining twelve offer no great difficulty.

The HATTI hills, bounding the Purna valley on the east, run north-west and south-east, and for about twenty miles pass through the south-east corner of Khándesh. Rising gradually from the Tápti valley, in their first twenty miles they are rather low and tame. Further east, forming the northern frontier of Berár, they rise to nearly 4000 feet, and finally merge in the Nágpur hills. At first bare and rocky, as they near the southern limit of Khándesh, their sides are in places somewhat thickly covered with brushwood and timber, and give shelter to wild beasts.

The SÁTMÁLA, also known as the Chándor or Ajanta range, breaking off sharply from the Sahyádris in the north-west of Násik, runs for about fifty miles east in a series of quaint basalt pinnacles and ridges. Near Manmád, after a gentle depression, it again rises about 600 feet above the plain, and forms a somewhat monotonous wall-like boundary between Khándesh and the Deccan. Though, except for about fifteen miles in the west, not actually within its limits, the range skirts the south of Khándesh for about eighty miles. A few miles beyond Ajanta it turns south, merging into the highlands that form the southern frontier of Berár. As they are a narrow range, little more than the steep northern face of the Deccan table-land, the Sátmálás contain few forest tracts. Their sides, mostly bare or with a few scattered trees, have here and there, on the banks and in the beds of streams, timber and brushwood thickets large enough to shelter tigers and other wild animals. Of late years, tillage has spread to the sides of many of the northern spurs, and in some places comes close to the foot of the main range. Besides the picturesqueness of its western peaks, the chief interest in the Sátmála range are the rock-cut Buddhist temples and monasteries at Ajanta, Pátua, and Chándor. Within Khándesh limits, besides several foot-paths, two cart roads cross the hills, one through the Ránjangaon or Outram pass near Chálisgaon, and the other by the Ajanta pass above Fardepur.

The SAHYÁDRI hills bound the south-west corner of Khándesh. Then, at the northern extremity of the range, they turn sharply to the east, leaving the broad Tápti plain between them and the Sátpudás. Without any well marked peaks, many of the Sahyádris ridges have curious and picturesque outlines. They are scattered one behind the other, chiefly running north-east and south-west but with many spurs starting eastwards nearly at right angles to

Chapter I.
Description.
Hills.

*Hattis.**Sátmálás.**Sahyádris.*

¹ This was in 1852. In 1850 the highest temperature was 89°, the mean 77°, and the daily range 16°.

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Chapter I.
Description.

Hills.
Sahyádris.

the main range. Except during the hot season, the climate is, to all but Bhils, most hurtful. Though with a good rainfall and in places with deep forest and valuable timber, the slopes of the Sahyádris, especially towards the east, have suffered much from Bhil forest-clearings, and over large areas are bare, or have little more than a covering of brushwood. The only cart road that crosses the Sahyádris hills between Khándesh and the Konkan is by the Kundaibári pass, about fifteen miles west of Nizámpur.

Spurs.

To each of the three great hill ranges, the Sátputás on the north, the Sátmálás on the south, and the Sahyádris on the west, spurs rise from the plain for the most part at right angles to the main lines. Those running north to the Sátputás and south to the Sátmálás, of no great height or length and as a rule with bare rounded sides and flat tops, are of little interest. But from the central plain, spurs stretch for upwards of seventy miles west to the Sahyádris. One of these, a rocky upland rising from the Tápti valley a few miles south of Amalner, bounds the Bori on its left, and stretching westward, forms near Dhulia a chain of craggy peaks. Then sinking for a time, it rises again higher and more clearly marked, and stretches to the west a land full of hills, ridge after ridge standing out in peaks of the strangest forms.

Rivers.
The Tápti.

The chief feature of the district, the line to which almost its whole surface drains, is the TÁPTI. With a course including windings of about 450 miles, and a drainage area of about 30,000 square miles, the Tápti, flowing west from the highlands of Central India, falls into the gulf of Cambay, about twelve miles west of Surat. Of the whole of its course, about 180 miles, or more than one-third, lie within Khándesh limits. For the first 150 miles the valley of the Tápti is flat and well tilled, and the banks, at almost every three-quarters of a mile, are crowned with villages. Then, at Prakásha in the west of Sháháda, the forest begins, and villages and fields gradually grow fewer. Ten miles further west at Kukarmunda, and during the ten remaining miles, spurs from the Sahyádris and Sátputás, stretching close to the river, form banks in places 200 feet high. Over three or four miles of this tract, about to a line drawn from the Tápti south to Nandurbár, patchy tillage has lately spread. West of this the country is still a thick forest, full of wild beasts, and except for small clusters of Bhil huts, with no signs of inhabitants. After passing for about fifteen miles south-west through Gáikwár territory, the Tápti again, for about seven miles, forms the north-west boundary of Pimpalner.

Through almost the whole of the district, the Tápti banks, except where they are scarred by water-courses or open to tributaries, rise high and bare. From 250 to 400 yards apart, and generally sixty feet above the river bed, each is a double bank, a lower of yellow earth much cut into by ravines, and further back a high upper bank rising to the level of the country round. The present entrance of the Tápti into Khándesh is said to be a new channel. According to local story, the river once flowed further north along a deep gully which may still be seen, and joined the present channel near the village of Ainpur, about twenty miles east of Bhusával. Except for two

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waterfalls, one below and the other above the Bhusával railway bridge, the river stretches in long sandy reaches forty miles to the meeting with the Vághur. From this, till within fifteen miles of the western limit of the district, the river bed forms three great stretches varying in length from twenty to sixty miles, divided by rocky barriers each about a mile and a half broad. During the rains, the floods in the river bends, setting with force along the outer bank, and carrying sand and gravel, pile them at the points where the river's course changes. In the fair season, when the water is low, these sand heaps act as dams enclosing reaches of still water from one to ten miles long. Except where its bed is crossed by rocky barriers, after the floods of the rainy season are spent, the stream flows over gravel shoals in numerous channels with a general breadth of from 150 to 300 feet, a depth varying from nine to eighteen inches, and a speed of from two to three miles an hour. Near Thálner, in April 1852, the volume of water was equal to a stream sixty feet wide and two deep, running at two miles an hour.¹

Within Khándesh limits the Tápti is used neither for watering fields nor for boat traffic. The height of the river banks has hitherto prevented successful irrigation, and though in 1852 a survey² of the river showed that, except in the extreme west, it might at a small cost be made passable for boats, the local trade now sets to the railway and the need for a water highway is greatly lessened. Though unsuited for boats, the Tápti has for years been used in carrying heavy timber from Vájpur, a Gáikwár forest tract westwards to the coast.

The only bridge across the Tápti is the railway bridge near Bhusával. During the rainy season, the Tápti, full from bank to bank, is not fordable. The stream is then generally crossed on cots floated on empty gourds, and cattle and horses are swum across by the ferrymen. In the dry season, besides many fords, there are five ferries, two in Bhusával, one in Nandurbár, and one in Chopda.

During its course through Khándesh, the Tápti receives many tributaries from both sides. On the right bank are, beginning from the east, the Bhokar, the Suki, the Mora, the Harki, the Mánki, the Guli, the Aner, the Arunávati, the Gomi, the Gomati, and the Váler; and on the left, the Purna, the Bhogávati, the Vághur, the Girna, the Bori, the Pánjhra, the Borái, the Amarávati, the Shiva, the Rangaval, and the Nesu. From the nearness of the Sátputa hills, in whose southern slopes they all spring, the streams on the right

¹ Mr. Edwards' figures, taken between March and May 1852.

² The details of the survey are given in the Surat Statistical Account of the Bombay Gazetteer, Vol. II. 10, 12. These are shortly: from the Vághur to the Bori 49 miles, a navigable basin with 27 gravel shoals and one light rocky ledge. At Bori a barrier of rock, one mile and 795 feet broad, that might be removed at a cost of £150 (Rs. 1500); then to Prakásha a second basin, 58 miles and 1575 feet long, with 36 shoals and nine ledges of rock, but none large enough to stop a boat. At Prakásha a barrier one mile and 3020 feet broad would cost to clear £250 (Rs. 2500); then a third stretch 20 miles and 2143 feet with fewer shoals, but slightly more rocks. Last of all, in the extreme west, the *Haranphál* or Deer's Leap, a wild narrow rocky passage that would cost £1730 (Rs. 17,300) to clear.

Chapter I.

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bank are small, and of little use for irrigation or for other purposes. They have the peculiarity that near the hills and again for several miles before they fall into the Tápti, their streams flow throughout the year, while in a middle belt the water, during the fair season, passes underground leaving the bed perfectly dry. The streams on the left bank draining much wider tracts of country are of greater size and consequence. Except the Purna, which from the south-east falls into the Tápti about sixteen miles after it enters the district, and the Vághur, about twenty miles further west after a winding course of about forty miles from the Sátmála hills near Ajanta, all the left bank streams have their sources among the Sahyádrí hills. In their character and course the Sahyádrí streams have much in common. Starting hemmed in by spurs at right angles to the main line of the Sahyádris, they pass east, until, as the hills sink into the Khándesh plain, they are free to follow the natural line of drainage, and turn north to the Tápti. Of these there are four chief streams, the Girna falling into the Tápti about twenty-five miles below the Vághur, the Bori about twenty miles further west, then after about six miles the Pánjhra, and the Borai a smaller stream about twelve miles further.

The Girna.

THE GIRNA, rising in the western hills of the Kalvan sub-division of Násik, and fed by streams from the northern slopes of the Chándor or Saptashring range, after a course of about 150 miles, falls into the Tápti near Nánder. Its course lies in nearly equal parts in Násik and Khándesh. Passing through Násik almost in a straight line eastwards, in Khándesh its course changes to north-east, till, near Jalgaon, it bends north and then north-west flowing for several miles with many windings almost parallel to the Tápti. In Khándesh, except in one or two places where it is hemmed in by rocky hills, the Girna, over a broad sandy bed, flows through a well tilled valley gradually spreading into the great central plain. Its waters, both in Násik and Khándesh, are much used for irrigation. In Násik lately repaired dams and channels water many of its upland valleys, and in Khándesh, from Rahál about ten miles north of Chálisgaon, the Jámda canals stretch east for about twenty-seven miles on the left and twelve miles on the right bank.

The Bori.

THE BORI, with a course of about sixty miles, rising in the Málegaon sub-division of Násik, enters Khándesh about fifteen miles north of the Girna. For about twenty-five miles it keeps an easterly course, and then, with rather a sudden turn, flows north for about twenty-five miles, where, taking another bend, it sets to the north-west falling into the Tápti about twenty miles below the Girna. Like the Girna, in its upland valleys, the waters of the Bori are much used for irrigation.

The Pánjhra.

THE PÁNJHRA rises in Pimpalner from the crest of the Sahyádrí hills, and after flowing east for about twenty-five miles, is from the west joined by the Kán. Then, between ranges of wild basalt hills, it keeps east for about twenty-five miles, passing Dhulia on the right. About five miles below Dhulia, it takes a sharp turn to the north, and for the last twenty of its eighty miles, runs north, falling into the Tápti near Thálner, about five miles west of the Bori.

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In former times, the entire upper courses of the Pánjhra and its tributary the Kán, were a succession of dams and canals. In the years of misrule during the early part of the present century many fell out of repair; but steady progress has of late been made in bringing nearly all of them into order.

The BORAI, the last stream of any size that passes east from the Sahyádris, about twelve miles north of the Pánjhra, flows east for about forty miles, and then passing north for ten miles falls into the Tápti about twelve miles below Thálner. Like the Bori and the Pánjhra its waters in the upland valleys are much used for irrigation.

The NARBADA, for about forty-five miles, skirts the north-west corner of the district. Its chief connection with Khándesh is that it has been lately (1877) found useful in carrying timber to the coast. It was thought that the channel was too rocky to allow of the passage of timber. But in April and May 1877, though the river was unusually low, a flotilla of 625 logs and 6000 rafters was, after a month's passage, safely and without accident floated from the north-east of Ákráni to Broach, where it fetched more than three times the amount spent on felling, dragging, and floating it down.

Of six floods, in 1822, 1829, 1837, 1872, 1875, and 1876, some details have been obtained. In 1822, at an estimated loss of £25,000 (Rs. 2,50,000), sixty-five Tápti villages were entirely, and fifty were partly washed away. In 1829, in Nandurbár, for three miles on both banks of the Tápti the country was flooded. The land was under water for three days, and much of it was injured by a thick deposit of sand and gravel.¹ In 1837, in the same flood (29th August) that did such damage in Surat, several villages built on the lower or yellow soil bank of the Tápti were swept away. The destruction of life and property was great, and those of the inhabitants that had the good fortune to escape were left destitute. As almost all the villages on the lower bank suffered and many were entirely swept away, the new villages were in several cases built on the black soil of the higher bank which had not been flooded. In 1872, on Sunday the 15th September, the districts bordering on the Girna and the Pánjhra suffered from a severe flood. At Dhulia, on the Pánjhra, the rain began to fall steadily about noon on Friday the 13th, and continued heavily the whole of Saturday and the greater part of Sunday. Before Sunday morning the river was in very high flood, sweeping over the Ágra road bridge, carrying away the solid stone parapet and the whole of the roadway, and in Dhulia destroying 500 houses chiefly in the division of the town known as Briggs' Peth. A rest-house close to the bridge, built at a cost of £200 (Rs. 2000), was entirely destroyed, and another was much damaged. The village of Devpur on the other side of the river entirely disappeared, and one man, a Gosávi, was drowned. A telegraph post near the bank of the river on the Dhulia side, was washed away and communication stopped. At seven in the morning the flood was at its highest, standing about forty-five feet above the level of the river

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¹ Bom. Gov. Sel. XCIII. 468.

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bed. About three hours later it began to fall and by noon most of the water in the town had subsided. On the Girna, rain began about midnight of the 13th (Friday) and continued till eleven on the night of the 14th, when a violent hurricane set in. About eleven on the morning of the 15th, the Girna began to overflow, and the flood increased till, about half-past nine that night, the water was ten feet higher than it had ever been known to rise. Of 152 villages damaged by the flood, fifty-six were altogether destroyed. Of the whole number fifty were on the Pánjhra, thirty-two of them in Dhulia, six in Virdel, and twelve in Amalner. The remaining 102 were on the Girna, forty of them in Páchora, thirty-six in Erandol, and twenty-six in Chálisgaon. A vast amount of property both movable and immovable was lost. Numbers of dams, *bandhárás*, and water channels, *páts*, and several large ponds, watering thousands of fields, were either completely destroyed or badly damaged. Exclusive of damage to soil, trees, crops, and public works, the flood was calculated to have caused a loss of more than £160,000 (Rs. 16,00,000). Besides Bhils and other forest tribes, 5493 families were left destitute. For the first five or six days, they were supported by private charity, those in and around Dhulia receiving some help in the shape of grain from the balance of the Khándesh rice fund.¹ As reports of distress began to come in from different parts of the district, a public meeting was held at Dhulia, and a relief fund committee formed. Government placed at the Collector's disposal £2000 (Rs. 20,000), £500 (Rs. 5000) to be distributed free, and £1500 (Rs. 15,000), to which a further sum of £10,000 (Rs. 1,00,000) was afterwards added, to be given in advances, *takávi*. Private subscriptions amounted to as much as £3543 10s. (Rs. 35,435). Of this sum £3489 10s. (Rs. 34,895) were distributed among 1492 families, and £60 (Rs. 600) were spent in charity by the Collector, and £6973 18s. (Rs. 69,739) were advanced to 1164 persons. On the 6th July 1875 a sudden local rainfall so swelled the Arunávati, a tributary of the Tápti, that it flooded the town of Shirpur, the water in places standing six feet deep, injuring fifty-two houses and destroying property of the estimated value of £3200 (Rs. 32,000). On the 5th September 1876, the back water from a heavy flood in the Tápti overflowed its tributaries, the Girna, the Anjani, and the Arunávati, causing much damage to crops.

1875.

1876.

Water
Supply.

Save in Nizámpur in the west where there is great scarcity, the district is on the whole fairly supplied with surface water. Many of the chief streams flow during almost the whole year, but most are unfit for drinking, as near villages and towns their beds are used as latrines, and their water is often polluted by the soaking of hemp and other fibrous plants. For the storage of water there were, in 1876, 3600 ponds and reservoirs, of which four were lakes of considerable size. Much has lately been done by sinking wells to improve the supply of drinking water. The 1879-80 returns give 28,137 wells, 928 of them with and 27,209 without steps, and ninety-seven water-lifts, *dhekudis*.

¹ This was what remained of a former grant by the late Mr. Rustamji Jamsetji Jijibháí, of Bombay, for the relief of famine.

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Except the Tápti and the Purna whose banks are too high, from almost all of the western streams irrigation is carried on to a considerable extent. Dams, *bandhárás*, have been built in great numbers especially in Pimpalner and Dhulia. They are chiefly found on the upper portions of the streams, as, near the Tápti, the river beds become too deep for their construction. Three large lakes have been built or restored for irrigational purposes; one at Hartála, two miles from Edlabad in Bhusával, covering an area of 440 acres; another known as the Mukti lake, three miles from Dhulia, covering an area of 510 acres; and a third at Mhasva, a mile and a half from Párola, covering an area of 420 acres. Besides these there is the old Gondur lake with a smaller one near it called Varibhokar, four miles north-west of Dhulia, and the remains of two other ponds, one of them known as Boyd's pond, in the Dhulia village lands. The upper Mehrun lake, built by the Jalgaon municipality at a cost of £7400 (Rs. 74,000) and covering an area of about 151 acres, supplies the town with good and plentiful water. All these ponds are formed by earthen embankments and provided with sluices. Of village ponds, those at Párola, Dharangaon, Nandurbár, Tondápur, and Mhasvad are most remarkable.

All the varieties of soil that come under each of the three orders, black *káli*, red *mál*, and stony *barád*, are found in this district. The central belt of the wide Tápti valley, about half of the whole area, consists either of a black alluvial clay highly retentive of moisture, or of a loam overlying a stratum of yellowish clay of good depth. On this deposit soil, which for richness cannot be surpassed, wheat is extensively grown, in some places from year to year, without the aid of manure or change of crop. Skirting this rich tract along the base of the Sátputás where the level is somewhat higher, the soil is inferior, and in the higher ridges almost disappears. Along the banks of the river, where the land is much cut by deep ravines, the soil is mixed or overlaid with lime nodules, and in some places the surface soil is entirely washed away, with exceptional patches or strips of rich alluvial deposit. On the south-east, red soil, including brown and grey, predominates with patches of coarse black overlying trap, deteriorating towards the south-west, where it is found of less depth, most of it light and friable, much mixed with gravel or lime nodules.

Compared with other Bombay districts, Khándesh is remarkable for its large tracts of arable waste. The chief of these are Pál among the Sátputás to the north of Ráver, Ámba in Shirpur, Dhauli in Chópda, and Navápur and other tracts in Pimpalner. Once highly tilled, they are now covered with brushwood, and have become so unhealthy that, from September to February, hardly any one but Bhils and other forest tribes can live in them.

The geology of Khándesh has been examined only as far south as the Tápti. This, a strip of varying breadth between the Tápti and the Sátputás, is chiefly covered by alluvium. Trap, the only

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¹ Memoirs of the Geological Survey of India, VI. Part III. 124, 182-189.

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other formation, forms the hills and shows here and there in the deeper ravines. The streams running from the Sâtpudâs have no infra-trappean pebbles. Trap probably occurs here and there in the bed of the Tápti, as in many places to the south, trap rock rises at no great distance from the stream. Though alluvium stretches for some fifteen miles north, the rock appears near Bhusával where the railway bridge crosses the Tápti. About five miles from Burhânpur, and about a mile north-east of the village of Chulkhan, there is a singular compact patch of limestone about fifty feet long. It shows no signs of crystallization and appears to contain no fossils. At one end there is a white sandy rock, like decomposed gneiss, standing on end as if part of a vertical bed. But as it contains rounded grains it is probably sandstone. This mass of sedimentary rock is evidently a portion of some infra-trappean formation, very probably Lameta or Bágh, either brought up by a dyke or included in a lava flow. The traps in the low rises stretching across from Burhânpur to near Ráver appear to dip north at about 5°. In the Aner valley and near Daulet, north of Chopda, they appear to be horizontal, and the same is the case to the westward as far as the Bombay and Ágra road, where, on the top of the ascent leading to Sindva, the beds stretch in distinct horizontal terraces. About Sultânpur the alluvium runs far up in a deep bay among the hills. The traps of Turanmál are nearly horizontal. But contrary to the general rule, the trap ridges lying further west are rarely flat-topped and often very craggy. North-west of Turanmál is a low east-north-east dip, and this, turning north-north-east, continues as far as the Udai river where the dip is about 6°. Along the north boundary of Khândesh the traps have generally a low, not very regular, northerly dip.

To the south¹ of the Tápti, the strangely tilted peaks about the Sahyâdris and the steep and deep defiles running into them are very curious and imposing. The columnar structure of the rocks is peculiar especially on the range separating Násik from Khândesh. The hilly portions are covered with a stratum of dark basalt, and felspar, hornblende and iron ore are also present. In the range that passes by the town of Nandurbár there is a striking peculiarity. It runs east and west for about fifty miles and is composed of a series of serrated peaks and ridges, in some places disappearing, in others breaking off into parallel ridges, yet on the whole maintaining its course and peculiarity.²

Hot Springs.³

In Khândesh there are four hot springs, three, Unábdev, Sunábdev and Najhardev in Chopda, and the fourth, Vadla in Shirpur. The UNÁBDEV hot springs lie about three miles north-west of Adávad in

¹ General Report of the Survey of India, 1877-78, 108.

² Near the well known hill of Bhámernad are two peaks, Raulia and Jaulia. Of their origin the story is that two brothers, Kunbis by caste, one day working in the field saw a woman coming towards them. Each said that she was his wife and the dispute waxed hot. When the woman came near, they found she was their sister. So ashamed were they of having called their sister their wife, that they made a fire in the field, and jumping into it were both burnt to death. To complete the sacrifice the sister jumped in after them. In honour of this self-devotion the two peaks and a tree sprang up.

³ From materials supplied by Mr. J. Pollen, C.S.

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Chopda, about a mile from the first spur of the Sátputás. Near the spring the rocks are trap, and the ground is hard and black. According to the local legend, the spring gushes from a hole made by an arrow shot by Rám to provide water for the seer Shárngá. Pouring in a rapid spring from the mouth of a carved head fixed in a solid block of masonry that forms the lower part of an old temple, the water flows into a cistern twenty-five feet square. As the ground near the pond is paved the source of the spring is hard to trace. It seems to gush out of the wall, and when it first appears, has a temperature of 140° .¹ The pond, with masonry walls and flights of steps, lies in the centre of a small enclosure surrounded by an elegant red-brick wall. Within this enclosure are two small Hindu temples and a Bráhmañ rest-house. Unábdev was once held in no way inferior to Trimbak in sanctity, and was much frequented especially on Sundays. The water is tasteless, with a peculiar but not sulphurous smell, and with no gas.² It is believed to cure skin diseases.³ About eight miles west of Unábdev, in a narrow glen formed by two low outlying spurs of the Sátputás, lie the SUNÁBDEV springs. A broken dam and a little pool are all that remain of what must once have been a large lake. The dam is very thick and solid, built of bricks a foot and a half long and from two to four inches thick.⁴ The water is slightly sulphurous and of a temperature varying from 85° at dawn to 91° at noon. It is believed to cure skin diseases. NAJHARDEV, within a mile or two of Sunábdev, has a hot spring flowing into a built pool. The water has a slightly sulphurous taste and varies in temperature from 100° at dawn to 103° at noon. Near the source of the Tori, about two miles north of VADLA in Shirpur, is another hot spring. The water flows out of the bank into a seven feet square brick trough.

The only notice that has been traced of an earthquake was a shock, with an apparent motion from east to west, felt in Yával on the 4th April 1854.⁵

The Khándesh seasons are the rainy months from the middle of June to the middle of October, the cold months from the middle of October to the middle of February, and the hot months from the

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¹ The temperature in the part of the pool furthest from the spring is 100° .

² In the block of masonry built over the spring is a shrine, and connected with it by a narrow passage, a chamber with some pieces of brick and painted stone.

³ In 1854, analysis showed chloride of sodium, chloride of magnesium, chloride of calcium, sulphate of soda, sulphate of lime, nitrate of magnesium, nitrate of lime, carbonate of soda, carbonate of magnesium, carbonate of lime, and silica, total solids 2.4. The temperature at its source was 139° , and the specific gravity, at 60° , 1000.5. Trans. Bom. Med. and Phy. Soc. (1859), V. 248.

⁴ Of these bricks, the story goes that in old times a Musalmán agent of the Nimbalkar, in charge of a village near, used the bricks to build a well, and as a curse the villagers were attacked by guineaworm. The village was deserted and remained empty till it was re-peopled in 1835. Some time after when the people used the bricks in building a village office, *chávdi*, fever and dysentery at once broke out, and once more drove off the people. Though now re-peopled, not a single house or hut has been built within the village enclosure. The common belief is that the bricks are Rám's, and that any one touching them falls under his wrath.

⁵ Bom. Gov. Sel. XCIII. 120.

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middle of February to the middle of June. From variety of height, position, and character, the climate varies greatly in different parts of the district. In the western hills and forests, the rainfall from the south-west monsoon is heavy, and in the Sátputás the supply is also considerable. But over much of the centre and south the fall is scanty and uncertain, and in few seasons it is in all parts sufficient. Throughout Khándesh it is less than in the Southern Marátha Country, and little if at all greater than in the Deccan. Dhulia, removed from the extremes of scarce and of abundant rainfall, had, during the twenty-nine years ending 1879, an average supply of 21·78 inches, the amount varying from 10·94 in 1871 to 35·92 in 1878. The following table gives the yearly returns :

Dhulia Rainfall, 1851-1879.

YEAR.	Inches.	Cents.	YEAR.	Inches.	Cents.	YEAR.	Inches.	Cents.
1851 ...	21	92	1861 ...	27	14	1871 ...	10	94
1852 ...	19	59	1862 ...	...	...	1872 ...	30	65
1853 ...	19	04	1863 ...	16	34	1873 ...	30	04
1854 ...	30	14	1864 ...	11	12	1874 ...	20	94
1855 ...	14	50	1865 ...	18	94	1875 ...	29	90
1856 ...	25	12	1866 ...	14	28	1876 ...	13	14
1857 ...	24	92	1867 ...	19	38	1877 ...	25	19
1858 ...	21	59	1868 ...	11	76	1878 ...	35	92
1859 ...	24	31	1869 ...	32	07	1879 ...	20	71
1860 ...	22	64	1870 ...	29	53			

Except from Dhulia rain returns are not available up to date. Mr. Chambers supplies¹ the following averages for the eleven years ending 1871 :

Khándesh Rainfall, 1861-1871.

STATION.	Average Rainfall.		STATION.	Average Rainfall.	
	Yearly.	June to September.		Yearly.	June to September.
Nandurbár	22·83	20·85	Bhusával	22·11	18·72
Virdel	20·62	16·25	Jámner	26·75	21·52
Amalner	27·52	22·74	Páchora	30·95	25·47
Erandol	26·49	22·01	Chálisgaon	28·72	22·20
Nasirabad	25·48	22·89			

The cold season, from the middle of October to the middle of February, is, except on cloudy days, pleasant and bracing. At Dhulia, in the eight years ending 1879, December and January were the coldest months with average minimums of 52° and extreme minimums of 40° and 41°. From the middle of February to the middle of June, except the west, the whole of Khándesh is subject to an extreme of dry heat. At Dhulia, during the eight years ending 1879, May was the hottest month with an average maximum of 106° and an extreme maximum of 111°. In the Sátputás the heat is somewhat tempered by the forests, but below the Sátputás, especially in the east, the Tápti valley is the hottest part of the district, sometimes still and stifling, at other times with burning winds blowing far into the night with the thermometer at

¹ Chambers' Meteorology 184, 213.

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from 105° to 115°. To the south and west, the Tápti plain, though still subject to the hot wind, is a little cooler. In the west the upland valleys of the Pánjhra and other streams, not less than 1500 feet above the sea and several hundred feet above the level of the plain, have, even in the hottest season, cool and bracing nights, and are hardly ever visited by hot winds. In these uplands, European ladies and children have in tents passed the whole hot season in full comfort and health.

As regards the general health of the people the hot weather is the most healthy, and the cold weather the most unhealthy season. In the beginning of the cold weather, the drying of the ground breeds much malaria, and later on, the great daily extremes of heat and cold are very trying. Different parts of the district vary greatly in healthiness. The east and centre, though from the extreme dry heat of the hot weather and the sultry dampness of the rainy season trying to Europeans, are for the natives generally healthy. On the other hand, except in the hot season, the west, especially the Pimpalner and Nandurbár sub-divisions, is deadly to Europeans and natives alike. Even the Bhils, until the beginning of the hot weather, suffer severely from fever and ague, and so greatly does the climate affect them, that the mámlatdárs and other officials have from time to time to be changed to more healthy stations. For new-comers the air is not safe till the middle of March, and cases of fever have been known even in April and May.

During the last eight years the thermometer readings in the shade have ranged as follows:¹

Dhulia Thermometer Readings, 1872-1879.

	Jany.	Feby.	March.	April.	May.	June.	July.
Extreme maximum	94	103	109	111	111	110	100
Extreme minimum	41	45	47	61	70	69	70
Mean daily maxima	86	90	99	104	106	98	90
Mean daily minima	52	56	64	73	78	76	74
Mean daily range	34	34	35	31	28	22	16
Dry-bulb thermometer at 7 A.M. means ...	57	61	70	77	82	80	76
Wet-bulb thermometer at 7 A.M. means ...	52	54	60	66	70	74	73

	Augt.	Sept.	Oct.	Novr.	Decr.	Yearly means.
Extreme maximum	100	100	99	95	95	100
Extreme minimum	87	82	82	39	40	58
Mean daily maxima	84	87	92	89	88	92
Mean daily minima	73	71	64	58	62	68
Mean daily range	11	16	28	33	34	26
Dry-bulb thermometer at 7 A.M. means ...	76	74	69	64	58	70
Wet-bulb thermometer at 7 A.M. means ...	71	71	65	67	53	63

¹ According to Mr. Chambers, at Dhulia the yearly mean is 80° 3', and the range between the greatest and least monthly means 21°.

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CHAPTER II.

P R O D U C T I O N ¹.

Chapter II. Production. Minerals.

KHÁNDESH has little mineral wealth. Trap rock is found everywhere, and though much of it is friable and useless save for road-mending, there is plenty of stone good enough for ordinary building purposes. The best quarry in the district is one in the bed of the Vághur river near Bhusával. It is conveniently placed, and has been much used for railway works. There is no good limestone handy for working, but in all black soil, except in the deep alluvial lands of the Tápti valley, the small nodular limestone known as *kankar* is abundant, and yields excellent lime. Gravel, useful for ordinary road purposes, is found all over the district. Clay, for brickmaking, occurs in all parts of the district, but the Khándesh potters and brickmakers are not remarkable for the excellence of their work.

Forests.

Khándesh is one of the largest forest districts in the Presidency. Its Government reserves, stretching over 2326 square miles or 22·3 per cent of the entire area, lie chiefly in the hilly country in the west, along the Sátputa hills in the north, and in the rough land near the south-east corner. Besides these main ranges, Khándesh, except in the central plain, is full of low hills, unsuited for tillage, and these, at present bare even of brushwood, have been made over to the forest department to be re-clothed with trees. Of the whole forest area, 1612 square miles have been declared to be reserved forests and 714 protected forests under chapters II. and IV. of the Forest Act.² Arrangements are now in progress for increasing the area under conservation by transferring to the forest department some of the waste lands which have hitherto been held available for grazing and to meet the demand for land to cultivate.

¹ Except the Forest Section contributed by Mr. G. K. Betham Assistant Conservator of Forests, and the Wild Animals Section contributed by Major O. Probyn District Superintendent of Police, this chapter is the work of Mr. W. Ramsay, C.S.

² Under the Forest Act (VII. of 1878), Government may (section 3) constitute any forest land or waste land, which is the property of Government, or over which Government has proprietary rights, or to the whole or any part of the forest produce of which Government is entitled, a reserved forest; and Government may (section 28) declare to be a protected forest, any forest land or waste land, which is not included in a reserved forest, but which is the property of Government, or over which Government has proprietary rights, or to the whole or any part of the forest produce of which Government is entitled. Reserved forests are under strict conservancy, and as a rule are not hurdened by rights. The chapter regarding protected forests, while giving power to reserve any class of trees, provides, among other things, for the exercise of rights to grass and wood, for permitting traders to cut timber on the license system, and for the clearing and breaking up of land for cultivation and other purposes.

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Before the opening of the Great Indian Peninsula Railway (1860), the Khándesh timber supplies were so distant from any great market and had to be brought through so difficult a country, that they were in little demand. With the opening of the railway matters changed. In making the line, much timber was wanted, and the forests, handed over to contractors, were destroyed without care or system.

In 1863, Khándesh and Ahmednagar were made the joint charge of a European officer. For Khándesh an office and executive establishment of two clerks, three inspectors, three head foresters, and fifteen foresters, at a total monthly cost of £35 (Rs. 350), was also sanctioned. In 1870, Dr. Brandis, who in his tour through Bombay was unable to visit Khándesh, confined his proposals to the suggestion that a district forest officer should be appointed. Since then the Khándesh forests have formed a separate charge. The present establishment, at a monthly cost of £75 8s. (Rs. 754), includes four writers, three messengers, four rangers, eleven foresters, and seventeen forest guards. A supplemental temporary establishment is also entertained.

Since 1870, the work of marking out forest reserves has been steadily pressed on. Up to the close of the last season (1878-79), nineteen reserves with a total area of 1,028,623 acres have been surveyed and marked by permanent boundary pillars. Besides these reserves, several small isolated *bábhul*, *Acacia arabica*, meadows, *kurans*, in Jámner, Bhusával, and Nasirabad, have been demarcated, bringing the total forest area to 1,031,889 acres or 1612 square miles. The Bhils, who always prefer the life of roving woodmen to that of settled husbandmen, are the chief difficulty in the way of forming extensive reserved forests in the Sátputás. In the tracts chosen in other parts of the district there is little or no tillage.

No further demarcation has been effected since March 1879, when a notification was published in the Government Gazette, declaring 1612 square miles to be reserved forest and 714 square miles to be protected forest under Act VII. of 1878. A settlement officer is now engaged in inquiring into and disposing of the rights which exist in these lands, in ascertaining what privileges it will be necessary for the welfare of the people to permit to be exercised in these lands, in considering what portion if any of the lands declared to be protected forest can be removed into the category of reserved forest, and in determining how far it will be possible to include in forest the waste lands which have hitherto been held available for grazing and to provide for the spread of tillage.

Before 1879, of the 1,003,190 acres under forest conservancy, 726,512 were included in first, and 273,412 in second class reserves. The remaining 3266 acres were small *bábhul* meadows. Under instructions conveyed in the late Governor, Sir Richard Temple's minute (4th June 1878), and acting on the suggestions of the Khándesh forest committee which met in Poona in the latter part of the 1878 rains, the following additions and changes have been made. All first class reserves, all *bábhul* meadows, and all second class reserves along the lower slopes of the Sátputás, have been notified

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as reserved forests. It is intended that about 454,718 acres of reserved and protected forests, waste lands, and grass meadows should be added, and 24,253 acres of occupied land taken for forest purposes. More land is available, but the outlying villages of the Pimpalner and Nandurbár sub-divisions, where forest land is chiefly found, cannot at present be taken up. The grass meadows vary greatly in size, value, and general surroundings. Some are well defined isolated tracts of good land, in every way fit for growing timber. Others are village uplands broken here and there by tilled lands. The latter, of no great value and hitherto not under forest management, have been proposed as protected forests. In alienated and unsurveyed villages, some tracts have been included in the sanctioned reserved forests. As the area of those outside the regular forests cannot be fixed, they have not been included in the general return. Many single survey numbers and small waste patches along river banks will, as recommended by the forest committee, also be chosen. It is also intended to choose, and recommend for notification as protected forests, timber-covered land lying along the base of the Sátputa hills in Sávda, Chopda, and Shirpur. Until all these changes have been made, the final total forest area cannot be accurately fixed.

Though want of conservancy, combined with the peculiar habits of the hill tribes, has greatly reduced the supply of the more valuable kinds of timber, the Khándesh forests will in time become valuable. At present the better sorts of timber are almost entirely obtained from the territory of the Mehvás chiefs in the west and north-west of the district. The forests of Khándesh proper are unable to supply even the local demand.

Description.

The twenty Khándesh forest reserves may be roughly brought under three groups. In the north a series of forests stretching along the line of the Sátputás from Akraú in the extreme north-west to Sávda in the east; in the south-east and south, parts of the north slopes of the Sátmálás and some outlying low hill ranges and river banks; and in the west, the rough hilly tracts, where at the northern extremity of the range the Sahyádris sweep eastwards across the Khándesh plain. In the north or Sátputa group, lying between the Tápti and the Narbada, are seven forest reserves. Except scattered open plains or bare patches, some of them of large extent, the whole of the hill range is one vast forest. Parts of it are so wild and lonely that they cannot be explored without a guide. A stranger might be lost for days in the maze of waving hills clad with thick scrub and brushwood. In so rough a country only a few of the trees repay the cost of carriage, and almost all the most valuable have been cut by Bhils and others, partly for sale, partly for their own use, and sometimes to clear the ground for tillage.

The careless and unsystematic cutting of sleepers, during the making of the Great Indian Peninsula Railway, did much to lessen the value of the forests. Still almost every tree known in Western India is found in the Sátputa hills, and when better means of communication have been opened and conservancy has secured a fresh growth, these forests will be of very great value. It is a peculiarity

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of the Khándesh Sâtpudás that the nature of the forest varies greatly every twenty or thirty miles. In the east, *anjan*, *Hardwickia binata*, and *salai*, *Boswellia thurifera*, predominate ; in Chopda and Shirpur, *anjan* has almost disappeared, and teak, *Tectona grandis*, in good quantity, though of no great size, is found in all the valleys. The Sháhâda forests are chiefly of *khair*, *Acacia catechu*, and lastly in Akrâni *anjan* re-appears on the banks of the Narbada. Elsewhere teak is the leading tree. The details of the seven Sâtpuda forests, beginning from the north-west, are: (1) AKRÂNI-TURANMÁL, 166,176 acres, in the mountainous territory of Akrâni, is, in size and timber, one of the finest forests in Khándesh. Within its boundaries, tillage is carried on to a limited extent. Its very lonely position, approached by only three paths passable for baggage animals, saved it from destruction when the railway was making. Though so hard to get at from the south, the Narbada on the north offers such cheap water carriage, that even the poorer woods can be exported at a profit. The experiment of floating rafts down the Narbada was first tried in 1877, when a consignment of timber was sent to Broach in charge of a European officer. This venture has since been twice repeated with fairly successful financial results. This reserve is also being tentatively worked southwards by Vanjâris. Its teak is the finest in Khándesh. (2) TALODA, 41,106 acres, though much cut into by tillage, is a splendid mixed forest with good teak. Taloda, the largest Khándesh timber mart, is close by and ensures a ready sale for the timber. (3) FATTEPUR-ÂMODA, 32,429 $\frac{1}{4}$ acres, in the extreme north-west of Sháhâda, is chiefly a *khair* forest. (4) SHÁHÂDA, 73,029 $\frac{1}{4}$ acres, in the north-east of Sháhâda, is a fine compact block of forest, yielding much *khair* mixed with teak and the commoner woods. Though untilled and unpeopled, it is nearly everywhere passable by carts. (5) SHIRPUR, 257,711 acres, a continuation of the Sháhâda reserve, has, in parts, plenty of mature *anjan* and *khair*. The easiest to get at and the simplest to work of the Sâtpuda reserves, it has suffered greatly from former years' careless cutting. Almost the whole can be reached by carts, the Indor high road passing through its centre. The south-east is watered by the Aner and its tributaries, and the west by the numerous streams which unite to form the Arunâvati. Both the Aner and the Arunâvati can in flood float timber. (6) CHOPDA, 47,008 acres, a continuation of the Shirpur reserve, is a succession of long ridges divided by narrow valleys. Most of it open to carts and with a fair road to Dhauli in Chopda, it is one of the best of the Sâtpuda forests, with much bamboo, *Bambusa vulgaris*, fairly large teak in the valleys, and a good store of the commoner woods. (7) SÁVDA, 14,880 $\frac{3}{4}$ acres, a continuation of the Chopda reserve, comprises all the country included in the Sâvda hills. The soil is mostly rocky and poor, and over the north and east, the timber is almost entirely the nearly worthless *salai*. Besides this, there is some good *anjan*, and a little teak and *khair*. Near the Suki river is an inexhaustible supply of bamboo.

In the south-east and south, the forest area is small, with only three reserves, the Trans-Purna, Gondri, and Pátna. Of these Gondri and Pátna are the only Sâtmála forests. Owing to the narrowness

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of the range the forest area is confined to hill slopes and intersecting ravines. The details, beginning from the north, are : (1) TRANS-PURNA, 32,063 $\frac{17}{40}$ acres, in the petty division of Edlabad, lies along the Hatti hills north of the Purna and stretches to the Berár frontier. It contains three distinct forest belts, the Ghodasgaon *bábhul* wood fringing the Purna banks, the Gondhni *anjan* forest, and the long strip of woodland skirting the hills as far as Márdi on the Berár frontier. The whole of the reserve is backed by Nemád forests, mostly Government, except the northern portions which are partly held in grant by Musalmán Bhil, or Tadví, chiefs. Its position, near a fine river and between two railways, makes it a very valuable reserve. The chief trees are *bábhul* and *anjan*. (2) GONDRI, 17,797 $\frac{13}{40}$ acres, lies in Jámner on the Sátmála slopes on the south-eastern frontier of the district. It is rich in teak rafters and protects the headwaters of the Kág river. (3) PÁTNA, 32,132 $\frac{18}{40}$ acres, in the south of Chálisgaon, lies along the north slopes of the Sátmála hills. The chief tree is *anjan*. This reserve, though much damaged in former years by reckless cutting and unchecked grazing, contains a very valuable supply of firewood. Besides these there are two outlying forest tracts. (1) BÁBHUL GROVES, 3266 acres, most of them on the banks of rivers in Bhusával, Jámner, and Nasirabad, a very valuable property. (2) JUVÁRDI, 5026 $\frac{39}{40}$ acres, in a treeless tract in the petty division of Bhadgaon, though grievously misused in former years and still very thinly clad and in want of nursing, has a strong growth of young *anjan*.

In the west, the spur of the Sahyádris that runs to the south of Dhulia is remarkable for the free growth of *anjan*. At present somewhat bare, it gives every promise of yielding valuable timber. Attempts are being made to plant this range of hills with teak, but as yet the result is uncertain. The only other large and unbroken forest tract is in the low country to the extreme west on the borders of the Tápti and Nesu, near the Gaikwár and Mehvás territories. Perfectly flat, the soil is a rich alluvium, and though they have suffered somewhat from overcrowding, the trees are large. Some good timber still remains, but the rich soil and excellent grazing have been an attraction to settlers. Beginning from Laling near Dhulia and passing north-west, the eight reserves among the western uplands and hills, are Laling, Borai, Pán, Ámli, South Navápur, Nesu, Tápti, and Devmogra. (1) LALING, 7909 $\frac{6}{40}$ acres, to the west of the high road to Málegaon, about seven miles south of Dhulia, stands on a high plateau with steep sides on the north and south, and on the east and west bordered by deep gorges. Except at Kansevar where there are some *bábhul* groves, the only tree is *anjan*. (2) BORAI, 17,487 $\frac{13}{40}$ acres, in Nizámpur to the north-west, a good fuel reserve, is specially valuable from its nearness to the treeless sub-divisions of Virdel and Dhulia, whose large fuel demand it can well supply. This reserve includes a considerable area of tilled land. (3) PÁN, 26,484 $\frac{33}{40}$ acres, also in Nizámpur, is a valuable fuel reserve. Except in the valleys, it is at present poorly wooded. *Khair*, the chief tree, grows to a fair size. This will in time be a very valuable forest. (4) ÁMLI, 53,772 $\frac{29}{40}$ acres, on the hills between Pimpalner and Navápur, protects the headwaters of the Kán and Pánjhra rivers. Fairly

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wooded, parts of it, especially at the foot of the hills, are very valuable. The chief trees are teak and *tivas*, *Dalbergia ujainensis*. (5) SOUTH NAVÁPUR, 16,244 acres, lies along the boundary hills between Baroda and Khándesh. It is fairly wooded, chiefly with *khair*, the finest in Khándesh, mixed with teak and a sprinkling of blackwood, *Dalbergia latifolia*. The spread of tillage over the lowlying land has made the outline of the reserve irregular. Eleven villages included in the reserve are leased on the lump sum, *ukti*, tenure, which carries with it the privilege of gathering *moha*, *Bassia latifolia*, berries and firewood and of grazing. (6) NESU, 10,333 acres, also in Navápur on the banks of the Nesu river, has some of the best teak in Khándesh. (7) TÁPTI, 9020 $\frac{1}{2}$ acres, in Navápur close to the Nesu reserve, has abundant and well grown *khair*. (8) DEVMOGRA, 34,090 $\frac{1}{2}$ acres, in Nandurbár close to the Tápti and bordering on Gáikwár territory, is a fine compact block of dense forest. A most valuable and promising reserve, it has a good stock of teak rafters and saplings mixed with *bondára*, *Lagerstroemia parviflora*, *khair*, and blackwood.

Further to the west lie the half independent lands of the Mehvás and Dáng chiefs, at present the great storehouse of Khándesh timber. The Mehvás chiefs, left free to dispose of their forest produce, export great quantities, west to the coast, and east to Khándesh. The Dáng forests, leased to the British Government, contain great stores of timber, supplying the timber marts of southern Gujarát and Káthiáwár. By surveying it and opening a road to Balsár, the resources of this most difficult and unhealthy country are becoming gradually better known. Besides these outlying tracts of forest land, everywhere in Khándesh are large areas of poor stony ground, at present yielding little but grass and thorny shrubs.

Till quite lately, within the Sátputás, the Bhils were allowed to cut timber freely. When forest conservancy was introduced, it was found that something had to be done to check the destruction that was going on. Mr. Horsley, C.S., who gave the subject most careful attention, introduced the Bhil ticket system. In every Sátputa sub-division a register was opened in which the names of all who gained their livelihood by woodcutting were entered. Each woodcutter was given a wooden ticket or pass bearing a serial number corresponding with his number in the register, and under certain rules and conditions, this ticket gave him the right to cut wood in the Sátputa reserves. At first this system worked fairly well. But in 1879, the concession to His Highness Holkar of 394 $\frac{1}{2}$ square miles of valuable forest, at once crippled the system, as it so reduced the area that the forests were unable to supply timber enough to meet the demands of the ticket-holders. The number of ticket-holders was reduced, and they were not allowed to cut any more teak.

Of forest tribes the Bhils are the most important. They are found more or less throughout the district, but are most numerous in the Sátputa hills. Besides Bhils there are, of Sátputa forest tribes, Bhilálás with some strain of Rajput blood, Vanjáris, and in the

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plateau of Dhedgaon and the mountainous country of Akráni, Pávrás. In the western hills are Kátkaris, Gávits, and Mávchis, and scattered over the whole district, are Vadars, Párdhis, and Pháse Párdhis.

The rates of pay for forest work vary greatly in different places. The general system is task work at the rate of about 10s. (Rs. 5) for 100 rafters. Only men are employed in forest work. Labour is very scarce. The Bhils dislike regular work and think it beneath them to earn ordinary labour wages.

Forest receipts have risen from £5786 (Rs. 57,860) in 1870 to £8518 (Rs. 85,180) in 1878. During the same time charges have increased from £1574 to £4587 (Rs. 15,740 - Rs. 45,870), leaving an unchanged revenue of about £3931 (Rs. 39,310). The details are :

Khándesh Forest Revenue, 1870-1878.

YEAR.	Receipts.	Charges.	Revenue.	YEAR.	Receipts.	Charges.	Revenue.
	£	£	£		£	£	£
1870-71 ...	5786	1574	4212	1875-76 ...	5738	2871	3067
1871-72 ...	4329	1455	2874	1876-77 ...	5848	3330	2518
1872-73 ...	3484	2019	1465	1877-78 ...	8055	4128	3927
1873-74 ...	4802	2927	1875	1878-79 ...	8518	4587	3931
1874-75 ...	4828	1999	2829				

In 1878-79, of the whole receipts, £2609 were the proceeds of a tax on foreign timber ; £3134 were recovered from the sale of building timber ; £1865 from the sale of bamboos and firewood ; and £910 from minor produce.

Timber Trade.

In spite of its large forest area, and of the improvements introduced during the last ten years, Khándesh uses more timber than it grows. Most of the imported timber comes from the Dángs and the Mehvás states to the north and north-west of the district, and from Nemád in the east, brought chiefly by Vanjáris on bullock back. The largest timber marts are at Faizpur in the east and Taloda and Nandurbár in the west. Besides the Vanjáris, the chief timber dealers are Musalmáns, settled mostly at Taloda and Nandurbár. Until lately, the whole exports from the western forests went by land. As forest produce passed through the Gáikwár's territory, the trade was much hampered by tolls. To free it from this burden, in 1877 the experiment was tried of floating a timber raft down the Narbada. This, consisting of 500 logs and 6000 teak rafters, cut in the most difficult and wildest hills in the west of the district, was, on the 19th of April, started from Bhusa on the Narbada. It was put under the charge of a European officer, and in spite of the unusually low state of the stream, reached Broach in forty days without mishap. This experiment has since been twice repeated, each time with a fair profit. Last year (1879), all timber cut departmentally was, at different parts of the district, sold by public auction. The result was fairly successful.

Minor Produce.

Local conditions and the privileges enjoyed by the wilder tribes prevent the minor forest produce from yielding much revenue.

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The most important article is the flower of the *moha* tree, *Bassia latifolia*, which is largely used by distillers. At present all the minor produce is gathered by Bhils and taken to petty traders, who pay prices very far below the market value. During the *moha* season (March-April), Vánis and other petty dealers go to Bhil villages, with a stock of flour and liquor, and buy *moha*, paying by barter and generally cheating in measuring both what they get and what they give. After gathering what *moha* they can, the Vánis go back to the plains and sell it to distillers, *kaláls*. The Vánis alone make any large profit. Except *moha* flowers, the minor produce of the Khándesh forests is of little importance. Myrobalans are collected only in the west. Ripening about November they are brought by contractors to the railway station, and sent to Bombay. *Chároli* seed, selling at 7½d. a pound, is very valuable to the hill tribes. *Rosha*, *Andropogon schœuanthus*, grass oil yields a small revenue, because firewood is necessary for the distilleries, for which a furnace fee is taken. Similarly a furnace fee is taken for *kát* manufacture. The two together yield from £100 to £150 (Rs. 1000 - Rs. 1500) a year.

Teak *Tectona grandis*, sandal *Santalum album*, and blackwood *Dalbergia latifolia*, are the property of Government and are nowhere allowed to be cut. Besides these three, the following sixteen kinds may not be cut on waste land without leave: *tivas*, *Dalbergia ujainensis*; *bábhul*, *Acacia arabica*; mango, *Mangifera indica*; *moha*, *Bassia latifolia*; *chár*, *Buchanania latifolia*; *anjan*, *Hardwickia binata*; *khair*, *Acacia catechu*; *dhánda*, *Conocarpus latifolia*; *ain*, *Terminalia tomentosa*; *tembhurni*, *Diospyros montana*; *kalamb*, *Nauclea parvifolia*; *nána* or *bondára*, *Lagerstroemia parviflora*; *arjun*, *Terminalia arjuna*; *rohan*, *Soymida febrifuga*; *nimb*, *Azadirachta indica*; and *jámbhal*, *Syzigium jambolanum*.

The planting of roadside trees has, during the last ten years, received the greatest attention. The trees most used are the *nimb*, *Azadirachta indica*, the tamarind, *Tamarindus indica*, and the *bábhul*, *Acacia arabica*. The most successful plan is to form nurseries and plant out the seedlings when two years old, cracking but not removing the pot. The roads which have received the most attention are the Ágra, the Dhulia-Chálisgaon, the Dhulia-Mhásvad, the Dharangaon-Erandol, the Párola-Kajgaon, and the Jalgaon-Nasirabad. In a few places, groves of mango trees have been planted. Of late, especially in Erandol and Nasirabad between Máheji and Jalgaon, in addition to the roadside trees, at intervals of from eight to ten miles along the chief lines of traffic, sites for camping grounds have been marked and planted with groves of fig and mango trees.

The following is a list of the chief Khándesh trees: *Ápta*, *Bauhinia racemosa*, one of a large class of very various growth, is of little value. It is held sacred at the time of the *Dasra* festival, (September-October). The leaves are sometimes used for cigarettes. *Ávla*, *Phyllanthus emblica*, not very common or of very large growth, has a hard but somewhat brittle and little used wood. The fruit is like a large hard gooseberry, very sour and astringent,

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but eatable when cooked or preserved. It is also used in making ink. The bark is very astringent and used in tanning. *Al*, *Morinda citrifolia*, though if allowed it grows into a tree, is chiefly cultivated as a plant for its dye. It is left for three years in the ground, and then dug out at considerable expense. Both the roots and the bark yield an excellent dye. The wood is useful, but cannot easily be found of any size. *Anjan*, *Hardwickia binata*, a leguminous tree, with a very rough black bark and small pale green leaves, grows to a great size. It abounds in parts of the *Sátputás* and in the hills to the south of *Dhulia*. The timber is excellent, of a dark red colour, and takes a good polish. The bark yields a strong fibre, which, without any preparation, can be twisted into rope. Cattle are very fond of the leaves. *Bábhul* or *bábhul*, *Acacia arabica*, the commonest and most generally useful tree in *Khándesh*, is very hardy, and grows rapidly in black soil. As a shrub it used to cover all the waste lands of *Khándesh*. It grows to a considerable size, and has an excellent hard wood; but the timber is generally crooked, and long straight pieces can seldom be obtained. The wood is used for every imaginable house and field purpose, as well as for fuel. The bark is valuable in tanning, and yields a good yellow dye, and its sap is a useful gum. The leaves are the chief food of goats, and the long seed pods are eagerly devoured by sheep, goats, and cattle. Of *Bamboo*, *kalak*, *Bambusa vulgaris*, only the small kind is found in *Khándesh*. It abounds all over the *Sátputás* and in the western forests. It is chiefly used as battens and rafters for house-building. *Bel*, *Ægle marmelos*, a highly ornamental tree, is found in small numbers all over the district. It has an excellent hard wood, but is seldom cut by the natives, as it is sacred to *Shiv*. Its fruit makes a pleasant preserve, and has valuable medicinal properties. Prepared in some ways it acts as an aperient, in others as an astringent, and is useful in cases of dysentery or diarrhoea. The root, bark, and leaves are also used in making cooling remedies. The leaves are used as an offering to *Shiv*, and the seeds yield a varnish. The *BANIAN*, *vat* or *vad*, *Ficus indica*, one of the commonest of *Khándesh* trees, grows readily in light soil. It is held sacred by the *Hindus* and never cut or turned to any use save for shelter and shade. It grows readily from cuttings, and is well suited for road sides. Its juice is sometimes used to reduce inflammation. The timber is of little value. The fruit, said to be poisonous for horses, is much eaten by birds. From the leaves leaf-plates, *patrávalis*, are made. *Báhva*, *Cassia fistula*, not common in *Khándesh*, is one of the most ornamental of forest trees, throwing out in the hot weather tassels of beautiful hanging yellow flowers much like *laburnum*. Its long hanging pods are easily recognised. The wood, though close-grained and hard, is not much used. The bark serves in tanning, the root yields a purge, and the seeds are surrounded by a pulp, which, as an aperient, has a place both among Indian and European drugs. *Bherda* or *behda*, *Terminalia bellerica*, a large forest tree, is rare in *Khándesh*. The wood is soft and sappy, and not of much value, being readily destroyed by insects. Its fruit forms one of the *myrobalans*, which for their dyeing and tanning properties, are exported to Europe. The

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wood is said to be used in parts of India for house purposes, after having been long soaked in water to season it. The Marking Nut, *bibva*, *Semicarpus anacardium*, is not common and never grows to any size. The wood, though said to be good, is seldom used. Both the stem and fruit yield a bitter juice used as a blister, and as a mordant in dyeing. *Bor*, *Zizyphus jujuba*, of several varieties, is found everywhere, but in size is seldom more than a bush. It is very thorny. The fruit is largely eaten and the bark is used in tanning. It is much liked by the lac insect. The fruit can be greatly improved by grafting. *Bakám*, *Melia sempervirens*, a highly ornamental tree, with excellent wood, grows chiefly in the open country. Its pretty lilac-like flowers make it very suitable for roadsides and gardens. *Chár*, *Buchanania latifolia*, is very common, but seldom of any size. The wood is not much used. The stone of its cherry-like fruit, *chárolí*, is eaten roasted or pounded, and used in confectionery and other cooking, especially in making curries. *Dhudi*, *Wrightia molissima*, is a small, rather rare tree, whose white soft wood is useful for fancy work. *Dháman*, *Grewia tiliaefolia*, flourishing near the sea, is rare in Khándesh. The wood is tough and elastic, and good for bows and carriage shafts. *Dhávda*, *Conocarpus latifolia*, one of the commonest and most useful of timber trees, is, from want of preserving, not found of any great size. It has an excellent tough wood, useful for almost any purpose, and specially valuable for cart axles. *Hinganbet*, *Balanites ægyptiaca*, is a thorny bush of little value. The fruit is eaten, and the bark yields a juice with which fish are poisoned. *Hivar*, *Acacia leucophlæa*, not very common and seldom of any size, has a hard but somewhat brittle wood. It makes good posts but not planks. The bark supplies a tough and very valuable fibre for fishing nets or ropes. *Jámbul* or *jámbhal*, *Syzigium jambolanum*, is a very common tree, with a much eaten plum-like fruit. The wood, hard and of a reddish colour, is not much used. The Tamarisk or Bastard Cypress, *jháu*, *Tamarix dioica*, is common on all river banks or islands. It grows no larger than a bush and is of no value. *Kanu* or *kadamb*, *Nauclea parvifolia*, growing best in a moist climate, is rather rare in Khándesh. Its hard reddish wood takes a good polish, and is valuable. *Kátsávar*, *Eriodendron unfructuosum*, sometimes called a bombax and confounded with the *símal*, has a white soft wood of no use, save for making toys or fancy articles. The down round its seeds is used for stuffing pillows. It is not common anywhere in Khándesh. *Khurdu*, *Sterculia urens*, a large soft tree with a very peculiar pink bark, is of no value for timber. The seeds are roasted and eaten, and from its bark the hill people make cups and platters. The tree yields a gum, but its value is not known in Khándesh. *Khair*, *Acacia catechu*, is plentiful in some parts of Khándesh, but never of any size. It has a dark red wood, somewhat brittle but of a great strength, and taking a good polish. It is useful for all house and field purposes. The wood, by boiling, yields the astringent juice catechu, *kát*, so much used with betel leaf and in medicine. The manufacture is the work of a special hill tribe in west Khándesh, called from their occupation *Kátkaris* or *kát* makers. *Kalamb*, a kind of *Nauclea*, somewhat like

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the *kannu*, yields good timber. It is not plentiful in Khándesh. *Arjun* or *kahu*, *Terminalia arjuna*, one of the finest of forest trees, grows to a great size generally on the banks and in the beds of rivers. Its wood is of excellent quality, but from the amount of sap is hard to work. Large trunks are often sawn into single solid cartwheels. The wood grows harder by seasoning. *Kusumb*, *Schleichera trijuga*, a large forest tree, with an excellent tough wood used for sugar mills and oil presses, is a favourite tree with the lac insect. Mango, *ámha*, *Mangifera indica*, one of the best known of Indian trees, is valued chiefly for its fruit, and is seldom cut. Its wood is excellent, hard, and deep coloured, and as it takes a bright polish, is well suited for furniture and carriage building. The wood yields an excellent charcoal. Mango groves are most freely scattered over some of the northern sub-divisions. The soil there is remarkably suited to the growth of the tree. After planting the seed at the beginning of the rainy season no care or trouble is bestowed on it except placing a few thorns round the young plant. Watering in the hot months is unnecessary. *Moha*, *Bassia longifolia* or *latifolia*, is found all over Khándesh. Its chief value lies in the pulpy bell-shaped flower, which, when dried, is eaten by the natives, and is distilled into the common spirit of the country. Almost every animal, wild or domestic, eats the fresh flowers. It is an important article of trade, and during the hot months is the chief means of subsistence to Bhils and other hill tribes. The wood is hard and lasting, but the tree is too valuable to be cut for timber. The seed when allowed to form, is enclosed in a thick walnut-like pod. It yields an excellent oil, good for food and burning, and also for skin diseases. The leaves and bark make useful embrocations. Altogether the *moha* is one of the most valuable of Khándesh trees, but as it grows in the wildest forests, most of the produce is lost, or supports wild animals only. In the open country a few good *moha* trees are a small fortune. *Mohan*, *Odina wodier*, is a very common, but according to general opinion, valueless tree. In Burma, it is said to grow to a great size, and yield a close-grained dark red wood useful for cabinet work. In Bombay its timber is utterly despised. The trunk is said to yield a medicinal gum. *Moka*, *Schrebera swietenoides*, not common in Khándesh, has a hard, tough, box-like wood, used by weavers for their looms and beams. *Nána* or *bondára*, *Lagerstroemia parviflora*, a straight-growing rather rare tree, yields good timber said to be used in the Bombay dockyard and the Madras gun carriage factory. *Nimb*, *Azadirachta indica*, the Indian lilac, one of the commonest of garden and roadside trees, is chiefly ornamental and useful for shade. The wood is sometimes used for building. From its boiled leaves and fruit, a cooling drink useful in fevers is made. *Pángára*, *Erythrina suberosa*, is a rather rare leguminous tree of no size and of little value. *Pimpal*, *Ficus religiosa*, is held sacred by Hindus, and never cut by them. It readily fastens itself in walls, and destroys them in the end, as no one will remove it. Its leaves are a favourite food for camels and elephants, and are much liked by the lac insect. Growing rapidly, it is suitable for roadsides. Except as fuel, the wood is of no value. *Rohan*,

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Soymida febrifuga, grows on the Ajanta and Sátputa hills; the wood is said to be of excellent quality for all in-door work, but not to stand exposure. The bark yields a cooling drink. Sandalwood, *chandan*, *Santalum album*, the well known tree yielding the sweet smelling wood and oil, is very scarce in Khándesh and never grows to any size. *Salai*, *Boswellia thurifera*, a very common tree on all trap hills, conspicuous by its white and scaly bark, is supposed to have yielded the frankincense of the ancients, but in Khándesh no such substance is now extracted from it. The wood, full of gum, and burning readily, is used for torches. The flowers and seed nut are eaten by the Bhils. The gum exudes in abundance, but no use seems to be made of it. *Bhokar*, *Cordia latifolia*, is a rare tree in Khándesh. Elsewhere it grows to some size, and has an excellent whitish wood. It bears an edible plum whose soft pulp is a valuable remedy in lung diseases. *Shirish*, *Albizzia lebbek*, a species of acacia, is very ornamental with large leaves and light-coloured bark. This and other allied varieties are found all over India, but are not common in the Khándesh forests. It is much planted along roadsides and in gardens. The wood, of excellent quality, is used for all purposes. *Sadola*, *sáj*, or *ain*, *Terminalia tomentosa*, is a fine, straight, and high-growing forest tree. Sheltered from the sun, the wood is excellent for house-building, yielding better planks and longer rafters than perhaps any tree but teak. *Simal*, *Bombax malabaricum*, is a large and thorny tree with a bright red flower and a soft down used for stuffing pillows. The wood though soft is said to make good packing cases. It is not much used in Khándesh. It yields a useful resin, and the roots, when boiled, give a gummy substance used as a tonic in medicine. Wild Date, *shindi*, *Phoenix silvestris*, preferring the sea coast is not common anywhere in Khándesh. Neither its fermented nor its distilled juice is much drunk. Mats are made of the leaves, and the stem can be used as a water trough. Blackwood, *sisu* or *sisam*, *Dalbergia latifolia*, is very scarce in Khándesh, and grows to no size. *Saundad*, *Prosopis spicigera*, a thorny tree, is not common in Khándesh. The timber is said to be good for all ordinary purposes. Its pods contain an edible fruit. Tamarind, *chinch* or *ámli*, *Tamarindus indica*, a large slow-growing and very handsome tree, is found near all villages in gardens and fields. Its excellent hard wood makes the best crushers for oil or sugar mills, and is useful in a variety of ways. The fruit is sometimes eaten raw but generally cooked. The Palmyra Palm, *tád*, *Borassus flabelliformis*, thriving best near the coast, is very rare in Khándesh. Teak, *ság* or *ságván*, *Tectona grandis*, formerly covered the Sátputa hills with splendid forests. Its conservancy has been taken in hand, and in time new forests will spring up. But though teak of small size is even now abundant among the hills near Nemád, in many parts of the Sátputás, in the Nandurbár sub-division near the Tápti, and further west on the borders of the Gáikwar's territory, many years must pass before Khándesh will be able to supply the market. The large leaves of the teak are much used for lining roofs under thatch. The wood also yields a very good oil, somewhat similar to that of linseed. *Tilavadi*, a species of *Albizzia*, common in some parts of Khándesh,

Chapter II.
Production.
Trees.

Chapter II.**Production.****Trees.**

has a good wood for ordinary purposes. *Tembhurni*, *Diospyros montana*, the well known ebony, is pretty common in Khándesh, but as it grows crooked and hardly ever of any great size, its wood is little used. It bears a large sweetish plum, very pleasant to eat. *Tivas*, *Dalbergia ujainensis*, one of the most generally useful trees, yields a beautiful timber serving for field tools of all kinds. In Khándesh, probably from its having been so much cut before the days of conservancy, it is not very common and seldom grows to any great size. *Umbar*, *Ficus glomerata*, a very common but valueless tree, bears bunches of flavourless figs on its stem and boughs. The wood withstands the action of water, and though, like most of the fig species, generally accounted sacred, it is in some places used for shoring wells. *Varul* or *mahárukhi*, *Ailanthus excelsa*, a tall and showy tree, grows near villages. Its wood is accounted of no value. *Palas*, *Butea frondosa*, one of the commonest Khándesh trees, is, at the beginning of the hot season, a mass of bright scarlet flowers. The leaves are much used as plates, and as the young shoots are eaten by camels and other animals, the tree seldom grows to any size. In Khándesh the wood is not much used. Elsewhere it is said to be strong and tough. It makes excellent charcoal. From the stem is extracted kino gum; the flowers yield a valuable dye; and the root and bark an excellent tough fibre. The juice is also used medicinally. It is a favourite with the lac insect, and the choicest lac is found upon it. The seed nut is useful as a purgative and as a vermifuge to horses.

**Domestic
Animals.
Horses.**

None of the breeds of Khándesh domestic animals are of any special excellence. Of Horses, Mares, and Foals, the 1878-79 returns show a total of 14,087 head. Though the local breed is now poor and small, Khándesh horses were once esteemed the best and strongest in the Deccan. At present, the only animals of much value are a small but hardy breed of ponies raised by Thiláris, a tribe of wandering herdsmen, chiefly inhabiting the west of Khándesh. Some of these go excellently in the small carriages, *tongás*, used in the district. Of late years, Arab stud horses placed at most *mámlatdárs'* head-quarters have done something to improve the breed. But as a rule the Khándesh people pay little attention to horse-breeding, and are far behind their neighbours in Nagar and Poona.

Bullocks.

Bullocks, returned at 314,400, are not as a rule of any great value. There is a very good breed known as the Thilári, somewhat small but strong and hardy, fast-trotting, and very teachable. It has suffered much from injudicious crossing. Weak and stunted bulls are allowed to roam at large with the village herds, and even where, as at the Government farm, a good bull is at hand, little care seems to be taken to obtain his services. Want of fodder in the hot dry weather goes far to injure the breed; only the more wealthy cultivators give their cattle anything like proper sustenance. A pair of good bullocks costs from £1 to £10 (Rs.10 - Rs.100).

Cows.

Cows, returned at 222,215, are poor and ill-fed. Little care is taken of the breed. Khándesh suffers terribly from cattle disease, apparently of many types, and showing various symptoms. Most

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forms of the disease may probably be traced to the want of proper food and clean water, and to exposure to the cold at night and the heat in the day. The price of a cow varies from 8s. to £1 (Rs. 4 - Rs. 10).

Buffaloes, returned at 108,428, are on the whole much better than the other cattle. The people prefer their milk to cow's milk, and take more care of them, feeding and tending them better. The young males are usually sold into other districts as they are not much used for carriage or pack purposes. The finest buffaloes are found in the wilder parts where grazing is plentiful, especially near rivers. But there is not a hamlet where buffaloes, sometimes in considerable numbers, are not found. Female buffaloes cost from £1 10s. to £3 (Rs. 15 - Rs. 30).

The roving Vanjâris sometimes bring fine cattle for sale from Nemád and Málwa, and thus enable the local farmers to improve their stock.

Donkeys, returned at 7852, are found nearly all over the district. They are used chiefly by potters in carrying clay or bricks, and by Bhois and others in carrying grain. They are a hardy breed of animals, picking up their food as best they can.

Herds of Sheep and Goats, returned at 198,625, chiefly belonging to Dhangars, are found throughout the district. The breeds are very poor and stunted. Coarse blankets are woven from the wool.

The monthly cost of keeping a horse varies from 16s. to £2 (Rs. 8 - Rs. 20); of a bullock from 8s. to £1 (Rs. 4 - Rs. 10); of a cow from 4s. to 10s. (Rs. 2 - Rs. 5); and of a sheep or goat from 6d. to 2s. (*annas* 4 - Re. 1). Except milkmen whose she-buffaloes' keep costs them from 4s. to £1 (Rs. 2 - Rs. 10) a month, cultivators seldom spend more than 4s. (Rs. 2) on a horse, and 2s. (Re. 1) on a pair of bullocks. The poorer classes spend little or nothing on their cattle, grazing them on village lands and hills free or on paying a nominal fee. Though sometimes kept by bankers for carrying bullion, Camels are almost unknown.

Dogs, and sometimes Cats, abound in every village generally without any recognised owners.

Fowls are reared in large quantities everywhere by the lower castes, and especially by the hill tribes. There are no special varieties, and no trouble is taken to prevent promiscuous breeding. Cock-fighting, once a favourite amusement, has of late years died out. In former days a Mhár was proud of his pet fighting cock, and looked well after the breed. Eggs are the chief value of a poultry yard. But Khándesh has not as yet begun to supply the Bombay market.

Up to the seventeenth century, the hilly tracts to the north of Khándesh were a great breeding place for wild elephants. But probably from the frequent passage of armed bodies during the Moghál conquest of the Deccan, from the increase of traffic down the Tápti valley to Surat, and from the spread of tillage in

Chapter II.**Production.**

Domestic
Animals.
Buffaloes.

Donkeys.

*Sheep and
Goats.*

*Fowls.**Elephants.*

Chapter II.
Production.
Wild Animals.
Tiger.

Khándesh they were, during the eighteenth century, frightened off.¹ The chief wild animal still found in the district is the Tiger, *vágh*, *Felis tigris*. In the disturbed times at the beginning of the present century, large tracts passed from tillage into forest, and tigers roamed and destroyed in the very heart of the district. In 1822 wild beasts killed 500 human beings and 20,000 head of cattle. Their destruction was one of the most pressing necessities, and in May, June and July of that year (1822), as many as sixty tigers were killed.² In spite of the efforts of Sir James Outram and his successors, tigers and other large beasts of prey continued so numerous that the fear of them kept waste and desolate some of the richest tracts in Khándesh. Even as late as the mutinies (1857-1859), Khándesh, more than almost any part of western India, continued a stronghold for wild beasts. So dangerous and destructive were they that a special division of the Bhil corps were, as tiger hunters, set apart to aid the Superintendents of police. Since 1862, under the Superintendent of Police Major O. Probyn, the destruction of tigers has gone on apace. Of late years, to the efforts of the district officers have been added a rapid spread of tillage and increase of population. The tiger is no longer found in the plains. Among the Sátápúdás in the north, along the Nemád frontier and the Hatti hills in the east and the south-east, in the Sátímálás in the south, and in the Dángs and other wild western tracts he still roams. Even there his number is declining. The loss of cattle is inconsiderable and the loss of human life trifling. In the five years ending 1879, sixteen human beings and 391 head of cattle were killed by them. The returns show a fall in the number of tigers slain from an average of nearly fifteen in the five years ending 1870 to ten in the nine years ending 1879.³

Panther.

The PANTHER, *bibla* or *bimta*, *Felis pardus*, is generally said to be of three distinct species, two large and one small. Of the two large kinds, one rivals the tigress in size, and as he will attack unprovoked, is equally or even more dangerous to man; the other smaller, stouter, and with a round bull-dog's head, has a looser, darker, and longer fur, with spots much more crowded and quite black along the ridge of the back and up the legs about as high as the shoulders and thighs. The third variety is a very different

¹ Finch (1610) in Kerr's Voyages, VIII. 277. In 1630, Jamál Khán Karáwal came to the Gujarát-Khándesh frontier and captured 130 elephants in the Sultánpur forests, of which seventy were sent to Delhi (Watson's Gujarát, 71). Whether lions were formerly found in Khándesh seems doubtful. The Ajanta paintings contain some well painted lions, and the Oriental Sporting Magazine (II. 44) has a song on Lion-Hunting from Dhulia. The same magazine (II. 195. Compare Asiatic Intelligence 184, in Asiatic Journal, New Series, VII.) has also a paper headed "Lion-Hunting in Khándesh," giving an account of the destruction, in three days (15th-18th May 1831), of three lions and a lioness near the old town of Patan. The article is signed "An Old Khándeshi," but from references in it to Abu and Sidhpur there is no doubt that the old town of Patan is not Pátan near Chálisgaon, but the ancient capital of Gujarát about sixty miles north-west of Ahmedabad. Special inquiries have been made, but there would seem to be no record of lion-shooting in Khándesh since the beginning of British rule.

² Mr. Chaplin's Report, 20th Aug. 1822.
³ The details are: 1865, 28; 1866, 24; 1867, 6; 1868, 12; 1869, 9; 1870, 23; 1871, 8; 1872, 20; 1873, 11; 1874, 6; 1875, 9; 1876, 7; 1877, 2; 1878, 16; and 1879, 14.

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animal, much smaller and darker. As it lives chiefly on dogs, it is known among the natives as the dogslayer, *kuttemár*. In the fifteen years ending 1879, 658 panthers were killed, the yearly number varying from seventy-eight in 1878 to nineteen in 1870.¹ The HUNTING LEOPARD, *chitta*, *Felis jubata*, quite a different animal from the panther, has, like a dog, claws that do not draw in. In form like a greyhound, it has a short mane, bushy black-spotted fur, and a black tail. It is very rare in Khándesh, found in the Sátputa hills only. The WILD CAT, *rán mánjar*, *Felis chaus*, met all over the district, is comparatively harmless, and differs in size, colour, and length of tail, only slightly from the house cat. The LYNX, *Felis caracal*, a rare animal, is occasionally found among rocky hills. It is very shy, and is seldom abroad after daybreak.

The HYÆNA, *taras*, *Hyæna striata*, once very common, is now rarely seen. The WOLF, *lándga*, *Canis pallipes*, formerly caused much havoc among sheep and goats, and is even known to have carried off young children. Like the other flesh-eaters, he has been forced to give way before the spread of tillage. Still he is very destructive, and though he seldom attacks human beings, kills an immense number of sheep and goats, and two or three together will often pull down a good-sized young buffalo or heifer. During the fourteen years ending 1879, 4138 wolves were killed, the yearly number varying from 603 in 1874 to seventy-one in 1879.² Besides the above, the JACKAL, *kolha*, *Canis aureus*, and the FOX, *khokad*, *Vulpes bengalensis*, abound in the open country. The WILD DOG, *kolsunda*, *Cuon rutilans*, is also found in the Sátputa hills, hunting in packs.

The INDIAN BLACK BEAR, *ásval*, *Ursus labiatus*, is found in all the forest-clad hills of Khándesh. Formerly abounding in the rocky hill tops of Pimpalner and Báglán in the south-west, the number of black bears has during the past twenty years been much reduced. Though not generally dangerous to life, he is at times very mischievous. Sugarcane, when he can get it, is one of his favourite articles of food, and he destroys much more than he eats. The flower of the *moha*, *Bassia latifolia*, tree is his chief sustenance at the beginning of the hot season. This flower, which produces the common spirit of the country, seems to affect the bear with a kind of intoxication, as he is known to be most dangerous at that season, and apt to attack man unprovoked. A vegetarian, except as regards ants and some other insects, he does no injury to flocks or herds.

The HOG, *dukkar*, *Sus indicus*, of all wild animals, causes most loss to the cultivator. Though, save in the set of his tail, much like the domestic village pig, he differs from him widely in habits.

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Production.

Wild Animals.

*Leopard.**Bear.**Hog.*

¹ The details are : 1865, 22 ; 1866, 73 ; 1867, 50 ; 1868, 31 ; 1869, 30 ; 1870, 19 ; 1871, 28 ; 1872, 36 ; 1873, 36 ; 1874, 68 ; 1875, 52 ; 1876, 46 ; 1877, 69 ; 1878, 78 ; and 1879, 20.

² The details are : 1865, 195 ; 1866, 360 ; 1867, 531 ; 1868, 267 ; 1869, 255 ; 1870, 180 ; 1871, 282 ; 1872, 360 ; 1873, 345 ; 1874, 603 ; 1875, 125 ; 1876, 252 ; 1877, 209 ; 1878, 103 ; and 1879, 71.

Chapter II.**Production.****Wild Animals.****Hog.**

A pure vegetable eater, he is most dainty in his tastes. He must have the very best the land affords, and while choosing the daintiest morsels, destroys much more than he eats. Sugarcane, sweet potato and other roots, and juicy millet and Indian corn stalks are his favourite food. A few years ago herds of wild pig were found everywhere, but their numbers are now much smaller. From the border hills they still sally at night to ravage the crops in the neighbourhood, but they are no longer so destructive as they once were. With the aid of their dogs and spears, the Bhils hunt and kill them for food, and the clearing of the forests has made their destruction comparatively easy. Twenty years ago in the country east of the Purna river, then belonging to His Highness Sindia, herds of some hundreds might be seen marauding in open day. Night and day the cultivator had to watch his fields. Though comparatively few are left, herds of fifty and upwards are still occasionally seen.

The BISON, *gava*, *Gavæus gaurus*, is found only in the Sâtpuda and Hatti hills. The shyest and wariest of forest animals, its chief food is grass and young bamboo shoots. The STAG, *sâmbâr*, *Rusa aristotelis*, is found in all the hill country on the borders of the district. It feeds in the plains and fields at night, and seeks the hill tops at early dawn. It seldom, if ever, lies in the plain country. The SPOTTED DEER, *chital*, *Axis maculatus*, is now rare. He is never found far from water, and generally in thick forests. In the country east of the Purna spotted deer were formerly found in immense numbers, but most of them were shot or driven away while the railway was making. They are still in small numbers near rivers in the Sâtpuda hills, and in the western forests along the Tâpti. The BARKING DEER, *bhekre*, *Cervulus aureus*, and the FOUR-HORNED ANTELOPE, also called *bhekre*, *Tetraceros quadricornis*, are occasionally met with in the Sâtpuda hills. The BLUE BULL, *nilgây*, *Portax pictus*, was once common everywhere, but is now confined to the few strips of forest land left between the Sâtpuda and other hills and the open plains, and to the low country on the west. He seldom enters the hills or dense forests, feeding chiefly on *palas*, *Butea frondosa*, or other trees in the flat country. The INDIAN ANTELOPE, *kâlvit*, *Antilope bezoartica*, frequents the open fields and devours the corn. Disliking forest country, they were never so plentiful in Khândesh as in the Deccan and Gujarât plains. Very few of them are left. The INDIAN GAZELLE, *chinkâra*, *Gazella bennettii*, loving the shrub brushwood and rocky eminences of Khândesh, are still comparatively plentiful. The COMMON HARE, *sasa*, *Lepus ruficaudatus*, found in considerable numbers all over the district, completes the list of four-footed game animals.

Birds.

Of Game Birds there are among RASORES, PEA FOWL, *Pavo cristatus*, living in all woods and shady gardens, GREY JUNGLE FOWL, *Gallus sonnerati*, and SPUR FOWL, *Galloperdix spadiceus*, found only in forests.

Rasores.

Of PARTRIDGES there are two kinds: the GREY, *Ortygornis ponticeriana*, found over the whole district, and the PAINTED, *Francolinus pictus*, widely distributed but less common.

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Of QUAIL there are several sorts, both the Bush Quails, *Perdica asiatica* and *argoondah*, found in brushwood all the year round; the Common Grey Quail, *Coturnix communis*, a cold weather visitor; and the Rain Quail, *Coturnix coromandelica*, a resident. The Bustard, *Turnix taigoor*, and both Button Quails, *T. joudera* and *dussumierii*, are also occasionally seen.

Sand Grouse, both the Common and Painted, *Pterocles exustus* and *Pterocles fasciatus*, are common.

The GRALLATOES are well represented. Among them are the Bustard, *Eupodotis edwardsi*, and the Florican, *Sypheotides aurita*, a bird of passage visiting the district during the rainy months and not widely distributed.

Of PLOVERS are, the Golden Plover, *Charadrius fulvus*, a rare bird; the Oxeyed Plover, *Ædiknemus scolopax*, or false florican; and the Lapwings, *Lobivanellus indicus* and *Lobipluvia malabarica*.

Of SNIPE the Common, *Gallinago gallinaria*, the Jack, *Gallinago gallinula*, and the Painted Snipe, *Rhynchæa bengalensis*, are found, but in no great numbers.

Of CRANES the *karkocha* or *kalam*, *Anthropoides virgo*, visits the district during the cold months in large flocks. The *Saras*, *Grus antigone*, or large crane, is almost unknown.

Though most ordinary kinds occur, the number of Duck and Teal is small. The chief Khándesh Ducks are the Ruddy Shieldrake or Bráhmāni Duck, *Casarca rutila*, the Whistling Teal, *Dendrocygna javanica*, the Shoveller, *Spatula clypeata*, the Pintail, *Dafile acuta*, the Spotted Billed Duck, *Anas pœcilorhyncha*, the Gadwal, *Chaulelasmus streperus*, the Widgeon, *Mareca penelope*, the White-eyed Duck, *Fuligula nyroca*, the Common Teal, *Querquedula crecca*, the Bluewinged Teal, *Querquedula ciria*, the Redheaded Pochard, *Fuligula ferina*, and the Mallard, *Anas boschas*.¹ The Little Grebe, *Podiceps minor*, if it can be called a duck, is found in all the ponds.

Of GEESE the only one observed is the Blackbacked Goose, *Sarcidiornis melanonotus*. The Grey Pelican, *Pelecanus philippensis*, and the Flamingo are rare. The Indian Snake Bird, *Plotus melanogaster*, is common in the west.

Of birds not recognised as game the following have been identified:

Among RAPTORES, of Vultures, the Black Vulture, *Otogyps calvus*, a handsome not very common bird with bare head and red neck; the Whitebacked Vulture, *Gyps bengalensis*; a Cliff Vulture, either *Gyps indicus* or *Gyps pallescens*; and the White or Scavenger Vulture, *Neophron ginginianus*. The Eagles include *Aquila mogilnik*, noticed in the cold weather at the base of the Sâtpudâs; *Aquila vindhiana*, a common resident; *Hieraëtus pennatus*, seen occasionally everywhere; *Limnaëtus cirrhatus*, fairly common all

Chapter II.
Production.Birds.
*Rasores.**Grallatores.**Natatores.**Raptores.*

¹ I have shot these at Khândva about forty miles from the borders of Khándesh, though Jerdon says they are not found south of the Narbada. Major F. Wise, 20th March 1878.

Chapter II.
Production.Birds.
Raptores.

along the Sâtpudâs, and recognisable by its musical cry which can be heard a mile off. *Circaëtus gallicus*, and one of the *Spilornidæ* have also been noticed. The three well known Kites, the Common, *Milvus govinda*; the Brâhmani, *Haliastur indus*; and the Blackwinged, *Elanus melanopterus* are all found, the Brâhmani being much the rarest. The White-eyed Buzzard, *Poliornis teesa*, is very common, and the Honey Buzzard, *Pernis ptilorhyncus* or *cristata*, is occasionally seen.

Of FALCONS, a large class, there are the Peregrine, *Falco peregrinus*, rare; the Kestrel, *Tinnunculus alaudarius*, much more common; and the Shaheen, *Falco peregrinator*, the Laggar, *Falco jugger*, and the beautiful Turumti, *Falco chiquera*, common. Of HARRIERS, there are two or three kinds with marked light grey plumage. Two HAWKS, the Shikra, *Astur badius*, and the Sparrow Hawk, *Accipiter nisus*, are well known.

There are many OWLS in the forests. The Brown Fish Owl, *Ketupa ceylonensis*, and the Duskyhorned Owl, *Bubo coromandus*, are both found. The Rockhorned Owl, *Bubo bengalensis*, is also found along all the rivers. The beautiful Spotted Owl, *Syrnium ocellatum*, is very common among mango groves, and the Shorteared Owl, *Otus brachyotus*, is a winter visitant. The Screech Owl, *Strix javanica*, is rare. Both the little Owlets, *Carine brama*, and *Glaucidium radiatum*, are found, the latter only in forest districts.

Insector.

Of SWALLOWS, in the cold weather the Common Swallow, *Hirundo rustica*, is everywhere, and one or two Martins, the Bank, *Cotyle sinensis*, and the Cliff, *Cotyle concolor*, are found all the year round. The pretty Redbacked or Mosque Swallow, *Hirundo erythropgia*, is not uncommon. But its smaller congener, *Hirundo fluvicola*, is very rare. The Common Swift, *Cypselus affinis*, is widely distributed. The Alpine Swift, *C. melba*, is rare, as is the Palm Swift, *C. batassiensis*. The beautiful Crested Swift, *Dendrochelidon coronatus*, is common among the Sâtpudâs.

Of NIGHT-JARS the chief are, the Common Night-jar, *Caprimulgus asiaticus*, called the Ice Bird from its quickly repeated note, like a stone bounding across ice. It is purely a night bird, feeding on moths and beetles. Especially when seen early in the morning or when starting on a journey, the natives consider it a bird of ill omen. *C. marathensis* and *C. monticolus* are also found.

Of BEE-EATERS, *Merops viridis*, is in every field, and *M. philippinus* is an October visitant.

Of ROLLERS there is the Indian Roller, *Coracias indica*, called by Europeans the Blue Jay.

There are several KINGFISHERS. The Whitebreasted, *Halcyon smyrnensis*, with bright skyblue back, is commonest; the smaller Blue Kingfisher, *Alcedo bengalensis*, is also found. The large Alexandrine or Stork-billed Kingfisher, *Pelargopsis gural*, lives in some of the larger rivers. The Pied Kingfisher, *Ceryle rudis*, is very common, and may be seen hovering over every pond and stream.

Of HOENBILLS, *Bucerotidæ*, the Common Grey, *Ocyeros birostris*,

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a grotesque bird with a huge bill and slow wavering flight, is found in the plains.

Next to these are grouped the SCANSORES or Climbers, mainly represented by the Parrots, Woodpeckers, and Cuckoos. Of PARROTS the best known is the Roseringed Paroquet, *Palæornis torquatus*, seen everywhere; the Roseheaded Paroquet, *Palæornis purpureus*, a most beautiful bird, generally found in woodlands, and the Large Paroquet, *Palæornis magnirostris*, found in the Sâtpuda forests.

Of WOODPECKERS, Piciðæ, the most notable is the Goldenbacked Woodpecker, *Chrysocolaptes sultaneus*, his back a mass of crimson and gold. He is generally found in forests, where his loud tapping may often be heard. Not quite so brilliant, but still very beautiful, are the Blackbacked, *Chrysocolaptes festivus*, and the Smaller Goldenbacked, *Brachypternus aurantius*. Two other varieties, *Picus marathensis*, and a small spotted one, *Yungipicus nanus*, are seen in the plains. Their food is almost entirely insects picked out of the bark of trees and rotten wood.

Barbets, *Megalæmidæ*, approaching woodpeckers in structure, are mostly of a greenish colour with strong bills and feet. They feed on fruit. Two kinds are common in Khândesh; the Large Green Barbet, *Megalæma caniceps*, found in all forests, and the Small Redcrested Barbet, *Xantholæma hæmacephala*, which, from its incessant metallic note, is known as the coppersmith. The Smaller Green Barbet, *Megalæma viridis*, found in the Sâtpudâs in Central India, has not yet been recorded from Khândesh.

Of Cuckoos the best known is the Indian Koel, *Eudynamys honorata*, a hot season visitor; the male is nearly black, and the female light and speckled. The Common Indian Cuckoo, *Cuculus micropterus*, an ashy coloured bird, is also met with, and the cry of the English Cuckoo, *Cuculus canorus*, is occasionally heard in the Sâtpuda hills. The Emerald Cuckoo, *Chrysococcyx hodgsoni*, dark green with light breast, is rare. The well known Indian Coucal, *Centrococcyx rufipennis*, by some classed among the cuckoos, but more properly of the *Coniostres* or crow class, is well known as the Malabâr Pheasant.

TENUIROSTRES, including the brilliant plumaged Honeysuckers and Hoopoes, are a most interesting family. Of the former the Purple Honeysucker, *Cinnyris asiatica*, and the Large Purple Honeysucker, *Cinnyris lotenia*, are perhaps commonest. Both the European and Indian Hoopoes, *Upupa epops* and *U. ceylonensis*, are found, the European only in the cold weather.

Of DENTIROSTRES there are, of Shrikes, *Laniadæ*, the Grey Shrike, *Lanius lahtora*, the Rufousbacked Shrike, *Lanius erythronotus*, and the Baybacked Shrike, *Lanius vittatus*, all of them common. The Minivets, *Pericrocotus flammeus*, *peregrinus*, and *erythropygius*, are rare. They live chiefly on insects, impaling them on thorns before eating them. A well marked variety of shrike is the Drongo or *Dicrurus*. The King Crow, *Buchanga atra*, bluish black with a forked tail, is common over the whole district, and the White-breasted, *B. cœrulescens*, in the hills. The Racket-tailed Drongo,

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Birds.
Insectores.

Dissemurus paradiseus, is probably found in the Sátputa and western forests.

Of the same tribe are the three well known families of Thrushes, Bulbuls, and Babblers. Of Thrushes, *Merulidæ*, several kinds are common. Allied to them are the Orioles found in almost every mango grove. The Common Bulbul, *Molpastes hæmorrhous*, and the Green, *Phyllornis jerdoni*, and *Iora tiphia*, are less widely distributed. The Babblers, *Malacocirci*, known as the Seven Sisters, are a well marked dusky-feathered family, very noisy and generally in groups.

To the same tribe (*DENTIROSTRES*) belong the Flycatchers and Warblers, a very large family. Of Flycatchers the most remarkable is the Paradise Flycatcher, *Muscipeta paradisi*, a small bird with a black crested head and very long dark chestnut or snow-white central tail feathers. It is sometimes called the Widow Bird. The Whitebrowed Fantail, *Leucocerca aureola*, is found in every grove uttering a few clear quick notes, as if whistling part of the scale. The Whitespotted Fantail, *Leucocerca leucogaster*, a smaller variety, is also very common. The Blue, *Cyornis tickelli*, and the Robin, *Erythrostera parva*, Flycatchers are rarer.

The Warblers, an immense family, include Robins, Redstarts, and Wagtails. The North Indian Robin, *Thamnobia fulicata*, and the Redstart, *Ruticilla rufiventris*, very tame birds, are seen everywhere; the Tailor Bird, *Orthotomus sutorius*, with its lovely nest of two or three hanging leaves, sewn together as with a needle and thread, and lined with cotton, hair, or wire, is also common. Of Wren Warblers, *Drymoicæ*, there are several kinds. The Large Pied Wagtail, *Motacilla maderaspatensis*, and the Indian Field Wagtail, *Budytes cinereocapilla*, are common near water.

Of Crows, the Common Crow, *Corvus splendens*, and the Black, *Corvus culminatus*, are well known. Of Magpies two kinds occur, *Dendrocitta rufa*, in the plains, and *Dendrocitta leucogastra*, in the forests.

The *STERNIDÆ* or Starlings are represented by several species. The Common Myna, *Acridotheres tristis*, is universal, and a Wattled Myna, probably *Eulabes religiosa*, though rare, is also found. During the cold season, the Jvâri Bird, *Pastor roseus*, may be seen in large flocks in every grain field.

Of FINCHES, *Fringillidæ*, are the Common Sparrow, *Passer domesticus*, and the Weaver Bird, *Ploceus philippinus*, with its well known hanging bottleshaped nest. Several Larks, *Alaudæ*, belong to this family, as also the well known Amadavat, *Estrela amandava*.

Gemitores.

Allied to some of the game birds mentioned above are the Pigeons and Doves. Of these the Blue Rock Pigeon, *Columba intermedia*, much like its European namesake, is seen everywhere. The beautiful Bronzewinged Pigeon, *Chalcophaps indica*, is rare, seen only in forests alone or in pairs. The Common Green Pigeon, *Crocopus chlorigaster*, is found wherever banian trees are plentiful.

Of Doves proper four varieties are pretty generally distributed: the Common Ringdove, *Turtur risorius*, the Spotted Dove, *T.*

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suratensis, the Small Brown Dove, *T. senegalensis*, and the Red Dove, *T. tranquebaricus*.

Water birds are divided into two orders, GRALLATOIRES or waders, and NATATOIRES or swimmers. Among waders, besides the snipe and plover mentioned among game birds, are several Sandpipers. Allied to the cranes already mentioned are the Storks. Two kinds, *Ciconia alba* and *Melanopelargus episcopus*, are occasionally found, as also the Great Stork or Adjutant, *Leptoptilus argalus*, and a smaller variety, *Leptoptilus javanicus*. Of Herons and Egrets there are several varying in size and colour, such as *Ardeola grayi*, and *Ardea cinerea*, the commonest. Most of the larger rivers have three kinds of Ibis, the Wartyheaded Ibis, *Iconotis papillosus*, the Pelican Ibis, *Tantalus leucocephalus*, and the White Ibis, *Ibis melanocephala*. The NATATOIRES include Duck and Teal, and some Terns and freshwater Gulls. There are so few ponds in Khándesh, that waders and swimmers are very scantily represented.

Khándesh rivers and streams abound in fish. There are no private fishing rights, and no Government control or supervision. All are free to fish in any place and at any time. It is believed that over twenty thousand persons are to some extent employed in catching fish, and that three-fourths of the population eat fish when they can get it. All the lower classes living near streams fish. But the chief fishers are the Bhils, and the Bhois a semi-amphibious class of ferrymen. In catching fish, nets of every kind, of all sizes, and with every possible dimension of mesh are used. Fish of all sizes are caught, and in default of nets, cloths are frequently used, so that even the spawn is not left unmolested in the river beds. During the rainy season stake-nets are often planted, and when the waters are falling, small barriers are raised, which, as the river subsides, leave the fish high and dry. When deep pools prevent the use of small nets, the water is poisoned, and an immense number of fish are wantonly destroyed. When neither nets nor other means of capture are at hand, the Bhils form a line across the pool, and steadily advancing, beating the water and uttering loud cries, drive the fish before them, till, finding themselves in shallow water, they leap up and falling on the shore are at once secured. It seems surprising that the stock of fish should survive so many forms of destruction, but from all accounts the supply does not fall off. The Tápti, no doubt, preserves the breed for the rest of the district. Its numerous deep pools and rocky rapids afford a shelter for the fish at all times of the year, and during the monsoon floods, the fish spread themselves upwards, and supply the various tributary streams.¹

Chapter II. Production.

Birds.
Water Birds.

Fish.

¹ The further details given in the Násik Statistical Account apply to Khándesh.

CHAPTER III.

POPULATION¹.

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Introduction.

Few early notices of the people of Khándesh have been traced. According to Lassen the Sanskrit-speaking tribes passed down the Gujarát coast and up the Tápti valley through Khándesh into the Deccan.² Another wave of settlers would seem to have entered by the east, as, according to local tradition, Rajputs of different tribes ruled from Asirgad as far back as the sixteenth century before Christ.

The first known historic reference to the people of Khándesh³ seems to be Ptolemy's (A.D. 150) mention of the Phyllitæ and Kondali or Gondali, probably the Bhils and Gonds, whom he places south of the Narbada not far from its source.⁴ The Bhils, still the most characteristic and one of the largest classes in Khándesh, seem to show by the varieties of their dialect, Nemádi, Maráthi, and Gujaráti, that they have been pushed back into Khándesh by later arrivals, from the east, the south, and the west. Many of the changes that have narrowed the limits of the Bhil country have taken place since Ptolemy wrote. But in his time, as at present, Khándesh was probably one of the leading Bhil settlements. Of the Gonds traces remain in a Gond tribe of herdsmen found in Chálisgaon and in a Gond sub-division of Mhárs.

Since Ptolemy's time, the first great change in the population of Khándesh seems to have been the arrival, apparently up the Tápti valley from Gujarát, of a detachment of the great tribe or nation of Ahirs or Abhirs.⁵ The origin of the Ahirs, who, besides in Khándesh, are found in the North-West Provinces, Bengal, Central India and the Central Provinces, in Cutch and Káthiáwár in Gujarát, and in Násik, Ahmednágár and other parts of the north Deccan, is doubtful.

¹ The greater part of the materials for this chapter have been collected and the accounts revised by Mr. J. Polleu, C. S. ; for the wild and wandering tribes Major O. Probyn is the chief contributor ; and much help especially for Vanjáris and Vánis has been received from Ráo Bahádur Mahádev Govind Ránade, Subordinate Judge of Dhulia and Ráo Sáheb K. B. Maráthe, Subordinate Judge of Amalner.

² Indische Alterthumskunde, I. 181.

³ The Mahábhárat (H. H. Wilson's Works, VII. 164) places, next to the people of Vidarbha or Bedar, Khandás or Shandás who may possibly have given their name to Khándesh. Khándesh has also been thought to be the Khándav forest of the Mahábhárat, which was burnt down and brought under tillage by Arjun the brother of Krishna. These identifications are doubtful.

⁴ Bertius' Ptolemy, Map X. and 204. Wilson (VII. 139) is of opinion that the Bhils are included under the Pulindæ whom Ptolemy places further to the west. Another of Ptolemy's tribes the Tabassi have been referred to Khándesh and supposed to be the Buddhist ascetics of the Ajanta and other Sátmála cave temples. Yule in Ind. Ant. IV. 282.

⁵ Some of the Ahirs, apparently later arrivals, came from northern India.

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They have been thought to be the Abárs, one of the Skythian tribes who, in the second and first centuries before Christ, entered India from the north-west,¹ or, and this is more likely, they are supposed to be an old Indian or half Indian race who were driven south and east before the Skythian invaders.² In either case the bulk of the nation seems to have passed south during the time of Indo-Skythian ascendancy (B.C. 200 - A.D. 200) in north India. Before the Christian era, they were near the north-west frontier;³ in the second century after Christ they were in Upper Sind;⁴ and in the third century in Lower Sind and north Gujarát.⁵ Next they appear south of the Tápti, 'between the Tápti and the Konkan,' or 'between the Tápti and Devgad.'⁶ They are spoken of as settled in Khándesh.⁷ And an inscription in one of the Násik Buddhist caves shows that early in the fifth century (419) the country was under an Ahir king.⁸ The Ahir dynasty is said to have lasted for only sixty-seven years. But as local tradition centres in an early Ahir or Gauli rule, it seems probable that, as was the case in Káthiáwár, the Khándesh Ahirs were closely connected with the Yádavs who were in power in the eighth, and again appear as the rulers of Devgiri or Daulatabad in the twelfth and thirteenth centuries.⁹ Their present strength has not been ascertained. The 1872 census returns do not show any Ahirs. But a special inquiry, carried on by Mr. J. Pollen, C.S., has brought to light, besides Ahir or part Ahir husbandmen and Ahir Kolis, an Ahir branch in almost all crafts and other middle class castes, and proved them to be so large an element in the population, that Ahiráni is the local name for the Khándesh dialect of Maráthi.¹⁰ In some of these classes, as among the carpenters, blacksmiths, and goldsmiths, the Ahir element has remained distinct. Ahir carpenters and Ahir blacksmiths marry together, but neither of them marry with the other sub-divisions of carpenters and blacksmiths. In other cases the Ahir element has merged into the general class, and Ahir has come to be little more than a surname.

The next recorded addition to the population of Khándesh is the arrival, partly direct up the Tápti valley, and partly it would seem through Málwa and the Central Provinces, of the great body of Gujarát Kunbis who now hold the bulk of the cultivated land to the north of the Tápti. According to the chronicles of the Reve Kunbis, they arrived about the eleventh century in a large body, in whose vanguard alone were 2000 carts. It seems not unlikely that this account is correct, and that the Kunbis were forced to leave Gujarát by the encroachments of Rajput tribes, driven south before the early Musalmán invaders of north India.

¹ Cunningham's Archæological Report, II. 23, 33.

² Compare V. de St. Martin, Geog. Grec. et Latine de l'Inde, 230; Cent. Prov. Gaz. LXIII. ³ V. de St. Martin, Geog. Grec. et Lat. de l'Inde, 230.

⁴ Bertius' Ptolemy (A.D. 150), Map X.

⁵ McCrindle's Periplus (A.D. 247), 113. The expression is 'Inland from Surastrene.'

⁶ Puráns quoted in Ward's Hindús, III. 450, and Wilford's As. Res. VIII. 336.

⁷ Langlois' Harivansh, II. 401.

⁸ Second International Congress, 354.

⁹ Details are given below in the "History" chapter.

¹⁰ Besides Ahirs proper and Abhir Bráhmans, there are Ahir Sutárs, Ahir Lohárs, Ahir Shimpis, Ahir Sális, Ahir Guravs, and Ahir Kolis.

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About this time, and on till the arrival of the Musalmáns (1310), it seems probable that while the Devgiri Yádavs held Khándesh, the southern castes, of whose arrival no tradition remains but who are still known to have come from the south, first settled in the district.¹ During the latter part of the fourteenth century, by the establishment (1370) of a line of Arab kings, a new foreign element was introduced into Khándesh. About the same time the district was visited by so severe a famine that, according to Ferishta, its whole people, except a few Bhils and Kolis, disappeared.² Under the Fárúki kings, Khándesh rose to much wealth and prosperity, and its population received many additions both of neighbouring Hindus and of foreign Musalmáns.

In 1600, when it passed to the Emperor Akbar, parts of Khándesh were highly tilled and well peopled, and its Bhils, Gonds, and Kunbis were specially noticed as hardworkers and dutiful subjects.³ Under the Moghals, during the seventeenth century, prosperity continued. The disturbances in the Deccan, that ended with the fall of Ahmednagar (1638) and Bijápur (1680), must have driven numbers into the more peaceful district of Khándesh, and during all his reign, Aurangzeb (1660-1707) was converting Hindus to Islám and Musalmáns were flocking from north India into Khándesh.

Under the Maráthás (1760-1817) the Hindus again rose to importance. But any additions from the south must have been more than met by the losses in the disturbances that marked the close of the eighteenth century. The terrible famine of 1803 laid the district waste, leaving for the time but a few Bhils and Kolis. When the famine was over some of the old inhabitants returned. But so disturbed were all, except some favoured parts of the district, that numbers still staid away.⁴ In those troubled times three bodies of foreign mercenaries rose to importance; Arabs, north India or Pardeshi Bráhmans, and Mysor or Karnátak troops, apparently partly Hindu partly Musalmán. With the establishment of British power (1817-1820) these three classes of mercenaries disappeared. Part of the Arabs were sent to Arabia, and the rest found their way to Haidarabad in the Deccan; almost all the Karnátak troops returned to their own land; and most of the Pardeshi Bráhmans settled as husbandmen.⁵ On the establishment of order, the old inhabitants returned in numbers from Berár and Gujarát, and crowds of strangers flocked from the Nizám's and Sindia's dominions.⁶ Still the country was very empty. The 1821 census showed a population of only 418,021 souls or 31½ to the square mile. In 1837 it was still 'miserably populated', large tracts being held by Bhils. The population

¹ Ráne or Maráthá Rajputs.

² Two great Khándesh famines are reported, one about 1370, the other the great Durga-Devi famine from 1396 to 1407. As he makes no mention of the Durga-Devi famine, it seems probable that Ferishta's 1370 famine should be placed some thirty years later.

³ Gladwin's *Ain-i-Akbari*, II. 54.

⁴ The present special prosperity and populousness of Sávda is believed to be owing to the protection afforded at this time (1803-1818) by the power of the Nimbálkar and Rástia. Bom. Gov. Sel. XCIII. 203.

⁵ Compare Capt. Briggs (1821) in MS. Sel. 157 (1821-1829).

⁶ Mr. Chaplin's Report, 20th August 1822; *East India Papers*, IV. 515.

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was estimated at 478,457 souls, about 60,000 more than in 1821, and it was calculated that of the whole number, Bráhmans represented 5·40 per cent, Rajputs 3·47, Shudras and Maráthás 69·58, low and depressed tribes 14·72, and Musalmáns 6·38.¹ Fifteen years later (1852) a fresh census showed a total strength of 686,003 souls, or an increase, since 1837, of nearly forty per cent.² Still great part of the district was empty, and five-sixths of its arable land lay waste. An attempt was made to supply the want of people by bringing settlers from crowded Ratnágiri. But the most liberal offers of rent-free land and money to buy bullocks and tools, failed to tempt a single settler.³ Still population was steadily increasing, and with the rise of produce prices (1856), the introduction of a lighter and more even assessment (1860-1866), and the opening of the railway (1863), large numbers came to Khándesh. Compared with those of 1852, partly no doubt because they were more complete, the census returns for 1872 showed a total of 1,028,642 souls, or an increase in twenty years of nearly fifty per cent. Since 1872, though Khándesh has passed through several trying years, the population is known to have considerably increased. The east and centre are populous, but the south is thinly peopled, and in the west great arable tracts are still empty. In spite of recent increase, Khándesh remains one of the thinnest peopled parts of the Bombay Presidency.

Of the immigrants under British rule, exclusive of those who came back on the first establishment of order (1817-1820), the chief classes are, among traders, Márvádí Vánis, Bhátíás, and Bohorás; among craftsmen, Rangáris and Telis; and among husbandmen and labourers, Maráthás and Kunbis.

At present the most interesting section of the population are the Vanjáris, the owners of pack-bullocks, who since cart roads have been opened to the coast (1834), and still more since they have had to compete with the railway, have been forced to give up their old wandering ways and settle in fixed villages.⁴ Their leaders, men of capital who always did some trafficking on their own account, have started as traders, and the bulk of the people, who have probably always been in the habit of raising crops during their long halts in the rainy season, have taken to tillage. Some still earn their living as carriers. But none have taken to the practice of crafts, probably because, as they travelled with bullocks and with no carts, they had no need of the services of carpenters or blacksmiths.

This Vanjári and Ahir element in the Khándesh people has the high value of showing, what can hardly be traced in most parts of the country, the chief process by which the bulk of the present Hindu population was probably formed. A succession of tribes of northern herdsmen have been driven south, and by changes in the government

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¹ Col. Sykes in Rept. of Brit. Assoc. (1837), 258, 264.

² Bom. Gov. Sel. I. 4.

³ Bom. Gov. Sel. I. 13; Mr. A. T. Davidson, Superintendent of Survey (1861). Bom. Gov. Sel. XCIII. 432.

⁴ Another older division of Vanjáris is established as a regular part of the Kunbis. See below, p. 69.

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or trade of the country, have been forced to settle. Among their leaders would be men of capital if not trained traders; the mass of the people would have a rough knowledge of tillage; and as many tribes travelled with carts and sheep, some among them would be familiar with carpentry, smithwork, and weaving. When they settled the leaders would become traders and landholders, the bulk of the people would start as husbandmen, and of the rest, some would take to the practice of crafts and others would continue as herdsmen or carriers. Among the husbandmen, some of the poorer or lower sort, forced to take up lands in the outskirts of the settlement, cut off to some extent from their own people and straitened from want of labour, would associate with the earlier tribes, and taking their women as wives or slaves, would raise a mixed class. As the new tribe settled many of their special beliefs and practices would cease, peculiarities of dress would be given up, and if they had not them before, they would engage Bráhmans to conduct their ceremonies. In time sameness of work would become a closer bond than a common origin. Husbandmen would begin to marry with the older settled husbandmen and other craftsmen with men of their own calling.¹ Each division would come to be known by the name of its calling, and the tribal title would sink to the name of a sub-division or to a surname. Of the old tribe the only apparent traces would be those who had kept to the original calling of herdsmen or carriers; the offspring of the low class women proud of their strain of higher blood; and perhaps the Bráhmans, who known among their caste fellows by their patrons' name, had come to form a distinct sub-division.

Language.

Ahiráni.

Gujarāti is in use among the higher class husbandmen to the north of the Tápti, and it is the language of trade throughout the district; and Maráthi, the speech of the people of the south and west, is the language of Government offices and schools, and is gradually gaining the ascendant. But in their homes the bulk of the people speak a dialect known as Khándeshi, Ahiráni,² or Dhed Gujarí, a curious mixture of Gujarāti, Maráthi, Nemádi, and Hindustáni. Though from its construction it looks like a compromise between the modern Gujarāti, Maráthi, and Hindi, this dialect is the offspring of several old Prákrit varieties, Mágadhi, Sauráshtri, Shaurseni, Lāti, Maháráshtri, Paisháchi, and Apabhransha or Bhákha. Except a few ballads and songs recorded by the Khándesh Bháts, this is entirely a spoken language. It discards the cerebral *l* and substitutes for it the palatal semivowel *y*; thus black is *káya* not *kála*. Resembling Maráthi and Gujarāti in the more general grammatical forms, Ahiráni presents several peculiarities in declension and conjugation. The plural is formed by adding the suffix *s*, not as in Gujarāti and Maráthi by a change in the word itself; thus *bhit*, wall, becomes

¹ This is the probable explanation of the large number of sub-divisions among the craftsmen classes in Khándesh. Many of them the Telis, Sális and Koshtis, Lohárs, Rangáris, Nhávis, and Mhárs have the stock number twelve and a half, the half being apparently a mixed or inferior class.

² The name Ahiráni is probably derived from that of the Ábhiri mentioned by the latest Prákrit grammarians as a dialect spoken by cowherds and others in the country near the western coast about Gujarát. Prof. R. G. Bhándárkar, M.A., Hon. M.R.A.S.

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bhitas, walls.¹ Cases are formed by suffixes. Thus, for the accusative and dative *le* is added; for the instrumental, *ni*, *vari*, *ghái*; for the ablative, *thin*; for the genitive, *ná*, *ni*, *na*; and for the locative, *ma* and *mazár*.² Masculine and neuter nouns ending in *a*, change *a* into *e* in the plural when case terminations are applied.³ Feminine nouns preserve, however, the final *a* in the plural before case terminations. Masculine nouns ending in *á*, *i*, *u*, and *o*, do not undergo any change, and the case terminations are applied to the final letter of the original word. A notable exception in *á* is *bhingatá*, a bee, which changes its *ta* to *tya* before any case terminations are affixed to it. Another exception in *u* is *ju*, louse, which becomes *juva* and keeps the double plural form *juvás* to which case terminations are affixed. Pronouns both personal and relative are the same as in Maráthi, but their case forms differ. Except for the difference of case forms, the first and second personal pronouns form their plurals in the same way as the Maráthi. On the other hand, the third personal pronoun and the relatives insert an *s* in the plural before the case terminations.⁴ The demonstrative

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Population.Language.
Ahiráni.

¹ This *s* is peculiar. When the Sanskrit plural termination *s* was lost, some of the vernaculars were obliged to have recourse to a new mode of expression. Thus Bengálí marks plurality by adding a noun expressive of 'all,' 'a collection,' or 'a class,' such as *sarva*, *gana*, and *diga*, and Uriya by affixing the word *mána* meaning measure or kind. The Ahiráni *s* is therefore not unlikely the old Prákrit *savva*, Sanskrit *sarva*, and Gujaráti *sau*. Prof. R. G. Bhándárkar, M. A., Hon. M. R. A. S.

² The *le* of the accusative and dative is the Maráthi *la*. Of the instrumental suffixes *ni* seems to be the Maráthi *ne*, and the Sanskrit *ena*; and *vari* and *ghái* are probably corruptions and abbreviations of the instrumental forms of the Sanskrit words *vritti* action and *gati* motion, which seem to have dwindled into case terminations. The ablative *thin* seems to be a corrupt form of the Sanskrit affix *tas*. The final *s* becomes *h* in Prákrit, and, joined with the previous *t*, sounds like *th*. The genitive *na* and the locative *ma* are much like the corresponding Gujaráti terminations, while the optional *mazár* of the locative is a form of the current Gujaráti word *mazár* meaning within, inside.

³ The following is an example :

Nágar, A PLOUGH-SHARE.		
Case.	Singular.	Plural.
Nom.	Nágar.	Nágar.
Ac. and Dat.	Nágarle.	Nágaresle.
Inst.	Nágar-ni	Nágares-ni.
	" -vari	" -vari.
	" -ghái	" -ghái.
Abl.	Nágarthin.	Nágaresthin.
Gen.	Nágarná, ni, na.	Nágares-ná, ni, na.
Loc.	Nágar-ma.	Nágares-ma.
	" -mazár.	" -mazár.

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PRONOUNS.

CASE.	Mí, I.		Tu, Thou.		To, He.	
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
Nom.	Mí.	A'mi.	Tu.	Tumi.	To.	Te.
Ac. and Dat.	{ Mále. Male.	A'mle.	Tule.	Tumále.	Tyále.	Tyásle.
Inst.	Mávari.	Mághai.	{ Tuvari. Tughái.	{ Tumávari. Tumághái.	{ Tyáni. " -vari. " -ghái.	{ Tyásni. " -vari. " -ghái.
Abl.	{ Máthin. Manáthin.	{ A'mthin. A'mnáthin.	Tuthin.	Tumáthin.	Tyáthin.	Tyásthin.
Gen.	Mana.	A'mana.	Tuna.	Tumana.	Tyána.	Tyásna.
Loc.	{ Manáma. Mámazár.	A'mnáma.	{ Tuma. Tumazár.	{ Tumnáma.	{ Tyáma. " -mazár.	{ Tyásma. " -mazár.

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this differs from the Marāthi. The *há*, *hi*, and *he* of the latter become *haru* in the masculine, and *hai* in the feminine and neuter.¹ The interrogative or indefinite *kon* suffers no change in its crude form, but the indefinite pronominal particle *káy* takes *kasá* as its crude form to which the case terminations are added. Though curious, the conjugation of verbs is, with but few exceptions, regular.² The present tense has one form for the singulars of all persons and another for the plurals, the terminations being *s* and *tas* respectively, thus *kar* to do has *karas* and *kartas*. These seem to be derived from the old Prākṛit present participle *karant*, further corrupted to *kurat*. In Marāthi, also, the present tense is formed from the present participle, but to distinguish the persons the old personal terminations are appended to it, while in Khāndeshi they are not. In Gujarāti the old present participle is used to form the past conditional, and

¹ This *haru* is nearer than the Marāthi *há* to the Sanskrit *asau* (the *a* being dropped and *s* changed to *h*). It is declined as follows :

PRONOUNS, *HAU*, *HAI*, *this*.

<i>Hau</i> (MASCULINE), <i>this</i> .		<i>Hai</i> (FEMININE and NEUTER).	
Singular.	Plural.	Singular.	Plural.
Hau.	Hya.	Hai.	Hya, ya.
Hyañe, yāñe.	Hyañe.	Ile.	Iñe.
Hyañi, yāñi.	Hyañi, yāñi.	Iñi.	Iñi.
Yāñin.	Yāñin.	Iñin.	Iñin.
Yāñā, yāñā.	Yāñā, yāñā.	Iñā, iñā.	Iñā, iñā.
Yāñā.	Hyañma.	Iñā.	Iñma.

² The following are the brief details of the leading Irregular verbs :

IRREGULAR VERBS.

PRESENT.			PAST.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
<i>As</i> , to be.						
1st Person	{ Sa.	Setas.	Vhatu.	Vhatut.	{ Assu.	Assut.
2nd "	Shea.	"	Vhata.	Vhatāt.	{ Asshi.	{ Ashāl.
3rd "	"	"	"	"	{ Vhashi.	{ Vhashāl.
					Vhayi.	Vhatin.
<i>Ho</i> , to become.						
1st Person	Vhas.	Vhatas.	Jáu.	Jáut.	Vhasn.	Vhasut.
2nd "	"	"	Jáya.	Jáyāt.	Vhashi.	{ Vhashāl.
3rd "	"	"	"	"	Vhai.	{ Vhati-l.
						{ " -n.
<i>Ja</i> , to go.						
1st Person	Jás.	Játas.	Gau.	Gaut.	Jásn.	Jásut.
2nd "	"	"	Gya.	Gyāt.	Jáshi.	Jáshāt.
3rd "	"	"	"	"	Jáyí.	Játin.
<i>Ye</i> , to come.						
1st Person	Yes.	Yetas.	Unu.	Unut.	Yes.	Yest.
2nd "	"	"	Uná.	Unát.	Yeshi.	{ Yeshāl.
3rd "	"	"	"	"	Yeyi.	{ Yeti-n.
						{ " -l.
<i>Kar</i> , to do.						
1st Person	Karas.	Kartas.	{ Kye.	{ Kye.	Karsn.	Karsut.
2nd "	"	"	{ Kya.	{ Kya.	Karshi.	Karshāt.
3rd "	"	"	"	"	Kari.	Kartin.

Bol to speak is conjugated like *kar* except in the past tense which has *bolnu*, *bolnut*, for the first person, and *bolna* and *bolnāt* for the second and third person singular and plural.

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no terminations are applied to distinguish the persons. The *t* of the participle is however softened to *s* in the Khándeshi. In the plural *kartas* which corresponds to the Maráthi *karitát* the second *t* is softened. The past tense is formed by adding *n*, the terminations being *nu* and *nut* for the first person, and *na* and *nát* for the second and third persons, singular and plural respectively. To Maráthi this *n* is unknown, but it is used in northern Gujaráti, as in *bandháno* for *bandháyo* 'bound', *ditháno* for *dekháyo* 'seen', and in some verbs in the Braj Bhásha, as *kina* 'done', *dina* 'given', and *lon*, 'taken'. The *n* is generalised from such old Prákrit forms as *dinna* 'given' for 'datta' (Sansk.), *luṇa* 'cut' for *lūna* (Sansk.), and *bhinna* 'divided' for *bhinna* (Sansk.).

The future has *su* and *sut* for the first, *shi* and *shál* or *shát* for the second, and *i* and *tin* or *til* for the third persons singular and plural. The *s* of the first and second persons seems to be the old Prákrit *ss* (स्स) and Sanskrit *sya* (स्य). In Gujaráti it is preserved in all the persons. The Maráthi *l* is dropped or rather not affixed, except in the optional plural forms of the second and third persons.¹ The irregular *karmaṇi prayoga* of the Maráthi and Gujaráti, which requires the verb to agree in gender and number with the object, is found in Ahiráni. Thus, 'a house was built by Rám,' *Rámáni ghar bándh*; a book was read by a Bráhmaṇ, *Bráhmaṇni pothi vácchi*. Adjectives vary in form according to the number and gender of the nouns they qualify, but not according to their case inflections as in Maráthi. The Ahiráni conjunctions *án* and *na* correspond to the Maráthi *áni* and *va* and the Gujaráti *ane* and *ne*. There is a peculiar word for moreover, *akhor*. The adverbs of place are : here, *aṭhe*, *iṭhe* (Sansk. *atra*) ; there, *taṭhe*, *tatha* (Sansk. *tatra*) ; where, *kaṭhe*, *kathá*, and *koṭh* (Sansk. *kuṭra*). The adverbs of time are : when (relative), *javhaya*, *jadhaya*, and *jadhaf*, corresponding to the Sanskrit *yadā* ; then, *tavhaya*, *tadhaf* (Sansk. *tadā*) ; when (interrogative), *kavhaya*, *kadhaya* (Sansk. *kadā*). The adverbs of manner correspond to the Maráthi forms. Some peculiar words are in use derived neither from Gujaráti nor from Maráthi. Among these may be noticed *ándor* a boy, *ándor* a girl, *bák* towards, *ibák* hither, *tibák* thither, *pán* near, *dhurá* until, and *máyav* alas!²

Among themselves the Western Sátputa Bhils speak a dialect of Gujaráti, while those further east use a form of Nemádi. Most of them know a little Hindustáni or Maráthi and employ it in speaking to Europeans or men from the plains, to whom their own dialect is unintelligible. A very marked local tendency is to drop every possible consonant. Liquids go first as in *Koi* for *Koli*, *Mái* for *Máli* ; they are often followed by sibilants, as in *rai'ta* for *rasta*, and by gutturals as *Vaijo* for *Vághdev*. The lower one goes in the social scale the more marked is the provincialism. It is probably due to the influence of the aboriginal races among whom the peculiarity is most marked.³

¹ Prof. R. G. Bhándárkar, M.A., Hon.M.R.A.S.² Contributed by Ráo Sáheb K. B. Maráthe, B.A., LL.B.³ Mr. Sinclair in Ind. Ant. IV. 109.

Chapter III.

Population.

Language.
Ahiráni.

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Population.****Details.
1872.**

Except of Bohorás who speak Gujaráti, the home tongue of almost all Khándesh Musalmáns is Hindustáni.

The following tabular statement gives, for the year 1872, details of the population of each sub-division according to religion, age, and sex :

Khándesh Population, 1872. Sub-divisional Details.

SUB-DIVISION.	HINDUS.								Grand Total.
	Not exceeding 12 years.		Above 12 and not exceeding 30 years.		Above 30 years.		Total.		
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Taloda	8462	5575	5682	5991	6087	5080	18,231	15,646	34,877
Sháháda	8546	8126	7515	8061	8132	5877	24,194	21,864	44,058
Shirpur	6464	5921	5899	5740	4605	3595	16,968	15,656	32,524
Nandurbár	8517	8167	6724	7139	6066	5807	21,307	21,173	42,480
Chopda	9416	8893	7549	7750	7258	6215	24,222	22,558	47,080
Virdal	11,786	11,310	9892	10,714	8624	7873	30,302	29,897	60,199
Amalner	15,071	12,971	12,084	12,384	10,726	9450	37,881	35,805	73,686
Sávda	20,418	19,013	17,789	17,870	18,732	16,397	56,939	53,280	110,219
Bhusával	14,470	13,201	13,683	13,045	12,817	10,430	40,970	36,676	77,646
Nasirabad	9673	9222	8738	8442	9588	8511	27,999	26,175	54,174
Erandol	13,883	13,043	11,278	11,507	9901	8633	35,160	33,193	68,343
Pimpalner	11,720	10,952	9508	10,052	8815	7480	30,043	28,484	58,527
Dhulia	11,503	10,725	10,047	10,849	9561	8517	31,716	29,391	61,607
Jámner	12,610	11,089	10,794	10,907	10,149	8903	33,553	30,899	64,452
Páchora	15,458	14,378	13,163	12,722	11,783	9618	40,404	36,718	77,122
Chálísgaon	8558	7922	5881	7079	6101	4744	21,540	19,745	41,285
Total	184,559	171,608	157,925	160,112	146,945	127,230	489,429	458,850	948,279
MUSALMA'NS.									
Taloda	52	38	99	68	78	66	229	172	401
Sháháda	342	334	442	368	344	340	1128	1042	2170
Shirpur	408	340	419	375	313	265	1138	980	2118
Nandurbár	489	444	454	513	380	545	1323	1492	2805
Chopda	848	805	730	729	686	698	2264	2232	4496
Virdal	584	612	499	516	481	459	1564	1587	3151
Amalner	1229	1135	978	1015	960	833	3157	2983	6140
Sávda	1073	1092	1110	964	1069	926	3252	2982	6234
Bhusával	1048	928	954	824	1084	993	3067	2745	5812
Nasirabad	1648	1702	1298	1331	1138	1174	4082	4207	8289
Erandol	271	249	220	231	235	204	720	684	1404
Pimpalner	878	942	863	911	809	810	2550	2663	5213
Dhulia	1146	1093	971	944	875	862	2992	2899	5891
Jámner	1564	1434	1401	1249	1147	961	4112	3624	7736
Páchora	647	596	619	507	516	457	1682	1560	3242
Chálísgaon	647	596	619	507	516	457	1682	1560	3242
Total	15,079	14,318	13,163	12,662	12,362	11,775	40,604	38,765	79,359
CHRISTIANS.									
Taloda ... ..	...	...	...	...	...	...	...	...	...
Sháháda ... ..	...	...	...	...	...	...	...	...	...
Shirpur ... ..	...	...	...	...	...	...	...	...	...
Nandurbár ... ..	...	...	...	...	...	...	...	...	...
Chopda	1	1	...	1	1	1	2	3	5
Virdal ... ..	...	...	...	...	...	...	...	...	...
Amalner	1	...	7	3	9	8	17	12	29
Sávda ... ..	...	2	2	1	3	1	5	4	9
Bhusával	40	35	69	52	63	26	172	113	285
Nasirabad	3	4	5	4	6	1	14	9	23
Erandol	2	3	15	7	8	5	25	15	40
Pimpalner ... ..	...	...	1	...	2	...	3	...	3
Dhulia	13	17	22	14	17	9	52	40	92
Jámner ... ..	...	...	3	1	4	...	7	1	8
Páchora	1	7	2	5	...	13	3	16
Chálísgaon	1	1	8	2	4	3	7
Total	60	64	132	86	122	53	314	203	517

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*Khándesh Population, 1872. Sub-divisional Details—continued.*Chapter III.
Population.
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SUB-DIVISION.	OTHERS.								
	Not exceeding 12 years.		Above 12 and not exceeding 30 years.		Above 30 years.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Taloda ... ..	...	...	...	...	...	...	...	...	...
Sháháda ... ..	...	...	...	...	...	...	...	...	...
Shirpur ... ..	...	...	...	...	...	...	...	...	...
Nandurbár ... ..	...	...	...	...	...	...	...	...	...
Chopda ... ..	...	...	...	...	...	...	...	...	...
Virdel ... ..	...	...	...	...	...	...	...	...	...
Amalner	1	...	3	1	2	1	6	2	8
Sávda	4	8	7	5	7	9	18	22	40
Bhusával	14	7	17	15	19	8	50	30	80
Nasirabad	7	12	21	18	24	18	52	48	100
Erandol	1	3	7	2	3	1	11	8	17
Pimpalner	7	9	38	45	45	41	90	96	185
Dhulia	3	1	5	1	7	...	15	2	17
Jámner ... ..	...	...	...	...	...	...	...	...	...
Páchora ... ..	...	...	...	...	...	...	...	...	...
Chálisgaon	8	6	2	2	7	7	17	17	33
Total	45	48	102	91	116	85	283	224	487
TOTAL.									
Taloda	6514	5613	5781	6059	6165	5146	18,460	16,818	35,278
Sháháda	8883	8460	7958	8429	6476	6017	23,322	22,906	49,228
Shirpur	8870	8281	6318	8115	4918	4160	18,106	16,538	34,642
Nandurbár	9008	8591	7178	7712	8448	6351	22,630	22,655	45,285
Chopda	10,264	9699	8279	8480	7945	6914	26,488	25,093	51,581
Virdel	12,370	11,922	10,391	11,230	9105	8332	31,866	31,484	63,350
Amalner	18,302	15,107	13,072	13,403	11,887	10,292	41,061	38,802	79,863
Sávda	23,275	21,617	20,004	20,013	21,021	18,589	64,300	60,219	124,519
Bhusával	15,597	14,335	14,879	14,078	13,968	11,390	44,444	39,801	84,245
Nasirabad	10,732	10,166	9718	9288	10,682	9523	31,132	28,977	60,109
Erandol	15,534	14,751	12,696	12,847	11,048	9813	39,278	37,411	76,689
Pimpalner	11,993	11,210	9767	10,328	9097	7725	30,862	29,263	60,125
Dhulia	12,402	11,685	11,537	11,575	10,394	9336	34,333	32,596	66,929
Jámner	13,756	12,182	11,768	11,852	11,028	9765	36,532	33,799	70,331
Páchora	17,022	15,813	14,573	13,955	12,938	10,579	44,533	40,347	84,880
Chálisgaon	9213	8526	7403	7589	6627	5210	23,243	21,325	44,568
Total	199,743	185,938	171,322	172,951	159,545	139,143	530,610	498,032	1,028,642

From the above statement it appears that the percentage of males on the total population was 51·58 and of females 48·41. Hindu males numbered 489,429, or 51·62 per cent, and Hindu females numbered 458,850, or 48·38 per cent of the total Hindu population; Musalmán males numbered 40,604, or 51·16 per cent, and Musalmán females 38,755, or 48·84 per cent of the total Musalmán population. Pársi males numbered 42, or 68·85 per cent, and Pársi females numbered 19, or 31·15 per cent of the total Pársi population. Christian males numbered 314, or 60·73 per cent, and Christian females numbered 203, or 39·27 per cent of the total Christian population. Other males numbered 221, or 51·87 per cent, and other females numbered 205, or 48·13 per cent of the total Other population.

The number of infirm persons was returned at 7298 (males 4672, females 2626), or seventy per ten thousand of the total population. Of these 382 (males 279, females 103), or four per ten thousand were insane; 618 (males 438, females 180), or sixteen per ten thousand idiots; 1009 (males 681, females 328), or ten per ten

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thousand deaf and dumb; 3757 (males 2068, females 1689), or thirty-seven per ten thousand blind; and 1532 (males 1206, females 326), or fifteen per ten thousand lepers.

The following tabular statement gives the number of the members of each religious class of the inhabitants according to sex at different ages, with, at each stage, the percentage on the total population of the same sex and religion. The columns referring to the total population omit religious distinctions, but show the difference of sex.

Khândesh Population by Age, 1872.

Age.	HINDUS.				MUSALMA'NS.			
	Males.	Percentage on total Hindu males.	Females.	Percentage on total Hindu females.	Males.	Percentage on total Musalman males.	Females.	Percentage on total Musalman females.
1 year	18,953	3.87	18,909	4.12	1518	3.74	1475	3.81
1 to 6	91,506	18.69	91,542	19.95	7287	17.95	7429	19.17
6 " 12	74,100	15.14	61,057	13.30	6273	16.45	5414	13.97
12 " 20	67,274	13.74	70,502	15.36	5722	14.09	5416	13.93
20 " 30	60,551	12.52	59,110	12.83	7441	18.33	7244	18.89
30 " 40	60,195	12.43	58,954	12.84	6817	17.33	5034	12.98
40 " 50	41,930	8.56	36,599	7.97	3489	8.59	3338	8.61
50 " 60	23,711	4.84	19,702	4.29	2026	4.99	1951	5.03
Above 60	12,109	2.47	11,977	2.61	1230	3.03	1452	3.75
Total	489,429		456,850		40,604		38,765	

Age.	CHRISTIANS.				OTHERS.				TOTAL.			
	Males.	Percentage on total Christian males.	Females.	Percentage on total Christian females.	Males.	Percentage on total Other males.	Females.	Percentage on total Other females.	Males.	Percentage on total males.	Females.	Percentage on total females.
1 year	5	1.59	6	2.98	7	2.66	4	1.79	20,484	3.86	20,349	4.10
1 to 6	23	8.92	31	16.27	23	8.75	23	10.27	98,844	18.63	99,026	19.88
6 " 12	27	8.60	27	13.30	16	5.70	21	9.37	80,415	15.16	66,519	13.36
12 " 20	34	10.83	35	17.24	27	10.26	23	10.27	73,037	13.77	75,978	15.28
20 " 30	98	31.21	51	25.12	75	28.52	68	30.36	98,265	18.52	86,979	19.17
30 " 40	79	25.16	33	16.26	49	18.63	42	18.75	74,940	14.12	64,061	12.86
40 " 50	31	9.87	10	4.93	30	11.41	50	13.39	45,480	8.57	39,977	8.03
50 " 60	7	2.23	3	1.46	25	9.51	9	4.02	25,769	4.86	21,665	4.35
Above 60	5	1.59	7	3.45	12	4.56	4	1.78	13,356	2.52	13,440	2.70
Total	314		203		263		224		530,610		498,032	

The Hindu population of the district belongs, according to the 1872 census, to the following sects:

Khândesh Hindu Sects, 1872.

VAISHNAVS.					LINGA-YATS.	SHAIVS.	ASCETICS.	UNSECTARIAN HINDUS.	SHRA'VAKS.	TOTAL.
Râmâ-nuj.	Vallâ-bhâ-châri.	Kabir-panthi.	Mâdhâ-vâchâri.	Svâmi-nârâyan.						
2308	3523	613	14,578	251	2195	30,150	4620	884,761	6280	948,279

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From this statement it would seem that of the total Hindu population the unsectarian classes numbered 889,381 or 93·78 per cent; the Shaivs 32,345 or 3·41 per cent; the Vaishnavs 21,273 or 2·24 per cent; and the Shrāvaks 5280 or 0·55 per cent. The Musalmán population belongs to two sects, Sunni and Shia; the former numbered 73,088 souls or 92·09 per cent, and the latter 6271 souls or 7·90 per cent, of the whole Musalmán population. The Pársis are divided into two classes, Shahansháí and Kadmi; the number of the former was fifty-seven or 93·44 per cent, and of the latter was four or 6·55 per cent. In the total of 517 Christians there were 3 Armenians, 70 Catholics, and 444 Protestants, including 6 Episcopalians, 72 Presbyterians, 15 Wesleyans, and 351 native Christians. Other religions were represented by 5 Brahmos, 59 Sikhs, and 36 Jews. Besides these, 326 persons, under the head Others, remained unclassified.

According to occupation the 1872 census divided the whole population into seven classes:

- I.—Employed under Government, or municipal or other local authorities, numbering in all 16,256 souls or 1·58 per cent of the whole population.
- II.—Professional persons, 5896 or 0·57 per cent.
- III.—In service or performing personal offices, 9106 or 0·88 per cent.
- IV.—Engaged in agriculture and with animals, 216,975 or 21·09 per cent.
- V.—Engaged in commerce and trade, 17,708 or 1·72.
- VI.—Employed in mechanical arts, manufactures, and engineering operations, and engaged in the sale of articles manufactured or otherwise prepared for consumption, 195,294 or 18·98 per cent.
- VII.—Miscellaneous persons not classed otherwise, (a) wives 201,933 and children 345,638, in all 547,571 or 53·23 per cent; and (b) miscellaneous persons 19,836 or 1·93 per cent; total 567,407 or 55·16 per cent.

For descriptive purposes the different Hindu classes group themselves most conveniently under the heads of Bráhmans, Writers, Traders, Husbandmen, Craftsmen, Labourers, Early or Unsettled Tribes, Depressed Classes, and Beggars.

Bráhmans have thirteen divisions: 33,738 BRÁHMANS, including Deshasths, Konkanasths, and Karhádás, who are locally known simply as Bráhmans; 328 Gauds; 111 Gujarátis; 260 Ábhirs or Ránvatás; 116 Pardeshis; 242 Márvádis; 53 Pokarnás; 108 Kanojás; 208 Telangs; 931 Golaks; and 1966 Vidurs, or a total strength of 38,049 souls or 3·69 per cent of the whole Hindu population. They belong to five classes, Marátha, Gujaráti, Márvádi, Upper Indian, and South Indian. Marátha Bráhmans, by far the largest class, include Deshasths, with their local sub-divisions of Yajurvedis and Maitráyanis, Konkanasths or Chitpávans, Karhádás, Gauds, Ábhirs or Ránvatás, Vidurs, and Govardhans or Golaks; of Gujarát Bráhmans there are Audichs, Khedáváls, Shrimális, and Nágars; of Márvád Bráhmans, Shevaks and Ádigauds, Parikhs, Dáyamás, Sikvals, and Khar Khandeles; of Upper Indian Bráhmans, Sáravats, Pokarnás, and Kanojás; and of South Indian Bráhmans, Telangs and Ságardvipis. Of the settlement in Khándesh of these different Bráhman divisions, no histories or legends have been obtained. It is the general local belief that the Yajurvedis and the Maitráyanis, and probably the Govardhans and the Ábhirs,

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Bráhmans.

are old settlers. Most of the Gujarát Bráhmans would seem to have come to minister to the Gujarát Vánis of Nandurbár and other towns in west Khándesh, who were settled in the country at least as early as the Moghal conquest (1600). Of the Deshasth, Karháda, Konkanasth, and Devrukha Bráhmans some are no doubt much earlier settlers, but the bulk came to Khándesh at the time of, or after, its conquest by the Peshwa (1760). Most of the small begging communities, the Sárasyats, Kanojás, and Pokarnás from the north, and the Telangs from the south would seem to have come since the British conquest (1818).

Of the different classes, the Konkanasths and Deshasths are found in all parts of the district, the Gujarátis and the Upper Indian Pokarnás, Sárasyats, and Kanojás mostly in the north, the Maitráyanis in Bhadgaon and Páchora, the Govardhans or Golaks in Dhulia and Virdel, and the Ábhirs or Ránvatás in Sháháda, Nandurbár, and Taloda.

Except that the Konkanasths as a rule are fair and the Golaks dark, there is little difference in the colour and appearance of the various divisions. Gujarát, Upper Indian, and Márvád Bráhmans understand, but do not speak, Maráthi. The rest speak Maráthi, most of them with some Gujaráti and local Ahiráni peculiarities. A few of the well-to-do live in large trading towns in two-storied houses with walls of burnt brick and mortar and tiled roofs. With this exception Bráhmans generally live in one-storied houses with mud walls and flat mud roofs. Compared with the newer comers, the Yajurvedis and other old settlers eat very large quantities of pulse, and have only of late taken to using rice. Gujarát and Márvád Bráhmans keep their own dress. The women of the Gujarát sub-divisions use the Gujarát short-sleeved open-backed bodice, *kánehli*, and wear their robe falling from the hips without passing the end between the legs. The rest dress in Marátha fashion.

The beggars are idle and sluggish, but most other Bráhmans are clever, enterprising, and thrifty. As a class they are well-to-do. Many beggars and priests give their boys some knowledge of the Shástras; Government servants, pleaders, and landholders teach their sons both Maráthi and English, some of them even giving them a college training. The Konkanasths, Deshasths, Karhádas, and Devrukhás enter Government service and practise as lawyers; the Golaks are village accountants and clerks; the Gauds, Yajurvedis, Maitráyanis, and some of the Gujarátis are traders; some of the Maitráyanis and Yajurvedis are husbandmen; some of all classes, but especially the Gujarátis, Márvádis, and Golaks, are priests and astrologers, and some of all classes, but especially the Upper Indian Bráhmans and the Telangs, are beggars.

Some of them Smárts or followers of Shiv, and others Bhágvats or followers of Vishnu, almost all Bráhmans are very careful worshippers of Chandi or Devi, and with many, Khandoba of Jejuri is the tutelary household deity. Most of the permanently settled Marátha Bráhman families observe two special religious rites, technically known as *rotpuja* and *chakrapuja* or *ránubái kájubái*

puja. The *rotpuja* worship in honour of Kájubái, originally from Berár, seems to have been borrowed from the Kunbis. It is celebrated on the first Sunday after the *Nágpanchami* holiday in *Shrávan* (July - August), when all members of the family fast. A pot of water, with a cocoanut on it, is placed on a heap of wheat, and a silver image of the goddess Ránubái is laid before it. Lamps are lighted, and a family dinner is given. *Chakrapuja* is performed in honour of Ránubái whose image is set on an octagonal heap of rice. A lamp is brought and set near it, and both the image and the lamp are worshipped. Dinner is then served, and great care is taken that the remnants of this dinner are buried in a pit near the house and not given to Shudrás. After dinner the heaped rice is shaped like the *shálunkha*, or stone in which the *ling* is set, a cocoanut is placed on it as a *ling*, and worship is offered. The cocoanut is then broken and the kernel distributed. Ránubái is a favourite Khándesh family deity. Her marriage and sacred thread ceremony, the latter taking place after the marriage, are observed as a sevendays festival. On the seventh day a platform of small plantain sticks is made, and a wheat-flour image of Ránubái is placed on them and worshipped.

As a rule the main divisions eat together but do not intermarry, and the sub-divisions both eat together and intermarry. To this rule there are many exceptions. None of the Upper Indian divisions, the Pokarnás, Sárasvats, and Kanojás, eat together, and among Gujarátis, the Nágars hold aloof from the rest. Of the chief Marátha divisions, the Konkanasths, Deshasths, Yajurvedis, and Karhádás eat together but hold aloof from the Gauds and Golaks, and, as a rule, from the Maitráyanis and Devrukhás.

Though, among the more educated, its power is said to be growing weak, the community has still considerable control over the individual. Among the different classes of Bráhmans the constitution of the community varies considerably. Among Marátha Bráhmans, all the main divisions who dine together, form, for purposes of social discipline, one community; while, among Gujaráti and Upper India Bráhmans, the community is limited to the division, and, in some cases, to the sub-division. Breaches of caste rules, generally in matters of eating, drinking, and marriage, are made known to the members of the community, and a general meeting of all members in the town or neighbourhood is called. At these meetings the mob of members is generally without any efficient head, and there is little order and much loud and angry talk. If the offence is held to be proved, and the community feel able to enforce discipline, the form of punishment is generally the eating, by the offender, of the five products of the cow, *panchagavya*, and the payment of a fine to be spent in feasting the community.

The chief available details of Bráhman divisions and sub-divisions may be thus summarised. Of MARÁTHA BRÁHMANS, Deshasths, found in small numbers all over the district, some of them old settlers, but most of them arrivals since the establishment of the Peshwa's power (1760), are as a class well-to-do, living by priestcraft, trade, and Government service. They are of three sub-divisions, Ashvaláyans,

Chapter III. Population. Bráhmans.

Chapter III.**Population.****Bráhmans.****Maitráyanis.****Golaks.****Abhirs.**

Yajurvedis, and Ápastambas, of whom the Áshvaláyans and Ápastambas intermarry. The Yajurvedis, found in all parts of the district, chiefly as village priests and astrologers, are believed to be among the oldest Bráhmaṇ settlers in Khándesh. Of their eighty-six petty divisions, only three, the Mádhyaṇdins, the Maitráyanis, and the Kannadis, none of whom intermarry, are found in Khándesh. Of these the Maitráyanis, settled chiefly in Bhadgaon, Amalner, and Nandurbár, have considerable local interest. Much darker than other Bráhmans, and, at least in Amalner, not allowed to dine with Konkanasths and Deshasths, they live by begging and husbandry, and, in Amalner, by trade. They belong to the Charak branch, *shákha*, of the Yajurveda, and follow the Mánavaśūtra as their religious guide. Konkanasths or Chitpávans, found in small numbers all over the district, some of them old settlers but most of them established since the times of the Peshwa, are as a class well-to-do, living by priestcraft, the law, and Government service. Their two sub-divisions, the Rigvedis or Áshvaláyans and the Ápastambas or Hiranyakeshis, do not intermarry. Karhádás, found in small numbers in most parts of the district, are believed to have mostly come as servants to the Peshwa's government. Chiefly Government servants and moneylenders they are well-to-do. They are members of the Maráṭha Bráhmaṇ community, intermarrying, though this was formerly not the case, with Deshasth Bráhmans. Devrukhás, in small numbers over most of the district and believed to have come from the south Konkan with the Peshwa, are mostly in Government service or priests. They do not marry either with Deshasths or Konkanasths, and Konkanasths show much hesitation in dining with them. Govardhans or Golaks, found in large numbers chiefly in Dhulia and Virdel, are old settlers, living as hereditary village accountants, astrologers, and a few as clerks. They are supposed to be of irregular descent, the progeny of a Bráhmaṇ woman by a Bráhmaṇ who is not her husband. They are of two classes, Randgolak and Kundgolak, the former denoting children of a woman whose husband was living, the latter the children of a woman whose husband was dead at the time of her union with the father of her children. The two sub-divisions dine with each other. Gauds or Shenvis, found in small numbers over the district, are said to be settlers of the Peshwa's time. They live as traders and Government servants. They are separated from other Bráhmans by their practice of eating fish and mutton. Ábhir¹ or Ránvatá Bráhmans, with a total strength of 260 souls, are found in Prakásha, Nandurbár, and Taloda.² According to the local legend these Ábhirs were originally fishermen.³ One day as Lakshman was

¹ From materials supplied by Mr. J. Davidson, C. S.

² The details are : 175 souls in Prakásha ; fifty-five souls distributed over sixteen families, fourteen of them in Nandurbár, and one each in the villages of Kalde and Patrái ; and thirty souls in Taloda and Kukarmunda.

³ This story is given by the Prakásha Ránvatás who own to their being also called Ábhirs. The Nandurbár Ránvatás neither call themselves Ábhirs nor acknowledge this story. They say that, distressed by a famine, they came from Surat and its neighbourhood about 150 years ago.

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wandering in search of Bráhmans to officiate at the *Maháyadnya shráddha*, which his brother Rám of Rámáyan renown meant to perform on the bank of the Tápti, he came across them, and mistaking them for Bráhmans; took them to his brother, who, perceiving Lakshman's mistake, invested them with the sacred thread and created them members of the priestly class. Much like other Bráhmans in appearance, they speak what is called Ránvati, a dialect apparently based on Maráthi with a superstructure of Hindi and Gujaráti. They dress like Maráthás, though, among the women, the Gujarát mode of dress has not quite died out.¹ Except a few who are traders, writers, or merchants' clerks, they are mostly family priests of Gujaráti, Shrigaud, and Pálivál Bráhmans, Gujaráti Tábats, and Vaishya Sonis. They have no connexion as priests with Ahir Sonárs and Ahir Lohárs, and do not even take alms from their hands. They belong to the Mádhyandini recension of the Yajurveda, and worship all Hindu gods, some paying a special reverence to Kájubái.² Two hours before marriage they dress the bride in a man's turban and coat, seat her on a horse, and pass her in procession through the village. Though they are priests of Gujarát Bráhmans, they do not, like them, in times of mourning allow their women to cry out bitterly and beat their breasts. They have a council, *panch*, but disputes are settled by a majority of votes in a meeting of grown men. They teach their boys a little writing, and give them such knowledge of Sanskrit religious books as fits them for their priestly profession. The VIDURS, held degraded as the offspring of a Bráhman mother and a low caste father, were formerly physicians, but are now moneylenders and dealers in cotton and oilseeds. They do not eat with other Bráhmans, and their priests are men of their own caste.

Of GUJARÁT BRÁHMANS, the chief divisions are Audichs, Shrimális, Khedáváls, and Modhs. They are found chiefly as priests and traders in the north of the district, and most of them are believed to be old settlers having come with, or after, the Gujarát Vánis and Kunbis. The different divisions eat together but do not intermarry. The MÁRVÁD BRÁHMANS, found in small numbers in most parts of the district, are of two main divisions, Shevaks or priests of Shrávak or Jain Márvád Vánis, and six other divisions, Ádigauds, Párikhs, Dáyamás, Sikvals, and Khar Khandeles who are priests to Meshri Vánis, beggars, and labourers. The UPPER INDIA BRÁHMANS, Pokarnás, Sárasvats, and Kanojás, found chiefly in Nandurbár and Sháháda and said to be late settlers, are mostly traders and cultivators, and a few beggars. The SOUTH INDIA BRÁHMANS are Telangs and Ságardvipis, all of them beggars and said to be late arrivals. Ságardvipi Bráhmans, also called Sinhaldvipi as coming from the island of Ceylon, say that they reached India in the second, *treta*, cycle, when the great Yádav king Rája Shain was the reigning monarch. They come

Chapter III.

Population.

Bráhmans.
Abhirs.

Vidurs.

Gujarátis.

Márvádís.

Ságardvipis.

¹ Though they now do so when going out, fifteen years ago their women wore their robe like a petticoat not passed between the legs like the Marátha robe. Even now in Prakásha they do not braid their hair like Marátha women, but bind it in Gujarát style.

² See above, p. 51.

Chapter III.**Population.**

Bráhmans.
Ságardvipis.

from Upper India and speak Hindustáni. They eat at the hands of the Khándeshi Bráhmans, but the latter, though they take water, will not take food from them. Their women wear neither the Marátha half-sleeved bodice covering both back and bosom nor the Gujarát open-backed *káñchli*, but a short-sleeved jacket, *kudta*, entirely covering the upper part of the body and fastened by cotton buttons. After childbirth their women are held impure for twenty-two days. From the first to the sixth day after delivery they employ as midwife a Chámbhár woman, and from the seventh to the twelfth a Mhár woman. They burn their dead, but children under three are buried. Returning from the burning ground, all the relatives go to the house of the deceased and place a pot filled with water, *gangál*, on the spot where the dead body lay. Near this pot is placed the axe with which the wood for burning the dead body was felled. When this is done, every one present takes a *nim* tree branch, dips it into the pot, touches the axe with it, and sprinkles water three times over his feet. On the second day a feast is given to the washerman, *dhobhi*. The man who has performed the funeral ceremonies eats only once for ten days, and the food must either be cooked by himself or by his mother. On the twelfth day a *shráddha* is performed, and gifts are given to the special class of Bráhmans called Mahábráhmans. On the thirteenth day the relations go to the temple of Ganpati, and the person performing the ceremonies is presented with a turban by his near relations. This turban he at once folds and puts on, and a Bráhman anoints his forehead and the brows of the other mourners. On the same day a general feast is given to all relations and castepeople. Widows are not allowed to marry. Their heads are not shaved immediately after their husbands' death, as is the case with Deshi Bráhman widows, but when they go to some holy place like Násik, Trimbak, Benares, or Prayág. They are not allowed to wear the jacket, *kudta*, nor bangles, nor to mark their foreheads with a red spot. Widows with sons may wear bangles, if they are given her by relations on the thirteenth day after death.

Writers.**Kshatris.**

Writers include 1642 Kshatris, 205 Prabhus, and 153 Káyats. There is no local writer class. The Prabhus, from Thána and Kolába in the Konkan, are scattered over the district almost all in Government service. Kshatris or Thákors, from Upper India, with a total strength of 1642 men, are found in Chálisgaon and Páchora. They are of seven sub-divisions, Somavanshi, Raghuvanshi, Chandravanshi, Yádavvanshi, Rájkmár, Tilakchandibáyas and Katbáyas. They do not drink liquor, but eat fish and the flesh of goats and hares. They are landholders and writers. They wear the sacred thread, but are invested with it only a little before marriage at the bride's house. After repeating some sacred verses, *mantras*, five Bráhmans take the thread and put it round the bridegroom's neck according to a ceremony called *durágjánva*. Their marriage customs are rather peculiar. They never marry both their sons and their daughters into the same sub-division. The rule is that the daughter should, if possible, marry into a higher sub-division, while a son may marry into a lower one. Thus the Somavanshis marry their

daughters to the Tilakchandbáyas, who are superior to them, but their sons to the girls of Ráj Kumárs, who are inferior to them. The unmarried are buried and the married burnt. When breath fails, the body is placed on a blanket with the feet towards the south, and after death, before it is removed, they dig a little earth below the feet and pour some water over the earth. The body is then carried to be burnt or buried. All who join the funeral bring small *nim* twigs back to the house of mourning. On reaching the house, a pot filled with water and some fire are placed on the spot where the dead breathed his last. The *nim* twig is dipped into the pot, and after touching the fire with it, each one present sprinkles the water three times over his feet. Mourning is kept for ten days, and on the thirteenth, a complete suit of clothes is given to a Mahábráhmaṇ, one of a class of Bráhmans who alone can accept such presents. KÁYATS, from Bareilly and Pratápgad in Upper India, with a total strength of 153 souls, are found in Bhusával and Chopda. They are professional writers and clerks, and have adopted several Musalmán habits. They drink and eat flesh, but are particular not to take food from men of any other caste.¹ The women cover their whole body with loose clothes, and never show their face. They never appear in public and do not speak even with their own elderly male relations. If they chance to walk along a street, they are careful to arrange their dress so that not the slightest part of their body is left open to public view. The men wear the sacred thread, but are invested with it a little before marriage time without the ceremonies which form part of the regular Bráhmaṇ investiture. They treat the thread with great freedom, taking it off when they wish to get drunk, and putting it on again when they have bathed and are sober. Girls are married between eight and twelve years old. They burn their dead spending much on fuel and clarified butter. When life is nearly gone, the body is washed by near relations and adorned with rich clothes and ornaments. It is carried on a bier to the river side and laid on the sand; and the deceased's son, or, in his absence, the nearest male relation takes an iron stick, with a little fire at one end, and walks seven times round the body, touching it with the fire on the feet, waist, shoulders, ears, and head. He then sits apart, and the rest of the party burn the body. They mourn for ten days, during which the chief mourner, the person who touched the body with fire, eats food cooked by himself only. On the thirteenth day, a man from every relation's house goes to the chief mourner's, and the heads and moustaches of all, except those who have living fathers, are shaven. A dinner, called *panch parje*, is then given to the five castes of barbers, washermen, potters, tailors, and village guards. This is followed by a dinner to all near male relations. Widow marriage is not allowed. As among Bráhmans the heads of some of their widows are regularly shaved. But with most the hair is only once shaved and again allowed to grow. They never wear glass bangles or make the red brow-mark.

Chapter III.**Population.**

Writers.

Kshatris.

Káyats.

¹ Among them, men alone serve food never women.

Chapter III.**Population.****Traders.**

Traders and Shopkeepers include eight classes: Vánis 29,094, Bhátíás 1798, Támbolis 1509, Gándhis 349, Lavánás 30, Halváiis 263, Bhádbhunjás 205, and Kaláls 897, or a total strength of 34,145 souls or 3·57 per cent of the whole Hindu population. Of Vánis there are four main divisions, Khándesh, Gujarát, Márvád, and Lingáyat. Khándesh Vánis have six chief sub-divisions, Ládsakkás, Humbads, Nevás, Káthars, Valanjus or Kunkaris, and Chitodis; Gujarát Vánis have nine sub-divisions, Porvads, Modhs, Láds, Desávás, Jhárolás, Váyadás, Nágars, Khadáyatás, and Shrimális; Márvád Vánis have five sub-divisions, Agarvás, Osvás, Meshris, Thákurs, and Khandavás; and Lingáyats have four sub-divisions, Panchams, Dixivants, Chilivants, and Melvants.

Vánis are widely distributed, the Khándesh, Lingáyat, and Márvád Vánis in almost all parts, and the Gujarát Vánis in Nandurbár, Shirpur, Sháháda, and Chopda. Of the history of the different divisions few details have been obtained. Traces in their home language, and some peculiarities in their dress, point to a Gujarát origin for the Ládsakkás and most other Khándesh sub-divisions. At the same time they must have been long settled in Khándesh, as their manners and appearance differ very slightly from other long settled high caste Hindus. The Gujarátis probably came later, as in their homes they keep to their own language. The date of their settlement is not known, but some at least of them came to Khándesh before the Moghal conquest (1600).¹ Lingáyats were probably later immigrants, as they shew their Kánarese origin by the use of the word *Ápa* as a term of respect, by singing Kánarese hymns to their gods, and some of them by speaking Kánarese. The bulk of the Márvád Vánis are still later comers. Almost all have settled since the establishment of British rule, and a few have still their homes in Márvád.

Except that the Gujarátis are fairer and the Márvádís larger and more vigorous, Vánis do not differ much from Bráhmans in appearance. The Lingáyats speak Maráthi at home, and some of them know Kánarese. With this exception, even in the Ládsakke and other Khándesh sub-divisions, the home tongue of most Vánis is a corrupt Maráthi or Márvádi. Almost all live in well built brick houses with tiled roofs. Millet and wheat, and rice for such as can afford it, are their staple articles of food. All classes of Vánis are vegetarians.

Lingáyats and Khándesh Vánis dress in Maráthá fashion. Among the Ládsakkás and the Gujarátis, the Maráthá mode of dress is daily growing commoner. Among Gujarát Vánis, men are gradually taking to the Maráthi round turban and long loose coat, and their women have mostly adopted the long Maráthi robe, and the bodice covering the back and upper arms and fastened by a knot below the bosom. As regards ornaments, the men have given up the silver waistband, *kandora*, and the women, except in Párola and Dharangaon, have taken to wearing Maráthá head

¹ The Desái family of Nandurbár has title deeds from Akbar and Aurangzeb.

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ear and nose jewels. Márvád women wear the long full Márvád petticoat and scrimp upper robe, and some of the men have begun to use a head-dress, in shape much like a Marátha Bráhmaṇ's.

As a class they are thrifty and hardworking, but except the vigorous Márvádis and a few Gujarát Vánis and Bhátíás, they are wanting in enterprise, and have failed to adapt themselves to the new style of business introduced by railways and telegraphs. Of the whole Váni population, it is estimated that about one-third are grocers and the rest moneylenders and grain and cloth dealers. Among Khándesh Vánis are Shaivs, Vaishnavs, and Shrávaks; Gujarát Vánis, except a few Shrávaks, are Vallabháchári Vaishnavs; Márvád Vánis are, in about equal numbers, Shrávaks and Vaishnavs; and Lingáyats belong to the special form of Shaivism founded by Basava in 1150. None of them allow widow marriage.

Of KHÁNDESH VÁNIS, Ládsakkás, said to number about one thousand houses chiefly in the central and southern sub-divisions of Dhulia, Amalner, Virdel, Erandol, Páchora, Jalgaon, Chálisgaon, and Pimpalner, are old settlers in Khándesh, who, from their name, their language, and their customs, would seem to have come from southern Gujarát or Láta Desh.¹ Besides in Khándesh, Ládsakkás are found west in Báglán, south-west in Málegaon, and south-east in the Nizám's dominions. They have seven family stocks and 108 surnames, though in ordinary use the word *shet*, or mister, takes the place of a surname. They can speak Maráthi, but their home tongue has a strong Gujaráti element. They do not eat animal food or

Chapter III. Population.

Traders.

Ládsakkás.

¹ Láta, or Lár, Desh is believed to be Ptolemy's (150) Laríke which includes Broach, Ujain, and Násik (Bertius' Ptolemy, 203. Compare Lassen, Indische Alterthumskunde, I. 108, III. 170; Reinaud's Memoir Sur l'Inde, 200; D'Anville's Anc. Geog. II. 546; Yule's Marco Polo, II. 303; Elliot's History, I. 378). Ariake mentioned in the Periplus (247) is supposed to be Laríke; but the change is doubtful (McCrindle, 113). In the sixth century (585) the Chálukya, Pulikesi II., is said to have conquered the Látas, Málavs, and Gujars. (Ind. Ant. V. 72, VIII. 244). In the Brihatsamhita of Varáhamihira, Láta is mentioned as conquered along with Málava, Bharukachchha, Suráshtra, and Sindhu; and in the Romaka Siddhánta, it is named along with Suráshtra and Konkan (Prof. R. G. Bhándárkar, 17th September 1880). Hivan Thsang's (640) Atali has been identified as Láta; but this is doubtful (Reinaud's Memoir, 200). In the ninth century (800) the Ráthod ruler Govind III. passed from the Deccan across the Tápti and invaded Láta (Ind. Ant. VI. 63). In the ninth century (851) Sulimán, the Arab traveller, names Láravi as the sea along the shores of south Gujarát and the north Konkan (Reinaud's Memoir Sur l'Inde, 200; Elliot's History, I. 323). Early in the tenth century (915) Mas'udi extends the name Láravi to the whole Arabian Sea, and notices that the language of the Konkan coast was called Lári (Prairies d'Or, I. 330, 332, 380; Elliot, I. 24, 378). A few years later, Ibn Haukal (940) speaks of the Konkan coast as Lattian (Ouseley's Oriental Geography, 12). At the end of the tenth century (997), Mul Ráj is said to have crossed the Narbada from the north and conquered Láta, a land of dingy thick-waisted women (Rás Málá 61, Ind. Ant. IV. 111). In the eleventh century its capitals were Broach and Ránder near Surat. (Al Biruni (1030) in Reinaud's Fragments, 121; and Elliot, I. 61, 66). In the twelfth century Kumár Pál of Anhilvada is said to have driven the Lár tribe from his kingdom. (Tod's Western India, 187). And in the thirteenth century, the lords of Godhra and Láta are mentioned as owing allegiance to the chief of Dholka (Ind. Ant. VI. 16, 190). The only known relics of the name Láta are in Lád a sub-division of Gujarát Vániás found chiefly in Broach and Surat; in Lád Shrimális a Márvád tribe of Vániás (Tod's Western India, 187); and in Lád a leading division of Khándesh Vanjáris and Koshtis. Col. Tod (Western India, 188; Trans. Roy. As. Soc. I. 209) would trace the name in the Silárs, as if Shri Lár or the leading Lárs, who ruled in the Konkan during the tenth and eleventh centuries. (See Ind. Ant. IX. 33)

Chapter III.**Population.****Traders.****Ládsakkás.**

drink wine. They dress in Marátha fashion, both men and women wearing strong coarse cloth and spending very little on their clothes. Busy and hardworking, in their efforts to make money they spare no pains and deny themselves almost all pleasures. They are very ready to travel and most careful and prudent in their way of doing business. At the same time their underhand and heartless dealings have earned them the name of Devil's children, *bhutáchi praja*. Most of them are town and village shopkeepers and moneylenders, and a few are husbandmen. They teach their boys some reading, writing, and arithmetic, and are on the whole well-to-do. Most of their customs are the same as those of Gujarát Vánis. Betrothal proposals begin one or two years before marriage. For the formal ceremony of asking, *mágni*, on a lucky day, about fifty of the bridegroom's relations and friends meet at the bride's, present her with silk clothes and ornaments, perform some religious ceremonies, and end the day with a feast. Early marriages are the rule, for girls between five and ten, and for boys between fifteen and twenty-five. On the day fixed for the marriage, from fifty to one hundred friends and relations, with their women, children, and servants, are asked. Players, *vájantris*, musketeers, *bandukválás*, and, if means permit, dancing girls, are brought, and fireworks are let off. The marriage ceremony generally takes place at sunset. The bridegroom is dressed in the usual long coat, *angarkha*, and turban, and the bride in a rich silk cloth, *pitámbar*. The bride-giving, *kanyádán*, ceremony does not differ from that in use among Bráhmans. After it is over, Lakshmi is worshipped, the regular ceremonies are performed, and after the *sej* or rice-pouring ceremony, in which the family deity is entirely covered with rice, the day ends with a feast where leaf plates and cups are supplied by the priest. They burn their dead, shrouding their women in one of their two silk marriage cloths, *pitámbars*. On their funeral rites little is spent. The widow's head is shaved and re-marriage forbidden. In religion they are Vaishnavs. Their family deity is Vyankatesh, whose chief place of worship is Vyankoji's hill near the Tirupati railway station, eighty-four miles north-west of Madras. They also keep in their houses the images of Khanderáo and worship other gods. They fast on the elevenths of every Hindu month, the days sacred to Shiv, and generally on all Fridays. Their holy books are translations of such Puránic writings as Haripáth, Shivilámrita, and Rukmini Svayamvar. The community was formerly controlled by five headmen called *Shetiás*. Now their headship is gone, and no respect is shown to their privileges; questions of social discipline are settled by a meeting of from fifty to a hundred castemen.

CHITODIS, apparently from Chitod near Bhopál, found in Nasirabad and Jalgaon, are, even among Vánis, so noted for greed that Chitod-minded, *chitodmati*, is a common term for a miser. They are all Shrávaks. HUMBADS, found in Jámner, Chopda, Párola, Dhulia, Amalner, and Nasirabad, are petty traders and grocers. They do not eat with Chitodis and Ládsakkás, but these latter have an equal objection to eat with them. They are Jains in religion and worship Párasnáth. Of the remaining sub-divisions, the NEVÁS of Sávida, Nasirabad, and Yával, numbering in all

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about 500 souls, the LÁDS of SÁVDA, numbering about 500 souls, the KÁTHARS of SÁVDA, YÁVAL, and Nasirabad, numbering 400 souls, and the VALÁNJU KUNKARI or SHETHE VÁNIS of Dhulia, Amalner, Chopda, and Chálisgaon, numbering about 500 souls, are reckoned among Vaishyas and speak both Gujaráti and Maráthi. Except a few moneylenders and husbandmen, all are petty shopkeepers, dealing chiefly in grocery. Both men and women dress in Gujarát fashion. In religion all are Shrávaks. At their marriages, as is the custom among some Gujarát Vánis, the bride and bridegroom's parties cover each other with abuse. Besides these sub-divisions, among Khándesh Vánis are Pálivals, Dhákads, Khaldárs, and Khedás, of whom, except that the first two are Shrávaks, no details have been obtained. GUJARÁT VÁNIS, with nine sub-divisions, Porvads, Modhs, Láds, Desávás, Jhárolás, Váyadás, Nágars, Khadáyatás, and Shrimális, each with the two branches of Dasa and Visa, are found in Sháháda, Shirpur, and Chopda, but chiefly in the town and sub-division of Nandurbár. Some of them were settled in Nandurbár before the Moghal conquest (1600), and others are said to have come in the troubled times of the eighteenth century, because the Pendhárís' god had a shrine in Nandurbár, and they never pillaged the town. They are fairer than other Khándesh Vánis, and shave the beard and head like Bráhmans. Almost all speak Maráthi abroad and Gujaráti at home, much mixed with Maráthi words and idioms and marked by a peculiarly Maráthi twang. They live in brick-built two-storied houses, and are clean, peaceful, and hardworking, less exacting and more popular than Márvádís, but wanting in vigour and enterprise. As a rule they never take their food till after midday, and their dinner parties are always held at night. They are strict vegetarians, and, among vegetables, do not eat carrots, onions, or garlic. They are all traders, grocers, moneylenders, grain and cloth dealers, sellers of clarified butter, oil, and other miscellaneous articles. Except Porvads and Shrimális who are Shrávaks¹ in religion, they are Vaishnavs of the Vallabháchárya sect. They keep up their marriage connection with Gujarát, and large numbers of them visit the sacred shrines of Ranchhod in Dákor and Krishna in Dvárka. A committee formed of some leading caste members settles caste disputes, and has lost none of its former authority. Though still well-to-do, they are said to be less prosperous than they were thirty years ago. The change in the course of Khándesh trade, from the Tápti valley to the present railway line through the south of the district, has greatly reduced the importance of Nandurbár as a trade centre, and their want of enterprise has prevented the Gujarát Vánis of west Khándesh from sharing in the new trade of the district.

MÁRVÁD VÁNIS of five chief sub-divisions, Agarvál, Meshri, Thákur, Khandevál, and Osvál, have come into Khándesh from Márvád, Jepur, Jodhpur, and Udepur by Burhánpur, Sirpur, Dhádi, Bári, Nimád, and Málwa, almost all since the establishment of British

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Traders.

*Gujarátis.**Márvádís.*

¹ The Shrávak Vánis are said to have first settled at the village of Gándhli six miles north-east of Amalner. See below, "Places of Interest".

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Márvádís.**

rule. They are distributed all over the district, and there is almost no village that has not a Márvádi's shop. Their features are more strongly marked, and they are sturdier and more active than other Vánis. The men usually wear a lock of hair curling over each cheek. Some of them wear the beard, but most have lately taken to shave the whole face except the moustache. Among newcomers, their home tongue is Márvádi, but most speak a mixed Hindustáni and Gujaráti. Most of the men can read and write, learning a little at school or at home from their fathers or their clerks. As a rule they are moneylenders, with a bad name for hardness and unfairness in their dealings.¹ Besides lending money, they deal in grain, pulse, condiments, oil, and butter. Their houses are always clean and well kept, and the walls painted in bright fantastic colours. In villages, the Márvádi's is generally the best built house, and in towns some have handsome three or four-storied dwellings with richly carved and gaily painted fronts. They take much less care of their persons than of their houses. Their women, except on great occasions, are slovenly, and the men are by no means careful to keep the rules about bathing. Their food consists of rice, wheat, pulse, Indian millet, butter, oil, and sugar, a small quantity of which is usually kept for the children. Tea is not an usual drink. In their dress the men seem inclined to change their own small close-fitting head-dress for something in shape and appearance more like the Marátha Bráhma turban. They generally wear their coat-cuffs well turned back to show the bright lining of the sleeves. Most men wear a silver toe-ring. The women's dress is an open-backed bodice, a petticoat, and a robe, *odni*, drawn upwards from the band of the petticoat, and falling like a veil over the head and face. Above the elbow and on the wrists they wear gold jewels, but their chief ornaments are bone bracelets. In religion they are, in about equal numbers, Vaishnavs and Shrávaks. The Vaishnavs keep sacred *Chaitra shuddh* ninth, or *Rámnávmi* (March-April) and the eleventh of every month, *ekádashis*, and worship Giri and Shri Báláji the god of gain, in whose name every Vaishnav Márvádi opens a separate account, and goes to his fairs at Giri Dealgam and Pandharpur. Shrávak or Jain Márvádís worship the naked Párasnáth, the twenty-third Jain saint, and fast on the fifth, eighth, and fourteenth days of every new and full moon. Their priests, called *jatis*, are held in high respect. The different sub-divisions eat with one another but do not intermarry. Except Osváls, all take food prepared by Bráhmans. Their marriage ceremonies are performed by Gaud Bráhmans. From one to three weeks before a marriage, nightly processions, called *bindoris*, take place, the bride and bridegroom moving about the village by different streets.² The dead are burnt except unweaned children who are buried. Except among Osváls, the chief mourner shaves his beard and moustaches. Khándesh Márvádís are not careful to provide for the destitute of

¹ A common phrase illustrates their sharp practices, *paisháno ghi, na ghino paisho*, i.e. *ghi* of one pice and one pice of *ghi*, or two charges on everything one buys.

² The *bindori* procession differs from the *vardi* in taking place before, instead of, after the marriage.

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their caste ; a Márvádi beggar is by no means an uncommon sight. A few rich men have built temples and opened alms-houses, where grain, flour, and money are given to the destitute, water to travellers, and grass to cattle. Rest-houses, *dharmshálás*, and temples have also been built. Most Khándesh Márvádis have settled in the district, visiting their native country from time to time to see their relations, to look after their estates, to perform religious rites, and to marry. As a class they are well-to-do. AGARVÁLS, old settlers in Khándesh, claim to be of higher caste than other Márvádis. They affect Bráhmaṇ customs, have a large turban and white clothes, and their women never wear bone bracelets. This claim of higher caste seems to have no foundation. Other Márvádis deny it and new Agarvál settlers differ in no way from the usual Márvádi immigrants. They are the chief merchants of Chopda, Jalgaon, Dharangaon, Dhulia, and Ráver. Prospering as money-lenders and general merchants, some of them are becoming land-holders, but they do not attend much to agriculture. Another class usually called Ját Márvádis, apparently Játs not Vánis by race, with a total strength of 220 souls, are found in Chálisgaon, Bhusával, and Taloda. They come from Bharatpur in Márvád, and eat flesh and drink liquor. They worship all Hindu gods, but their chief deity is Keva Devi in the village of Kinishia in Jodhpur. Cultivators by profession, they dine but do not marry with Khándesh Márvádis. At their marriage, when the bridegroom goes to the bride's house, he finds, at the door of the marriage booth, a board with a row of seven or sometimes nine wooden sparrows, the middle one being the biggest and highest. Before entering, the bridegroom must aim at the middle sparrow and touch it with the end of his sword. They allow a woman to marry a second husband during the lifetime of the first. On such occasions the caste-people are called, and if the husband agrees to divorce his wife, he is asked to cut off the end of his turban and give it to the assembled castemen. Slight breaches of caste rules are forgiven, but eating cow's flesh or dining with low caste people is never condoned.

The LINGÁYAT or South India Vánis, found in Dhulia, Amalner, Jalgaon, Jámner, and Bhusával, and here and there in the west of the district, have a total strength of 500 souls. They have four subdivisions and about fifteen minor branches. The four sub-divisions, Panchams, Dixivants, Chilivants, and Melvants dine together, but the three first do not marry with the Melvants. Except a few who have taken to cultivation, almost all are shopkeepers and traders. They are mild and hardworking, and in money matters as sharp as Márvádis. They speak Maráthi as well as Kánarese. They live on millet bread and pulse, and touch neither flesh nor liquor. They all profess the special form of Shaivism founded by Basava in 1150, and never part with a small *ling*, which both men and women carry in an oblong silver shrine hung round the neck or bound round the right arm near the shoulder, or, among the poor, tied in the turban. They fast on all days sacred to Shiv. The shrine of their deified founder, Basaveshvar Nandi, at Kalburga or Gulburga in the Nizám's dominions, is to them as holy as Benares. Some of them have lately

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begun to worship Khanderáo. All their religious ceremonies are performed by a class of priests called Jangams, who, each with its high priest, form four separate bodies, one for each of the main sub-divisions. The sect-mark, an horizontal streak of white ashes, is worn both by men and women, the women thinking the ashes luckier than saffron. Early marriages are the rule, but there is no objection to a girl remaining unmarried up to womanhood. They bury their dead. Before the body is taken from the house, a caste dinner of buns and *khir*, a preparation of boiled milk, rice and sugar, is given, and alms are distributed among the Jangams. The body is then washed, smeared with ashes, dressed in a loincloth, *kaupin*, seated on a wooden box covered with flower garlands, and with music carried to the burial ground. Though, for two or three days, the relations of the dead are considered impure, no mourning is observed and no beating of breasts is allowed. From the idea that nothing can defile the true worshipper and wearer of the *ling*, they do not observe the ordinary Hindu practice about ceremonial impurity. The Chilivants and Melvants are careful to cook in the dark, and very strongly object to be seen by strangers when cooking or eating. Though some of them are rich, as a class they are not very well-to-do.

Bhátíás.

Támbolis.

Gandhis.

Lavánás.

BHÁTÍÁS, found chiefly in Dhulia, Dharangaon, Erandol, and Jalgaon, trade in cotton and linseed, some of them being agents for Bombay merchants. TÁMBOLIS, mostly Muhammadans found in Shirsoli, Yával, Betávad, Dhulia, and Jalgaon, but very rarely in the west of the district, are a poor class dealing in betel leaves. The Hindu Támboli, locally known as Bári, is both the grower and, in some cases, the retail seller of betel leaves, though generally the retail trade is carried on by Musalmán Támbolis. GANDHIS, found chiefly at Dhulia, Ráver, and Parola, are said to have come from Burhánpur. They deal in perfumes and essences, *attars*, and travel to the larger local fairs. LAVÁNÁS, found chiefly in the east of the district, come from Burhánpur, and deal in thread for making turbans and in miscellaneous goods. They fetch the raw thread from Bombay, cut it into suitable lengths, and twist it. As a class they are rather badly off. HALVÁS are sweetmeat-sellers; the poor among them are labourers. BHÁDBHUNJÁS, found in Dhulia and some large towns, grind, roast or parch grain and prepare it for sale. KALÁS are liquor-sellers, and the poorer of them labourers.

Husbandmen.

Kunbis.

Husbandmen include eight classes with a strength of 390,615 souls or 41·13 per cent of the whole Hindu population. Of these 344,592 were Kunbis; 41,776 Mális; 1580 Hatkars; 1006 Álkaris; 806 Bunkars; 547 Bharádis; 64 Bábars; and 244 Lodhis. KUNBIS, who form the bulk of the Khándesh population, belong to two main divisions, local and Gujar Kunbis. Gujar Kunbis include eight classes, Revás properly Levás, Dóres, Dáles, Garis, Kadvás, Análás, Londáris, and Kháprás. There are a few families of Dáles on the banks of the Tápti in Sháháda and Taloda and in Ráver towards Burhánpur. The Deshmukhs of Jámner are said to be Gari Gujars, but they claim equality with and

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call themselves Reve Gujars. The Kadvás, Análás, and Dáles¹ are found only in small numbers. The Londáris, also known as Bad Gujars, are said to have acquired the name Londáris from their being exclusively employed in ginning cotton. The Kháprás are a mixed or inferior class.

The most important of Khándesh Gujar cultivators are the Reves and Dores. REVE GUJARS are found in Dhulia, Amalner, Sánda, Ráver, and Sháháda²; and DORES, a far larger class, in Chopda, Erandol, Nasirabad, and throughout the west. According to their hereditary chroniclers, the Reve Gujars trace their origin from Lahu Rája and his four sons, Amrigant, Jamadigant, Mehedigant, and Suradigant, and say that they came from Ranthambhor in Hindustán. From this place they were driven to Junágad in Káthiáwár, and from there to Ahmedabad where they settled for five generations. From Ahmedabad they were driven to Pávágad and Chámpáner, where they founded a mighty city with thirty-six suburbs. From this stronghold they were dislodged by Chhapi Rája, and spread up the Narbada valley into Nilgad where one Vibhársi Bhiláro or Vibhársi Tadví ruled. From Nilgad they spread east to Nimár, and peopled thirty-two territorial sub-divisions round Kargund. From Kargund, with a vanguard of 2000 carts, they entered Khándesh, some of them across the hills by Thálner, and others down the Tápti valley by Asirgad. This immigration is said to have happened in the eleventh century, and that it was not much later than this, is shown by the transfer in 1219 of the office of Jámner *deshmukh* from a Gavli to a Reve Gujar.³ The Reve Gujars have eleven family stocks, *gotras*, and 360 families, *kuls*. Of the families only thirty-six are represented in Khándesh.⁴ The *gotras* are Ambik, Atri, Bháradváj, Gárgya, Gautam, Jámdaya, Káshyap, Kaushik, Kaushalya, Prayág, and Váshishtha. The Reves consider themselves a very superior caste, abstaining from strong drink and flesh, and eating only from the hands of a Bráhmaṇ or one of their own caste. They worship twenty-three goddesses of whom the chief is the Jvámukhi or fire-faced.⁵ They observe three great religious ceremonies. The first is held on the eighth of *Chaitra* (March-April) when seven rows of grain cakes, twenty-five cakes in each row, are laid before their goddess and

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Population.

Husbandmen.

Kumbis.

¹ The Dále Gujars are said to be so called from preparing pulse, *dál*. Mr. J. Pollen, C.S.

² They are said to be the same as the Reves or Levás of the Charotar between Ahmedabad and Baroda. The following is a list of the Khándesh towns and villages where Reves are found : Ainpur, Chángdev, Wághod, Tándalvádi, Kerále, Loni, Dapor, Nochankheda, Sháhápur, Patondi, Dasnur, Singur, Nimbol, Pimpri, Mangalvádi, Itner, Anturle, Khedi, Khilde, Balvadi, Kumbhárkheda, Jámner, Palaskheda, Pimpalgaon, Erandol, Utran, Parthadi, Duskheda, Mansod, Akulkheda, and Gorgavia. Mr. J. Pollen, C.S.

³ These are : Ambya, Anjnya, Bhárdya, Bhatánya, Bobda, Cháchrya, Chaudhrya, Chavrásha, Chhalotra, Gahindar, Kánhav, Kanhya, Kaniya, Káshyap, Katárya, Lohárya, Máloya, Mokáti, Muchhála, Muchhaldev, Patlya, Pipaldya, Pipalnerya, Punáshya, Ratdya, Samosrya, Sarvaria, Sháha, Shindghávnya, Sírsát, Suryavansha, Unhálya, Vaigandya, and Vishnu.

⁵ The other goddesses are : Ákhra, Ámaj, Bholeshvar, Chávand, Dhiraj, Haleshvar, Hásla, Hingláj, Jogeshvari, Kokhrái, Kaleshvar, Khemaj, Khodeshvar, Malhár, Nimaj, Ratnáí, Revái, Samláí, Subhadra, Salaj, Visyáchál, and Valaj.

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Kunbis.**

the last year's cocoanut is taken away and a new one put in its place. The second rite is on the fifteenth of *Shrāvan* (July-August), when grain, pulse, and rice are cooked together and offered to the goddess. The third is held on the fifteenth of *Māgh* (January-February), and in addition to the worship of the goddess, includes a ceremony known as *rohan*. In this ceremony the younger members of each family, carrying two cocoanuts a-piece, meet at the house of their head. These cocoanuts are duly worshipped at the headman's house, and after dinner are carried to their different houses.

The following are the chief details of the Reve Kunbi marriage ceremonies. Preparations begin on both sides on a day fixed by the village astrologer. The five essential marriage formalities are, in order of time, (1) the anointing with turmeric, *halad*; (2) boundary worship, *simāntpujan*, commonly called *simanti*; (3) the joining of hands, *hātol*, the knot, *gānth*, and the worship of the sacred fire, *chavri bhavri*; (4) the meeting of the bride with her mother-in-law who comes with gifts, *sunmukh*; and (5) the basket offering to Brāhmans, *jhāl*, with presents of apparel, *āher*, to village servants. Each of these ceremonies is followed by a feast, two of them being given by the bride's father. Those following the third and the fifth ceremonies are grand general feasts. Marriage, as opposed to betrothal, *māgni*, begins by a meeting of kindred and friends at the bride's and at the bridegroom's house, in honour of the turmeric rubbing.¹ Five matrons, who have already drawn lines of white powder, *rāngoli*, round the space in front of the wooden stool on which the bridegroom is seated, surround it and are followed by the Brāhman who steps in front of the stool and starts what is known as the pot worship, *kalashpuja*. It begins by the priest placing a copper pot, *kalash*, full of water, within the space marked off with white powder in front of the stool. In the mouth of this pot he places a piece of cocoanut and five betel leaves in a fan-like shape. Into the water he drops a betelnut and a copper pice, and on the ground in front of the wooden stool, he lays a betelnut as a representation of Ganpati. He then repeats sacred verses, *mantras*, in praise of Ganpati and prays him to be kindly. Then, at his request, the five matrons coming forward with open dishes full of turmeric, rice, and red powder, rub the bridegroom with turmeric, daub his forehead with red powder, and stick rice on it. The rubbing goes on amidst continuous uproar, the women laughing, the bridegroom struggling, and every one joining in the fun. After the rubbing is over the Brāhman leads the bridegroom to the family goddess, *kuldevi*, worships her and accepts alms. In the same way a similar turmeric-rubbing ceremony is performed on the bride at her own house. The whole does not cost more than from 3*d.* to 6*d.* (2-4 *annas*). Then, with the bridegroom, the assembled guests and kindred in a long line of bullock carts, with gaily-clad bell-jangling bullocks, set out for the bride's village accompanied by the family priest and hired musicians. When the

¹ The bride is first rubbed, and what remains, *ushti halad*, is sent for the bridegroom.

party reaches the village boundary, or more usually the temple of Máruti, just outside the village, they stop and all get out to perform the *simanti* ceremony. Here they are met by a party from the bride's house, and trays full of robes and ornaments¹ are produced. The bridegroom is then seated on a wooden stool, and the priest arranging the pot, *kalash*, and Ganpati, as above, repeats sacred verses, *mantras*. After this the bride's father advances and puts the robes on the bridegroom, a ring on his finger, and an anklet round his right foot. On the empty tray the bridegroom's father places a piece of cloth as a present for the bride's eldest female relation. Gifts are then made to the Bráhmaṇ, and, among Pájna Kunbis, a piece of cocoanut, covered with golden leaf paper known as *begad*, is placed in the bridegroom's right hand. Among Tilola Kunbis, Dore Kunbis, and others of Rajput descent, the dagger-knife, *katyár*, is given instead of the cocoanut. The bridegroom then rises holding the cocoanut or dagger, and the company, headed by the musicians, forms a procession. The bridegroom, surrounded by his friends on foot, usually rides on horseback. In this way they reach the booth, *mándav*, in front of the bride's house. Here the procession breaks up, the bridegroom sitting in the shed a little apart, while the women of the party rush into the house and exchange salutations.

The marriage proper, with the joining of hands, the knot, and the worship of sacred fire, begins at even time. The bridegroom is led to a place decked with plantain and mango leaves, and seated on a stool on a slightly raised square mound, *bahule*, of sand kept together by a facing of mud or unburnt brick. The bride is brought out and seated on another stool opposite the bridegroom, and, between them, female friends stretch a cloth curtain, *antarpāt*. Then the officiating Bráhmaṇ from the roof of the house or from a high tree, watches the sunset muttering sacred verses. When the sun has half sunk, he cries in a loud voice 'Be careful', *sávdhán*, and claps his hands, a signal known as the *táli*. On this the curtain, *antarpāt*, is dropped, and, by the bride's uncle or other near male relation, the bridegroom's hand is clasped over the hands of the bride. The Bráhmaṇ, then, coming close to the stool, places his hands over the bride's and bridegroom's joined hands, and mutters verses. Then a stone slab, *páta* or *chavri*, on which spices are usually rolled, is placed near the stool. Upon this the priest arranges a handful of rice, a handful of magenta powder *kunku*, red powder *gulál*, a fragrant unguent ground with turmeric *chiksa*, nine betelnuts, nine dates, nine pieces of cocoanut, and a handful of turmeric. Close beside these he arranges the pot, *kalash*, and sets up the betelnut that represents Ganpati. He then worships Ganpati, and the father of the bride, taking a little water, pours it over the clasped hands of the bride and bridegroom, and thus completes the daughter-giving, *kanyádán*, ceremony. The bridegroom then lets the bride's hands go, *hatvalisutne*, and the Bráhmaṇ promptly knots the bridegroom's

Chapter III.**Population.**Husbandmen,
Kunbis.

Marriage.

¹ The details are : a shawl costing from Rs. 2 to Rs. 10 (poor people who cannot afford to buy a shawl borrow one and return it afterwards) ; a turban from Rs. 2 to Rs. 10 ; a waistcloth from Re. 1 to Rs. 5 ; a ring from *annas* 4 to Re. 1 ; an armlet from *anna* 1 to *annas* 5 ; robe, *jáma*, from Rs. 2 to Rs. 4 ; and alms to Bráhmans 4 *annas*.

Chapter III.**Population.****Husbandmen,****Kunbis.****Marriage.**

waistcloth, *dhotar*, or trouser cloth, to the bride's gown, *lugde*, and lights the sacred fire, *hom*, piling a few cotton stalks or some sacred wood, such as *Butea frondosa*, *palas*, and throwing on a little clarified butter and sesamum. The pair then rise, and, without untying their robes, walk five times round the fire, from right to left, performing the ceremony called *chavri bhavri*. They are then taken into the house to worship the family gods. On their return they are once more seated on the wooden stools, and a dish, containing rice and other food, is served by two young married women on an iron tray. Out of this the bride and bridegroom eat together, and a grand dinner, costing from 2s. to £5 (Re. 1-Rs. 50), is given to relations and friends. After dinner the grand marriage procession is formed, the bridegroom wearing the tinsel crown, *basing*, costing from 6d. to 4s. (*annas* 4-Rs. 2), and generally riding on a horse, or in a cart with the bride. Torches, fireworks, and music, costing from 6d. to £2 (*annas* 4-Rs. 20), accompany the procession, the women walking on cloth spread on the ground usually by the village washerman. After this the bridegroom returns to his own house or lodging.

The day after the grand marriage ceremony, the mother of the bridegroom, who has not been present on any former occasion, comes to see the bride. This is called the face inspection, *sunmukh*, and costs from 2s. to £5 (Re. 1-Rs. 50). She brings with her several bamboo baskets containing sesamum balls, gram pulse balls, betelnuts, cocoa kernels, dates, robes, pieces of cloth, ornaments, chiefly the nosering *nath*, the marriage necklet with beads of gold strung on it in two or four rows *mangal sutra*,¹ an armlet *kade*, a necklace *galsari*, a comb, and a glass bead necklace *pot*, together with sweetmeats and fruit of various kinds. The bride and bridegroom are seated on stools to receive these presents, and the baskets are ranged before them. The family priest then worships the pot, *kalash*, and Ganpati, while the bridegroom's mother, coming forward, decks the bride with clothes and ornaments, and, dipping her finger in molasses or sugar, puts it into the bride's mouth. A dinner is then given, and gifts, *áher*, of turbans to the male, and robes to the female relations usually follow.

On the last day of the marriage festivities a broad bamboo basket, *jhál*, is brought forward. It contains a piece of cloth, nine dates, nine cocoa kernels, nine lumps of turmeric, a handful of rice, and nine wheaten saucer-shaped flour lamps. The bride and bridegroom are tied together as before, and sit on the stools beside the broad basket, *jhál*. The priest worships as before, and, at a given signal, the pair rising walk round the basket, *jhál*, five times from right to left. The basket with its contents is given to the Bráhmaṇ, and presents, *áher*, are made to the musicians, *Mhárs*, *Kolis*, and other village servants. A procession of guests and friends, *varát*, then forms, and all set out for their homes. Besides these essential ceremonies there is much play and merriment, with various struggles for supremacy between the bride and bridegroom, who pelt

¹ Wives always wear this ornament during their husbands' lifetime.

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each other with turmeric, bite betelnut leaves out of each other's mouths, and pull a betelnut from each other's hands. The total cost of marriage for the poorest of the Kunbi class varies from £1 to £2 (Rs. 10-Rs. 20) ; for the middle class from £10 to £20 (Rs. 100-Rs. 200) ; and for the well-to-do from £50 to £200 (Rs. 500-Rs. 2000). Among Khándesh Kunbis marriage expenses seldom exceed £200 (Rs. 2000). At these ceremonies the gold and silver images of the family goddess are carried to the house where the wedding is held, and when the wedding is over, they are with great pomp carried back to the house of the head of the family. The head of the Reves in Khándesh is the Reve Gujar Pátíl at Ainpur in Ráver. He belongs to the Chhalotra family of the Váshisht clan, and settles all caste disputes.

DORE GUJARS, who number forty-one families,¹ are said originally to have been Dor Rajputs.² The Deshmukhs of Chopda are one of the chief Dore Gujar families in Khándesh. They claim to belong to the Pavár³ family of the Káshyaprishi clan and worship the goddess Dormáta. From Darbgad (?) they are said to have spread to Ábu, thence to Ujain, thence to Ankleshvar in Broach, thence to Mandagad (?), and thence to Dabhoi fort in Baroda. From Gujarát, apparently about the close of the fifteenth century, soon after the Musalmán capture of Pávágad (1484), they retired to Turanmál hill in north-west Khándesh. From Turanmál, six brothers of the family separated and settled, one in Sultánpur, another in Kothli, the third in Dhanur, the fourth in Shirpur, the fifth in Sháháda, and the sixth Gomalsing in Mustaphabad, commonly known as Chopda. The fifth in descent from Gomalsing, Trimbakji son of Jeváji, was, by Sháh Jehán (1628-1658), appointed Deshmukh of Chopda. The present Deshmukh is fifth in descent from Trimbakji. They eat flesh, drink wine, and take food from the hands of Reve Gujars. They worship a naked swordblade and a goddess, Hemajmáta, represented sitting under a sandal, *chandan*, tree.

KADVE GUJARS, found in Songir, Burhánpur, and Nimár, have the same peculiar custom as Gujarát Kadvás, celebrating marriages only once in twelve years. The shrine of their chief deity, Umiya, is at Oja, about fourteen miles from Visnagar and sixty north of

Chapter III.**Population.****Husbandmen.****Kunbis.***Dore Gujars.**Kadve Gujars.*

¹ The forty-one families, *kuls*, are : Pavárs of Dhargadh, Choháns of Nágelgadh, Simal of Dodgadh, Ghelot of Ahirgadh, Kaba of Dhondgadh, Khavi of Modgadh, Solanki of Rohadgadh, Chanthan of Kampegadh, Mori of Chitodgadh, Nikumbh of Modgadh, Toka of Asirgadh, Gohel of Khedgadh, Chávda of Pátangadh, Jhála of Pátargadh, Dodiye of Jaitpur, Vághela of Budhelgadh, Huna of Akhílgadh, Survate of Bubbati, Gujaric of Palegadh, Padhikar of Sodhágadh, Nimbol of Jhatangadh, Devare of Tárágadh, Bhagesa of Rámghadh, Kágva of Kalpigadh, Wanhól of Dhaulhaligadh, Dode of Krishnagadh, Tovar of Delhi, Khapre of Gajyangadh, Khichi of Analvadgadh, Jádav of Junágadh, Makváne of Makdaigadh, Bárod of Bahmangadh, Dábhi of Kápadvagadh, Harihar of Hormajgadh, Gaud of Ajmir, Javkhedye of Shvethandha, Sakhele of Ranjea, Bhatele of Jotpur, Suryavanshi of Sarvargadh, Borsi or Borad of Borigadh, and Kalumba of Rumigadh. Mr. J. Pollen, C. S.

² Dor Rajputs have disappeared from Rajputána where they were once famous and included in the thirty-six royal races. (Tod's Rájasthán, I. 105). They are still found in small numbers in the North-West Provinces. (Elliot's Races, I. 87).

³ The name Pavár is supposed to be the same as the better known Parmár. Elliot's Races, I. 20, note. Trans. Roy. As. Soc. I. 207.

Chapter III.**Population.****Husbandmen.**

Ahmedabad. Numerous priests and Kadve representatives attend the shrine about six months before the marriage time to fix the day and hour for the ceremony. On these occasions, so great is the demand for wives, that infants of even one month old are married.

Pájnás.

The other main Kunbi division, known simply as Kunbis, has nine sub-divisions: Pájna, Tilole, Ghátóle, Loni, Kumbháre, Maráthe, Dakshni, Varádi, Vanjári, and Akarmáse. PÁJNÁS (25,535) are subdivided into four classes: Reva, Thorgavhana, Kandárkar, and Navghari. The first is the main stock, the other three originated in feuds and disputes. All Pájnás eat together, but on account of disputes as to which division is the highest, they do not intermarry. One of the chief Pájna Kunbis is the Deshmukh of Yával. He belongs to the Thorgavhanis, who take their name from Thorgavhan in Sávida, as the Kandárkars take their's from Kandári on the Tápti in Bhusával. The Navgharis would seem to be the descendants of nine families or houses who left the main stock and settled in different villages throughout the district. Pájnás are numerous only in Chopda, Nasirabad, and Jámner. Truthful, orderly, and frugal almost to niggardliness, they are the most hardworking, industrious, and simpleminded of the Khándesh agricultural population. Since the great dispute which broke up their caste, they have been remarkable for the apparent absence of jealousies and treacheries which distinguish the Gujar Kunbis. Except among a few rich families the women are allowed to appear in public. TÍLOLA Kunbis (76,984), spread all over the district, are most numerous in the Sávida and Jámner sub-divisions. There is a local tradition that, like the Dore Gujars, the Tilola Kunbis were Rajputs, and formerly had the honorific *sing*, attached to their names. They are said to have come from Upper India and to have belonged to the class of Dadar Pavárs. Much less truthful and orderly, they are not nearly so careful or hardworking as the Pájnás, with whom they eat but do not intermarry. The chief Tilola families are those of the Deshmukhs of Amalner and Varangaon, and of the Pátíl of Hartála. GHÁTOLÁS, said to have come from above the Gháts, that is from the south side of the Ajanta range, are numerous in Bhusával, Jámner, Páchora, Cháliggaon, and Nasirabad, and a few are found in Chopda, Erandol, and Dhulia. They eat but do not marry with the Tilola Kunbis. LONIS (121), regarded as an aboriginal tribe, dwell chiefly on the banks of the Girna and in small villages on the Tápti. They are found also in Málegaon, Jalgaon, Ráipur, Páchora, Malkápur, and Nandurbár. They are a very poor tribe eating with Tilolás, Pájnás, Gujars, and Vánis, but never marrying except among themselves. KUMBHÁRES, by no means a numerous tribe, are found in the village of Bholána in Nasirabad and in parts of Chopda. Like the Lonis they are very poor. MARÁTHÁS (49,719), said to have originally come from Násik, Poona, Sátára, and Ahmednagar, during the reign of the last Peshwa (1796-1817), are of two classes, Khásás and Karchis, who do not intermarry. The Khásás are pure, the children of parents of the same class. The Karchis are said to be the descendants of handmaids. Though generally called Maráthás, they have special surnames known to familiar friends,

*Tílolás.**Ghátolás.**Lonis.**Kumbháres.**Maráthás.*

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such as Gáikwár, Mohite, Jagta, Sinde, Nimbálkar, and Pavár. They eat with Tilola, Pájna, and other Kunbis. The Kháse Maráthás observe the zenana custom, generally known as Maráthi Mola, which is done by scarcely one Karchi family in a hundred. DAKSHNIS (14,503), said to be immigrants from the Deccan, are of lower caste than the Maráthi Kunbis, and marry only among themselves. VARÁDIS, said to be immigrants from Berár, resemble Tilola Kunbis in most of their customs and habits. VANJÁRIS (1017), said to have been originally carriers, are very numerous in Jámner, Varangaon, Dharangaon, Párola, Erandol, and Dhulia. At present there is no noticeable difference between them and ordinary Kunbis. As there are Vanjári Pátils in Jámner,¹ they have probably long been settled as cultivators. AKARMÁSÁS (1085) are said to be the children of Gujar handmaids. They are by no means numerous, but a few are found in Nasirabad, Chopda, and Sháháda. None of the better class of Kunbis eat with them.

Ten classes of husbandmen, Bábars, Bunkars, Bharádis, Álkaris, Hatkars, Mális, Lodhis, Jáls, and Rajputs, seem not to be regular Kunbis. BÁBARS (64), in their habits and customs, resemble ordinary Kunbis. They are found in Amalner. BUNKARS (806), or weavers, for they seem to have been weavers before they became husbandmen, are said to have come from Gwálior and the country near the Ganges. Resembling Kolis in appearance their customs are like those of Pardeshi or Upper Indian Kunbis. They allow widow marriage, and worship the goddesses Chhalotra, Tuljápurí, and Hingláj. The Ainpur Bunkars eat at the hands of Kolis,² while the Bunkars of Varangaon, Rasálpur, Bornár, and Jalgaon, are decidedly Pardeshi. The Jalgaon Bunkars say that they came from Upper India, and Pardeshi Bráhmans usually attend their marriages. They have no sub-divisions. They still weave rough cloth, *khádi*, as well as cultivate, and have the peculiar custom of burying the unmarried and burning the married. BHARÁDIS (547), found in the Jámner and Nasirabad sub-divisions, though professional dancers and singers, are also beggars and cultivators. ÁLKARIS (1006), Pardeshis of the Maha Lodhi caste from Upper India, are called Álkaris from cultivating the *ál* or madder, which yields the famous red dye *mhorangi*. They are numerous in Sáyda, Faizpur, and Nasirabad, and are found in smaller numbers throughout the district. HATKARS (1580), formerly Dhangars or shepherds,³ have given up their wandering life and taken to agriculture. They say that they came from Gangthari, that is, the banks of the Godávári.⁴ Numerous in Jámner, Chálisgaon, Nasirabad, and Páchora, where some of them have obtained pátíl rights, they are very hardworking and much less quarrelsome than Gujars. MÁLIS are of three classes, Phul, Jire, and Kás. The first two eat together

Chapter III.

Population.

Husbandmen.

*Dakshnis.**Varádis.**Vanjáris.**Akarmásás.**Bábars.**Bunkars.**Bharádis.**Álkaris.**Hatkars.**Mális.*

¹ One of these, Náráyan Ukha pátíl of Ráver claims to be a pure Kunbi, stating that his forefathers used to graze cattle and were called Vanjáris as a nickname.

² The Pardeshi Bunkars of Jalgaon say that the Ainpur Bunkars are Pardeshi Kolis.

³ When asked his caste, a Hatkar always answers Hatkar Dhangar.

⁴ The Pátíl of Pohor in Jámner, an influential Dhangar, says that his ancestors came from near Poona.

Chapter III.**Population.****Husbandmen.***Lodhis.*

and look on the Kás as a lower tribe. They do not intermarry. Some Phul Mális have received assignments of lands, *vatans*, the Deshmukh of Erandol being a notable instance. LODHIS (244), found at Dhulia, Songad, Páchora, Suigad, Nasirabad, Kanderi, and Ráipur, are not the same as Maha Lodhis, and will not grow madder, *ál*. They eat at the hands of a Bráhmaṇ or a caste-fellow only, and marry among themselves. Among them, at marriages, the bridegroom, at a fixed hour, comes to the marriage booth and strikes it with a stick or wand. The next day there is a feast and the bride and bridegroom meet in the booth for the first time. The Bráhmaṇ astrologer repeats texts, and the bridegroom, holding the bride's hands in his, her father drops a gift into them. They worship Bundela and Bhaváni, and observe the *Dasra* (October-November) and *Ashtami* (July-August) holidays. Except in cases of death from cholera or small-pox, they burn their dead. JÁLS are found at Razur and Manur in Bhusával, and in some Chálisgaon and Páchora villages. They are said to have come from Márwár, and to eat only at the hands of Bráhmaṇs.

*Jáls.**Rajputs.*

Of Rajput cultivators there are, besides the Dore Gujars who now rank as Kunbis, four classes, Pardeshis, Khapedás, Maráthás, and Dakhnis. The first two eat and drink with Tilola Kunbis,¹ but the Marátha and Dakhni Rajputs are said not to be entitled to this honour. Otherwise called Ráne Rajputs, the Marátha Rajputs, like the Pardeshi Rajputs, do not allow their widows to marry. Many Marátha Rajput pátils hold land-grants, *vatans*, in east Khándesh, but, as a rule, they seem to prefer employment as sepoy to the drudgery of a husbandman's life. They are said to be quarrelsome and spiteful. The Ráne Rajputs have such surnames as Jádhav and Shisode, and any two of their tribes can intermarry. They have sixteen houses in Yával, and they do not eat with Kunbis. The Ráne Rajputs of Dandáiche and Síndkheda hunt and eat flesh, fowl and fish, and drink wine. Their women never appear in public and would die rather than work on roads or in fields. They sew bodices, but neither spin nor weave. Besides these four classes, Suryavanshi Rajputs are found in Nimár and on the borders of Sávida and Bhusával. They neither eat with other Rajputs nor allow widow marriage. The higher families are known by the title of Thákur.

Language.

The Maráthi dialects of the cultivating classes are four, Gujri, Dakshni, Khándeshi or Ahiráni, and Varádi. Gujri, spoken chiefly by the Gujars, is remarkable for its large number of Gujaráti words and case endings; Dakshni is spoken by the immigrants from the Deccan; Khándeshi or Ahiráni by the earliest non-aboriginal settlers; and Varádi, an importation from Berár, has a marked mixture of Hindi words and endings.

Craftsmen.

Of **Craftsmen** there were fifteen divisions: Sonárs 16,904, Sutárs 11,367, Lohárs 4873, Shimpis 14,629, Kásárs 3642, Kumbhárs

¹ The higher Rajputs do not eat with ordinary Kunbis. Marátha and other lower Rajputs eat with neighbour, though they do not eat with stranger, Tilole and Pájna Kunbis. Mr. J. Pollen, C.S.

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5697, Dhigváns 921, Lakherás 94, Gaundis 675, Káchhis 10, Pátharvats 376, Otáris 804, Lonáris 4517, Beldárs 2586, and Kasbis 16, or a total strength of 68,456 souls or 6·56 per cent of the whole population.

SONÁRS, holding the highest place among Khándesh craftsmen and believed to have come from Upper India or Málwa, are found throughout the district. They are of two sub-divisions, Ahir Sonárs and Vaishya or Jain Sonárs. Ahir Sonárs, believed to have come originally from Upper India, are fair and goodlooking, careful to be well shaven and always dressed in clean clothes. They are clever and hardworking, but most dangerous to deal with, as the local proverb says, "Bápu, have no dealings with a goldsmith, a tailor, or my lord kulkarni".¹ It is generally believed that if an ornament made from seventeen rupees' weight of metal be broken and melted, it will be found to have lost about thirty per cent in weight. Once a year on the thirtieth *Shrávan vadya* (September), every goldsmith gets some gold from his mother and sister, and makes it into an ornament filching some of the gold as a luck-penny to start the new year with. As the saying is: "To a Sonár even his own mother is nothing".² Besides making and repairing gold and silver ornaments, they set gems and work in precious stones, and the poor prepare copper and brass ornaments for sale to the women of the lower classes. Besides working as jewellers, some are cultivators, others masons, and a few are labourers. Some deal in grain and lend money, and a few who have received some education are employed as Government servants. Those who work as goldsmiths earn according to their skill from $\frac{3}{4}$ d. to 6d. ($\frac{1}{2}$ anna-4 annas) for every rupee weight of gold. They eat the flesh of sheep, goats, and fowls, and drink liquor. Proposals for marriages are made while the children are in their infancy. On the occasion of the formal demand, *mágni*, which is generally made four years before marriage, some gold and silver ornaments and silken clothes are given to the bride.³ The marrying couple are generally of about the same age, seldom over ten. Their marriage ceremonies include turmeric rubbing and the other usual observances and end with a feast. Of late they have introduced the custom of performing *simanti*, or as they incorrectly pronounce it *shevanti*, two hours before the regular marriage begins.⁴ Some years ago the food was served in a large bell-metal dish from which twelve persons ate sitting in a group. Now each guest has his own dish. Marriage expenses, which formerly varied from £5 to £10 (Rs. 50 - Rs. 100), have of late nearly doubled. Widow marriage in the *gandharva* or *pát* form is allowed. On a lucky day in the dark half of the month, some time after the sum to be paid to the widow's father has been settled,⁵ the bridegroom, with his relations and

Chapter III.

Population.

Craftsmen.

Sonárs.

¹ The Maráthi runs: *Sonár, Shimpí, Kulkarni áppa, yáncchi sangat nako re Báppa.*

² The Maráthi is: *Sonár va sakhi áis náhi honár.*

³ The details are: one petticoat, *gághra*; one upper garment, *phadki*; two robes, *sádis*; sweetmeats, and some money.

⁴ For further details see above, p. 65.

⁵ This sum was formerly about £6 (Rs. 60). It has now risen sevenfold and sometimes eightfold.

Chapter III.**Population.**Craftsmen.
Sonárs.

friends, goes to the house of his widow bride. A Bráhmaṇ or an astrologer, *joshi*, is called in, and two low stools, *páts*, are placed near each other covered with cloth. The Bráhmaṇ or *joshi* then invokes Gaṇpati and Varuṇa, and gives the pair folded betel leaves, *pánbidi*, to hold in their hands. Then the bridegroom, taking a dagger or other weapon in his left hand, sits on one stool and the bride sits on the other to the bridegroom's right. The Bráhmaṇ recites hymns, *mantras*, and worships Gaṇpati and Varuṇa, and a married woman comes forward and rubs the foreheads of the bride and bridegroom with saffron and rice. The bridegroom then gives clothes to the bride which she forthwith puts on, and in return her father, rubbing his brow with sandal, gives the bridegroom clothes. As it is a custom that the bride's relations and friends should not see their faces for three days, the bride and bridegroom leave for the bridegroom's house almost immediately after the marriage is performed. Two old practices, giving gifts to the village headman and employing Máṅg musicians, are falling into disuse. After a funeral, Sonárs have a peculiar custom of rubbing clarified butter and molasses on the shoulders of the bier-bearers. They worship all Hindu gods, especially Khandoba and the goddess Chandi or Devi, fast on all days sacred to Shiv and Vishnu, and have Bráhmaṇs as their priests. Their marriage and funeral ceremonies are those laid down in the Puráṇs. On the thirtieth day of the Hindu month of *Shrávan* (September) they worship the hearth, *bágeshvārī*, and throw liquor and the tongue of a goat on the fire. On this day, except making the luck-penny, under penalty of a fine, no work is done. Caste disputes are settled by a council, *pañch*, whose discussions are proverbially long, lasting sometimes a whole day and night until dawn. As the saying is, "When the stars fade the *sonárs* dine".¹ Though some learn English, most teach their children only reading and writing and the little arithmetic wanted to keep their accounts. As a class they are well off, some of them rich. VAISHYA or JAIN SONÁRS, a small community of 500 men, are found in Nandurbár, Prakásha, Sháháda, Sindkhed, Amalner, Erandol, and Betávad. They are believed to be old settlers, and neither dine nor marry with the Ahir Sonárs. They speak both Gujaráti and Maráthi, and in Nandurbár and Sháháda their women wear the robe in Gujarát fashion. They work as goldsmiths and neither eat flesh nor drink liquor. They wear the sacred thread, perform the regular thread ceremony, and are in other respects like Bráhmaṇs. Their widows' heads are shaved and they are not allowed to marry. Some are Vaishnavs and others Shaivs. Their priests are Bráhmaṇs.

Sutárs.

SUTÁRS, carpenters, are of three divisions, Sutárs proper otherwise called Deshi Sutárs, Ahir Sutárs, and Páñchál Sutárs. Sutárs proper say that they are Kumbis by descent. They belong to two divisions, Páñchál dharmi found at Jalgaon, Dharangaon, and Erandol; and Sávála found at Yával, Nasirabad, and Asoda. Ahir Sutárs are distinct and are of the same class as Ahir Lohárs and Ahir cultivators. They do not marry with Deshi Sutárs. As carpenters and wood

¹ The Maráthi is : *Nigh re tára, jev re sonára.*

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carvers Khándesh Sutárs are good workers, easily trained to handle European tools. The Sutárs of Chopda and Yával have a local name for carving and house carpentry; and those of Taloda are famous for their skill in making carts. Some twenty or thirty of them come in January from Songhad in Gujarát to Navápur and Taloda, and stay till May making carts. A carpenter's daily wage varies from 1s. to 2s. (*annas* 8 - Re. 1) according to skill. Village carpenters are usually paid in grain for making and mending field tools, and in cash for house carpentry. They eat animal food and have no rule against the use of intoxicating drinks. Like high caste Hindus they wear a coat, waistcoat, waistcloth, and turban, folded either after the Bráhmaṇ or the Prabhu fashion. They burn their dead. Widows may marry, but if they marry, they are not held in much respect. They have a separate caste organisation with local chiefs or heads called *chaudhris*. They are a rising class careful to teach their children. Páñchál Sutárs, so called from their acquaintance with the five arts of working in wood, gold, iron, brass, and stone, are believed to have come from Madras and are said to be settled in large numbers in Poona and Ahmednagar. With a strength of 283 souls, they are found almost throughout the district, especially in Chopda, Jámner, and Páchora. If the first husband agrees to separate from them, their women are allowed to form a second marriage. They neither eat nor marry with Khándesh Sutárs.

LOHÁRS, blacksmiths, found all over the district, and with a good local name in Dhulia and Bhusával where they have learned in local fund and railway workshops, are said to be of twelve and a half divisions of which only four and a half, Gujaráti, Maráthi, Páñchál, Ahir, and Ghisádi¹ are known in Khándesh. The last, the half-castes found at Nasirabad near Jalgaon, are a poor class who grind knives, clean sword blades, and make sword sheaths. The Ahir Lohárs are a distinct class, the same as the Ahir Sutárs and cultivators. The three chief divisions differ little from each other. Strong, dark, and with regular features, they are hardworking, thriftless, and quarrelsome. They make and repair the iron work of ploughs and carts. In former times, at hook-swinging festivals, the Lohár worked the iron hook into the muscles of the devotee's back. They speak Maráthi and dress like low caste Hindus. They worship Shiv and Khandoba. Their hereditary spiritual guide, *guru*, Páñchál dharm who belongs to their own caste, settles all social disputes. He wanders among his people visiting the same localities at long intervals. They are not well-to-do, their earnings sufficing for their daily wants only, 6d. to 1s. (4-8 *annas*) a day. They neither send their children to school nor take to new pursuits.

SHIMPIS, tailors, found in all large villages, belong to four classes, Ahirs, Námdevs, Jains, and Pardeshi Bráhmans. Ahir Shimpis are found at Jalgaon, Erandol, Amalner, Chálisgaon, Dhulia, Sháháda

Chapter III.

Population.

Craftsmen.
Sutárs.

Lohárs.

Shimpis.

¹ The Ghisádís, says Captain Hervey the Assistant General Superintendent of Thagi and Dacoity, sometimes rob in the Konkan, but are not habitual criminals, though some are often in the secret of gang robbers, whose spears they make and sharpen. A notable instance of this occurred in November 1845 at Bágalkot in Kaládgi. Bom. Police Sel. I. 87.

Chapter III.**Population.****Craftsmen.***Shimpis.*

and Chopda. Námdevs are newcomers from the Deccan, where, in Poona and Ahmednagar, they are settled in large numbers. Both these Shimpi classes talk Khándeshi and Maráthi, and use flesh and liquor. They are quiet and well-behaved, but not very skilful. Their women help in the work. Some are Shaivs and others Vaishnavs, and a few have lately joined the Svámináráyan and Kabirpanthi sects. They have a hereditary high priest who lives at Mulher in Báglán. Their marriage expenses vary from £1 to £30 (Rs. 10-Rs. 300). They allow widow marriage. Caste disputes are settled by a council, *panch*, at a mass meeting, and excommunicated persons are fined and admitted after purifying themselves. The proceeds of these fines are used for caste purposes. Jain Shimpis, found in Sávida, Jalgaon, Dharangaon, and Nasirabad, are a small community who have other members in Berár. Like Bráhmans, when dining they wear the sacred waistcloth, *solu*. Pardeshi Bráhman Shimpis are newcomers from Upper India. All the four Shimpi classes are well-to-do and save money, their women and children helping them in their work. They send their boys to school, and some are in Government employ as clerks and school-masters.

Kásárs.

KÁSÁRS, coppersmiths, found all over the district, have no sub-divisions but numerous families, *kuls*, such as Dore, Akal, and Korapkar. They sell brass and copper pots and dishes, and fit on women's arms glass bracelets prepared by Maniárs. Their marriages resemble Bráhman marriages. They burn their dead and eat at the hands of Bráhmans only. They are a well-to-do community, those of Songir having a specially good local name. KUMBHÁRS, potters, found all over the district, are divided into Maráthás, Pardeshis, and Gorekumbhárs. They do not intermarry or eat together. Dark in colour with regular features, they are hardworking, thrifty, orderly, hospitable, and fairly honest. They make tiles, bricks, and earthen pots, and also figures of men and animals. In some villages the potter is one of the village establishment furnishing villagers with earthen pots on easy terms, and waiting on strangers to supply them with water and pots. Though their appliances are most simple, they are generally very expert, making many neat and partially ornamented articles. They worship Máruṭi, Mahádev, and the goddess Lakshmi. As a class they are not well-to-do, and none of their children go to school.

*Kumbhárs.**Dhigváns.*

DHIGVÁNS, or saddlers, also called Jingars or Kharádis, though dealing in leather, are reckoned superior to Chámhbárs and are not considered one of the impure castes. They are found all over the district chiefly at Dhulia, Nasirabad, Erandol, and Párola. They are a poor class, of wandering habits, frequenting fairs. They eat at the hands of Kunbis, prepare wedding head-dresses, sew saddle cloths, bind books, and colour bed posts and sticks with wax. LAKHERÁS, found in the larger villages, are a poor class, preparing wax bracelets, and colouring glass. GAUNDIS, stone masons, are found in large villages and receive a daily wage of from 9d. to 1s. 6d. (6-12 annas). They are poor though hardworking. KÁCHHIS, gardeners, make nosegays and flower garlands with much

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skill and taste. PÁTHARVATS, stone dressers, found in nearly every part of Khándesh, are divided into Sálkars and Pánkars. Dark, rough, and strong, they are generally poor and do not send their children to school or take to new pursuits. OTÁRIS, taking their name from the Maráthi verb *otne* to pour or smelt, make molten images of Hindu gods. LONÁRIS are cement makers and labourers; and BELDÁRS are bricklayers and mud wall builders, partly Musalmáns partly Hindus. They are well-to-do keeping male buffaloes to carry water for building purposes and for making mortar.

Manufacturers include seven divisions: Telis 20,289; Sális 6336; Rangáris 5395; Khatris 924; Gadris 611; Patvekars 14; and Koshtis 3721, a total strength of 37,290 souls or 3·67 per cent of the whole population. These seven divisions may be arranged into four classes. Oil manufacturers, Telis; thread and cloth manufacturers, Sális, Khatris, Koshtis, and Patvekars; dyers, Rangáris; and wool weavers, Gadris. TELIS are said to be of twelve and a half classes, or distinct sub-divisions, of whom four, Maráthi, Ráthod, Pardeshi, and Gujaráti, are found in Khándesh. The first, the most numerous, found all over Khándesh, are said to have come from the south of Násik. They attach no stigma to widow marriage, and their marriage ceremonies are like those of Kunbis. The Gujaráti Teli is found in the west, and the Pardeshi in the east of the district. They are generally strongly made and fair with regular features. They press sesamum, *til*, seed and cocoanuts, and sometimes hemp, *ambádi*, seeds, selling the oil cakes. Except the very poor who bury, the Telis burn their dead. They have a headman, not hereditary, called *chaudhri*. They are generally in good condition, but do not send their children to school or take to new pursuits. SÁLIS, weavers, are said to be of twelve and a half classes of which six are represented in Khándesh; Sakun Sáli or Sákun, Sut Sáli, Bangad Sáli, Tikli Sáli, Ahir Sáli, and Gujaráti Sáli. Of these the Gujaráti, Sut, and Sakun Sális are found at Jalgaon; Ahir Sális at Faizpur, Bámnod, Párola,¹ and most large towns; and Tikli Sális at Sávda and Párola. The Sakun Sális are said to have come from Paithan east of Ahmednagar, and the Tikli division is said to take its name from the *tiklās* or spangles worn by their women as brow ornaments. The Bangad Sális are said to be a low race, and from their practice of keeping concubines are known as Laundiválás. Of the different sub-divisions the Sákun, Sut, and Ahir Sális eat together. Generally fair and well made, they are hardworking, quiet, and independent. They deal in cloth as well as weave it.² They eat sheep, goats, and fowls, and drink liquor. They dress like Maráthás, and worship Khandoba, Bhaváni, and other Hindu gods. Caste disputes are settled at meetings of the adult male members. They are in

Chapter III.

Population.

Craftsmen.
Otáris.

Manufacturers.

Telis.

Sális.

¹ Párola has another inferior class of Sális known as Chok Sális.

² Like Sális and Koshtis, Jogis weave gowns, *lugdās*, and robes, *sádis*. They also prepare the loom, while the Vadars prepare the comb, *phani*, made of stiff reed-splinters, which the Sális and Koshtis use in separating the thread while weaving.

Chapter III.**Population.****Manufacturers.***Rangáris.**Patvekars.**Koshtis.*

middling circumstances and generally send their boys to school. Of RANGÁRIS, said to be of twelve and a half castes, six are well known, Bhávśár, Nirale, Namosi, Námdev, Gujaráti, and Ahir. Of these the Bhávśárs are almost the only Rangáris in Khándesh, and are divided into several classes as Khanore, Bhagvat, and Bharoti. They are said to have come from Gujarát, and are numerous at Sávda, Jalgaon, Faizpur, and Párola. They prepare colours, and print and dye cloth. They have a council, *panch*, to settle caste disputes, and an elective headman called *chaudhri*. They allow widows to marry, and are on the whole a well-to-do caste, able to read and write and sending their boys to school. GADRIS, wool weavers, found at Chálisgaon, Patonda, and Songir, are fairly well-to-do. PATVEKARS,¹ silk workers, do not form a separate caste. The industry is practised by Kunbis and Musalmáns at Jalgaon, and by two families of Pardeshis at Dhulia and Chopda. The Pardeshis who have come from Lucknow, within the last ten or twenty years, are of the Dobunshi caste. KOSHTIS are said to be of twelve and a half castes, seven of which, Hadgar, Devang, Khate Devang, Lád, Marátha, Hadpuri, and Nirhai, are found in Khándesh. Besides silk thread for necklaces and jewelrý, and horse and palanquin trappings, they make silk cloth and women's robes, *sádis*, like the Sális. By religion the first two sub-divisions are Lingáyats, the third wear the sacred thread, and the remaining four are low classes. Unlike the Lingáyat Vánis, the Lingáyat Koshtis do not always openly wear the *ling*; many of them hide it in their turbans or waistbelts or keep it in their houses. A small stone, generally from the Narbada, this *ling* is presented by their priests to the women as well as to the men with ceremonies much like those at sacred thread investitures. These *lings* are carefully kept, and on marriage occasions are worshipped side by side. At their marriages, though the Koshtis have the knot and hand-joining, they have not the walking-round, *chavri bhavri*, ceremonies. The officiating priests are both Jangams² and Bráhmans. The Bráhman prescribes the marriage time, claps his hands at sunset when marriage ceremonies are generally performed, and the Jangam ties the knot and joins the hands of the bride and bridegroom. The pair do not sit on a raised platform as among other castes, but inside a square whose corners are marked by mud balls. They have no ceremonial mourning for the dead, and their women are not considered unclean during their courses. Widows are allowed to marry with all the honours of a regular marriage. When they are not begging their priests Jangams work in silk. The Hadgar sub-division has a wandering priest, who lives at Pandharpur.

Guravs.

Bards and Actors include two classes, Guravs 3004, and Bháts or Thákurs 4061, a total of 7065 souls, or 0·68 per cent of the whole population. GURAVS, worshippers of Shiv, are found,

¹ Patvekars, silk fringe and tassel makers, take their name from *patavne* to string silk thread on wire.

² These Jangams, or Lingáyat beggars, blow small shell trumpets, *shankhs*, and are found in the central parts of the district.

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one or two in every large village. Settled, according to some accounts, for seven generations, they are said to have three sub-divisions, Ahir, Dakshni or Shaiv, and Varáde. They hold grants, *vatans*, in certain villages; attend to and clean the temples of Hanumán, Rám, and Mahádev; and have an hereditary right to the offerings, such as betel leaf and nuts, cocoanuts, and grain, made in Mahádev's temples. It is their business to collect and distribute *Ægle marmelos*, *bel*, leaves to the chief families of the village, receiving presents of grain in return. They also attend Bráhmañ, Kunbi, and Váni weddings, and play the flute, *sanai*. They blow the temple conch and horn, some of them with much skill. They are a poor illiterate class with a council, *panch*, for settling caste disputes. BHÁTS¹ of three sub-divisions, Pardeshi, Marátha, and Kunbi, are found in nearly every large village. A fine intelligent race, well made and good-looking, they have a minute knowledge of the genealogies of their hereditary patrons. They repeat poetry with much spirit and gesture and are ready improvisors. They have settled houses in certain villages. Of late, from the declining state of their profession, many Bháts have taken to labour and trade. Their marriages are like those of Kunbis. They burn their dead, but bury their infants. Old Bháts are looked upon with reverence and appealed to in caste disputes. They have no hereditary headman. As a class they are inclined to send their boys to school. The village Bháts, also known as Thákurs, are settled inhabitants of every village and hold grants, *vatans*. They are beggars, labourers, and sometimes cultivators.

Personal Servants include two classes, barbers, Nhávis, 15,182, and washermen, Dhobhis, 5435, a total of 20,617 souls or 1.99 per cent of the whole population. Of the twelve and a half NHÁVI sub-divisions, four are found in Khándesh, Táydás, Ahirs, Dakshnis, and Gujars. The first two, found at Sávida and almost all over the district, have such surnames as Ingole and Mánkar. The Táyda Nhávi plays no musical instrument, but holds the torch at weddings, gets half of the fees paid to Bráhmans, and on the day on which turmeric is applied, receives $\frac{3}{4}$ d. ($\frac{1}{2}$ anna) from the girl's father. The Ahir Nhávi never carries a torch. He plays the flute, *sanai*, and the drum, *samal*. As village surgeons they bleed and apply leeches, and their women act as midwives, and at marriages they hold umbrellas over the bride and bridegroom. Their marriage customs are like those of Kunbis. Except the poor and infants who are buried, they burn their dead. As a class Nhávis are fond of talk and gossip. DHOBHIS, washermen, include five sub-divisions, Bundelás, Márvádis, Maráthás, Pardeshis, and Tailangis, who neither eat with one another nor intermarry. Most of them live in thatched huts, only a few having good dwellings. They eat millet bread, curry, curds, vegetables, fish, and mutton. The village Dhobhi, generally a Marátha and known locally as Parit, washes for Kunbis, Vánis, and Bráhmans. Mhárs' clothes are generally washed by

Chapter III.**Population.**

Bards and
Actors.
Guravs.

Servants.

Nhávis.*Dhobis*.

¹ There are also some Musalmán Bháts.

Chapter III.**Population.****Servants.**

Tailangi Dhobhis. Besides by washing, Dhobhis sometimes earn a living by selling grass or by labour. Their favourite gods are Khandoba, Bhairoba, Bhaváni, and serpents, and they also worship their ancestors. They either bury or burn their dead and have no headman. Their wives help them in their work. As a class they are poor, none of them rich and most of them in debt. They do not send their children to school.

Herdsmen.**Dhangars.**

Shepherds and Herdsmen include two classes, with a strength of 19,477 souls or 1.89 per cent of the whole Hindu population. Of these 17,708 were Dhangars and 1769 Gavlis. Under the general term **DHANGAR**, or shepherd, come three classes, Dhangars proper, Khiláris, and Thiláris. Dhangars proper generally earn their living by weaving blankets. They have seven sub-divisions, Ahir Kuktekar, Shegar, Marátha, Holkar, Hatkar, Ghogattunya, and Shelotya. Of these the Ahir Dhangars, found at Nasirabad, Erandol, Chándsar, Jhálod, Chopda, Páchora, Adávad, Yával, Sávida, Bornár, and Bhadgaon, are said to have come from Chitod in Upper India. Their women wear the Kunbi robe, *sádi*. Some are cultivators while others deal in sheep and goats. They worship a god named Chángyápáchya, call Bráhmans to officiate at their marriages, and allow widow marriage. They eat with Hatkar Dhangars. **THILÁRIS** or **KHILÁRIS**,¹ professional graziers, sell wool, sheep, and goats, and drive a small trade in milk. They spread all over the district during the fair season, passing east during the cold weather, making for the Sátputás in the hot months, and returning to the west, to Dhulia and Pimpalner, for the rains. Grazing all over the country in the fair weather, they are often paid by cultivators, for the sake of the manure, to pen their flocks in their fields. At the same time disputes often arise for damage done by their flocks to the late, *rabi*, crops. **GAVLIS**, of two chief divisions, Lingáyat and Marátha, found here and there throughout the collectorate, are most numerous in Dhulia and Chopda. They are the milk and butter sellers of the district, keeping large herds of buffaloes and cows. Among Lingáyat Gavlis marriages are generally performed by the Jangam, but in his absence a Bráhman can officiate. A mound is raised in the centre of the wedding shed, *mándav*, and a carpet is spread over it. Two bamboo baskets are placed in front of the mound, and the bridal pair stand each in one of these baskets while the officiating Jangam holds up the marriage curtain, *antarpát*, and performs the ceremony. The pair are then led to and seated on the mound, which has been previously surrounded with a line of rice or wheat. They worship Mahádev and allow widow marriage. The caste observances of Marátha Gavlis are much like those of Kunbis. The Gavlis are, generally speaking, well-to-do, their women fat and buxom. **AHIRS**, following the same profession as Gavlis, are said to be of seven

Gavlis.**Ahirs.**

¹ Thilári, from *thilár* a flock, means strictly sheep and goat-herds, and Khilári, from *khilár* a drove, means strictly neat-herds. In practice the words are used indifferently.

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sub-divisions of which five are known in Khándesh, Gválbansi, Bhárvathiya, Dhidamvar, Ghosi, and Gujar. They worship Krishna.

Fishers include two classes, Kolis 39,207, and Bhois or Kahárs 9043, a total strength of 48,250 souls or 5·05 per cent of the whole Hindu population. KOLIS, though found near other rivers, have their head-quarters on the Tápti banks. They are of three classes, Ahir Kolis, Kolis proper, and Nehere Kolis. A dark, strong, well made, and robust race, they eat flesh and drink liquor. They work all the ferries along the Tápti, and during the rains, often risk their lives in recovering timber from the river when in flood. They also, with much skill, grow melons in the beds of rivers, and, as village labourers, are found in nearly every large village in the district. Except some very prosperous village head-men in Chopda, the Kolis are poor and unthrifty, and seem unfit for steady hard work. They worship Khandoba, Bhairoba, and the goddess Bhaváni. KAHÁRS or BHOIS, found in Jámner, Dharangaon, Erandol, Párola, Amalner, Sávda, and Faizpur, are the chief fishermen of the district. They used formerly to carry palanquins and litters, but their present occupation is, besides fishing, grinding grain, growing melons, and carrying grain on their donkeys. They rank lower than Kolis, and eat flesh and fish and drink liquor. They are ignorant but hardworking.

Labourers and Miscellaneous Workers include twenty classes, with a total strength of 51,002 souls or 5·34 per cent of the whole Hindu population. Of these 26,642 were Rajputs; 9982 Pardeshis; 168 Govardhans; 1574 Tirmális; 20 Shikáris; 6352 Bávchás; 71 Kanjáris; 95 Kámáthis; 3 Golhás; 21 Kahats; 262 Pendháris; 5 Jalkaris; 1208 Khátiks; 3028 Báris; 158 Sortis; 616 Khangárs; 177 Bhiráles; 281 Hárdás; 158 Katambarás; and 181 Dángats. RAJPUTS, locally known as Deccani Pardeshis, though from marrying with Deccan women they are looked down on by the Rajputs of Upper India, have not entirely lost their military spirit and bearing. Of three divisions, Marátha or Ráne, Khapedás, and Pardeshi, they are both labourers and cultivators,¹ and serve as sepoys. Among Marátha Rajputs are many police pátis, especially in the Jámner sub-division and along the base of the Sátmálás. Pardeshi and Marátha Rajputs will not eat at each other's hands, but if a Pardeshi Bráhmaṇ prepares the meal, they will eat together. GOVARDHAN is perhaps another name for Gavli. SHIKÁRIS are those who make hunting their profession. BÁVCHÁS, found in the west on the Gujarát frontier, are a labouring and cultivating class. KANJÁRIS, makers of hair ropes, are labourers and beggars. KÁMÁTHIS, immigrants from Telang, the modern Karnátaḥ, labour in the fields and as house-builders. GOLHÁS and KAHATS are ordinary labourers. PENDHÁRIS, found chiefly about Dhulia, bring grass and wood for sale, and prepare manure. BÁRIS are betel leaf sellers.²

Unsettled Tribes were five in number, Bhils 126,791, Vanjáris 36,572, Párdhis 4506, Konkanis 8201, and Kánadás 818, a

Chapter III.
Population.Fishers.
Kolis.

Kahárs.

Labourers.

Rajputs.

Shikáris.

Unsettled
Tribes.¹ For further particulars see p. 70.² See above, p. 62.

Chapter III.**Population.****Unsettled
Tribes.*****Bhils.***

strength of 176,888 souls or 18·53 per cent of the whole population.

BHILS,¹ with in 1872 an estimated strength of 120,026 souls,² are the chief of the large group of tribes that at one time held most of the country now distributed among the provinces of Mewár, Málwa, Khándesh, and Gujarát.³ Ousted by later invaders from the richest of their old possessions, the Bhils, in considerable strength, still hold the wilder and more outlying parts of these provinces.⁴

Besides in Central India, Rajputána, Gujarát, and Khándesh, Bhils are found northwards in Ajmir and Jesalmir,⁵ and in Bareilly and Bánda in the North-West Provinces.⁶ They do not pass east into the Gond country, those near Asirgad in the

¹ The word Bhil is believed to come from the Dravidian *billu* a bow (Wilson's Aboriginal Tribes, 2). The Hindu legend of their origin is, that of several sons sprung from Mahádev and a human bride, one, ugly and vicious, killed his father's bull. For this he was banished to the hills and became the founder of the Bhils. (Malcolm's Central India, I. 518). Ptolemy's (150) Phyllitæ, placed south of the Viudhian range, were probably Bhils (Bertius, 173). No early Hindu use of the word Bhil has been traced. In the Mahábhárat list of tribes they seem to be included under Pulindas, a general term for wild tribes. (H. H. Wilson's Works, VII. 159; and Vivien de St. Martin, Geog. Grecque. et Latine de l'Inde, 247). Captain Graham (Bom. Gov. Sel. XXVI. 203) and Sir John Malcolm (Central India, I. 518 note 1) state that the Bhils are mentioned in the Mahábhárat. But the word used in the original is Nisháda, and there seems to be no more reason for identifying the Nishádás with the Bhils than with many other of the rude hill races. In the Panch Tantra mention is made of the Phillis or villages of the Bhils (Wilson's Works, IV. 26, 142); and in the Játimála Bhils are classed with Medhs as one of the seven lowest tribes (Colebrooke's Essays, II. 164).

² The 1872 census returns show, under the head of Bhils, a total of 115,676 souls. To these may be added, as generally included among Bhils, Pávrás 3938, Gávits 154, Kothils 223, and Naháls 5. If to this the Násik total of 47,608 souls is added, it gives for the tribes, historically known as Khándesh Bhils, a present strength of 167,634 souls. The returns of these tribes are probably very far from correct.

³ The earliest people of Mewár were Bhils (Tod's Rájasthán, I. 186); the Bhils are specially strong in the south of Málwa (Hamilton's Description of Hindustán, I. 729). In Gujarát, according to local legend, the Bhils held Ábu, Dholka, and Chámpáner. As late as the close of the eleventh century Asával, the site of the modern Ahmedabad, was in Bhil hands, and it was only when forced south by the Musalmáns (1000-1400) that the Rajputs drove the Bhils out of Idar, Rájpipla, Mándvi, Bánsda, and Dharampur. In many Rajputána, Málwa, and Gujarát states, when a Rajput chief succeeds, his brow is marked by blood taken from the thumb or the toe of a Bhil. The Rajputs say that this blood mark is a sign of Bhil allegiance; but it seems to be a relic of Bhil power. The Bhils are always keen to keep the practice alive. The right of giving the blood is claimed by certain families, and the belief that the man from whose veins it flows dies within a year fails to damp their zeal for the usage. The Rajputs, on the other hand, would gladly let the practice die. This they say is due to their shrinking from impure Bhil blood. But the true ground of this dislike is that the ceremony reminds them of the shortness of their rule and of the need of sanction by their lowest subjects. Trans. Roy. As. Soc. I. 69.

⁴ The 1872 census returns show 274,256 souls in Gujarát, and 167,634 souls in Khándesh and Násik. The chief strength of the Bhils is still in south-west Rajputána. In Kusalgad the people are almost exclusively Bhils (Rajputána Gazetteer, I. 129); in Bánswára the bulk of the people are Bhils (ditto 117); in Mewár there are 200,000 (ditto 76); and in Dungarpur 10,000 Bhils (ditto 281). They are divided into a variety of clans, some based on a reputed common descent, others huddled together by simple contiguity of habitation. They have a slight infusion of Hinduism and some are settled cultivators.

⁵ Irvine's Ajmir, 17. Jour. Roy. As. Soc. 145 of 1844; Tod's Western India, 31-46; Rajputána Gazetteer, II. 33, 40, 176, 199, 244, 281.

⁶ N. W. P. Gazetteer, 578, 647. No Bhils are shown in the N. W. P. 1872 Census.

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Central Provinces, and in Buldána in Berár, being Khándesh Bhils.¹ To the south they are found in considerable numbers (6228) in Ahmednagar,² and there are a few families in Poona as far south as the Kukdi river in Junnar.³ To the south-west the Bhils are stopped by the sturdier race of Násik and Ahmednagar Kolis, who probably once held the whole of the Central Konkan to the sea.⁴ To the west and north-west the hilly tracts that in north Konkan and south Gujarát stretch west to the sea, are chiefly peopled by early tribes almost all of them Bhil rather than Koli in character.⁵ North of the Tápti, especially along the hilly eastern frontier of Gujarát, Bhils and Kolis, though interlaced, are so distributed that the Bhil seems to have been forced west from Málwa, and the Koli east from Gujarát. Further west Bhils are found scattered over Káthiáwár and Cutch, in strength in Thar and Párkár, and in small numbers over almost the whole of Sind.⁶

How far the modern Bhil has changed from the original Bhil it is hard to say. The fact that many plain Bhils are, and when well fed, many hill Bhils become, equal in size and appearance to the local low class Hindus; that in Poona they are much superior in stature, appearance, and intelligence to those of the Sátputás;⁷ and that at Párkár they are tall, strong, and healthy,⁸ seems to show that the stunted, stupid, and savage Bhils of Khándesh, Gujarát, and Rajputána have, either from marriage with older and lower races, or from bad air, exposure, and want of food, suffered greatly both in mind and body.

As early Khándesh records contain no mention of Bhils except as a Sátputa hill tribe, it has been thought⁹ that they were forced

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¹ Central Provinces Gazetteer, 384; Berár Gazetteer, 216. In the Narbada division, next to Khándesh and once a part of it, there were (1872) 18,420 Bhils and 4589 Bhilálás. Central Provinces Census, 31.

² Bombay Census, 1872. The details are: Kopergaon 2474, Nevása 1254, Sangamner 844, Párkár 494, Akola 293, Shevgaon 270, Nagar 221, Jámkhed 76, and Shrigonda 5.

³ The 1872 census total was 192 souls. The Bhil element in the Poona population was much stronger before the time of the Maráthi Government. In 1805 at Kopergaon in Ahmednagar, as many as 7000 Bhils were killed by being thrown down wells. Mr. Sinclair, C.S., in Ind. Ant. III. 189. The 1872 census returns show one Bhil in Kaládgi. If this is correct he was probably an outsider.

⁴ The 1872 census returns show nine Bhils in Kánara, apparently a mistake (Collector, 17th June 1880), two in Ratnágiri, perhaps wandering beggars, and twenty-five in Sálsette, probably immigrant labourers.

⁵ Among these may be noted, in west Násik and north Thána, the Thákurs, Kátkaris, Konkánis, and Várlis, and in the south of Surat, Dhondiás, Dublás, Chodhrás, Náikás, Koknás, Gámins, Mángelás, and Káthodiás.

⁶ The Káthiáwár details are: Sorath 32, Jhálávád 261, Hálár 13, Gohilvád 174, Limbdi 74, and Bhávnagar 521, total 1075. The Cutch total was 1580, and the Thar and Párkár total 10,541. The Sind details were Upper Sind Frontier 41, Shikárpur 1790, Haidarabad 4498, and Kurrachee 778, total 7107. (Compare Sir A. Burnes in Jour. R. G. Soc. IV. 100; Burton's Sind, 320; and the Sind Gazetteer). A special inquiry, made through the kindness of Mr. E. C. K. Ollivant, C.S., Assistant Commissioner, Sind, shows that this return of Bhils is much too high. Except in Thar and Párkár there are very few Sind Bhils. All of them can be traced to Márwár. Some in Thar are old settlers; the rest have come since the British conquest as camp followers and wanderers.

⁷ Ind. Ant. III. 189.

⁸ Burnes in Jour. Roy. Geog. Soc. IV. 100.

⁹ Graham's Bhil Tribes. Sir J. Malcolm (Central India, I. 519) also quotes a tradition that the Bhils were driven from their original seats in Márwár and Mewár south to Khándesh.

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within Khándesh limits by the pressure of Rajput and Musalmán conquest in Gujarát and Málwa. But the position of the Bhils in Khándesh, scattered in small numbers over almost the whole district, and gathered in strength among the south and west as well as along the northern hills, seems to show that, as is known to have been the case in Gujarát and Rajputána, the Khándesh Bhils were driven from the plains by more powerful invaders and settlers. The close resemblance in appearance, character, language, and customs between the Bhil of the plains and other low class villagers, would seem to show that the bulk of the people have a considerable strain of Bhil blood.¹ On the other hand, the marked difference between the settled Bhil and the hill Bhil, as well as the marked variety among different tribes of hill Bhils, seem to show that the word Bhil, properly belonging to the people found by the early Arian conquerors and settlers in possession of Rajputána and Khándesh, was afterwards applied to all the lawless forest and hill tribes of those provinces, many of whom did not belong to the Bhil race.²

The Moghals (1600) found the Bhils hardworking and loyal subjects, and under the Moghals they seem to have continued quiet and orderly.³ But during the eighteenth century in the disturbances that marked the transfer of power from the Moghals to the Maráthás, they asserted their independence, and the Maráthás, failing to bring them to order, treated them as outlaws, gave them neither encouragement nor protection, and allowed their lowest officers to take their lives without trial. A Bhil caught in a disturbed part of the country was, without inquiry, flogged and hanged. Torture was freely used. Exposed to the sun, with his nose slit and his ears stripped from his head, the Bhil was burnt to death on the heated gun or in the embraces of the red hot iron chair. From a high cliff near Antur hundreds were yearly hurled to destruction, and in the towns of Dharangaon, Chálisgaon, and Kopargaon, large bodies of Bhils, assembled under a full promise of pardon, were beheaded or blown from guns; their women mutilated or smothered by smoke; and their children dashed to death against the stones.⁴

After an unsuccessful attempt to bring them to order by force, the British adopted kindly measures in their dealings with the Bhils. By the personal influence of some of the early officers, Robertson, Ovans, and Outram, many Bhils, as members of a police corps and as husbandmen, settled to a regular orderly life. At the same time, though peace was established, and has since on the whole

¹ Though isolated from the other people it cannot be proved that the origin of the Bhils in India is distinct from that of the common cultivators. Dr. J. Wilson's *Aboriginal Tribes*, 3, 4.

² The name Bhil is given to many who do not acknowledge it. Graham's *Bhil Tribes*. Bishop Caldwell (*Muir's Sanskrit Texts*, II. 487) is of opinion that the Bhil belongs to the family of races, who, like the Kolas and Sánthals, entered India from the north-east.

³ Captain Graham's *Bhil Tribes*. *Bom. Gov. Sel.* XXVI. 203. Abul Fazl (*Gladwin's Ain-i-Akbari*, II. 54) says: "The husbandmen are dutiful subjects and very laborious. They are of the following tribes, Koony, Bheib, and Gownd."

⁴ Dr. J. Wilson's *Aboriginal Tribes*, 4.

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prevailed, any slight disturbance has been enough to stir in some of the Bhil tribes the love of plunder and disorder.¹ Even where he has given up disorderly habits the Bhil has made little advance in comfort or skill. Ignorance, carelessness, and love of liquor, have, especially in western Khándesh, sunk many of them deep in debt to the astute Gujar Kunbis. The whole machinery of the law courts is worked by the Gujar to keep his debtors in his power, and in spite of the great rise in the value of their labour, the Bhils work on, except that they are fed between seed-time and harvest and are given an occasional turban or robe, little less poor and degraded than they were in former times of trouble and disorder. Even where he has not sunk to be a servant, as a small landholder, the Bhil's carelessness and want of skill prevent his success, and as a labourer, though if he pleases he is a most efficient worker, his idleness and fitfulness stand in the way of his earning any considerable wage.

Though found in small numbers in every part of the district, the bulk of the Bhil population belongs to the western districts. Of a total of 120,026 souls, 63,794 or 53·06 per cent are found in the three western sub-divisions of Taloda, Pimpalner, and Nandurbár.²

Khándesh Bhils may conveniently be arranged under three groups: plain Bhils, hill and forest tribes, and mixed tribes. The plain Bhils, the largest and most civilised class, found in small numbers in almost all the villages of central and south Khándesh, are known simply as Bhils, in contradistinction to the Tadvís and Nirdhis, the Khotils and Naháls of the eastern Sátputrás, and the Pávra Mathvádi and Gávit Bhils of the west. The forest and hill tribes are, in the Sátputrás, the Bardás, Dhánkás, Dhorepís, Gávits, Khotils, Mathvadis, Mávchis, Naháls, and Várlis, and in the Sahyádris, the Dángchis. The mixed tribes are three, one the Bhilálás, half-Bhil half-Rajput or Kunbi, found in the eastern Sátputrás, and two half-Musalmán half-Bhil, the Tadvís in the eastern Sátputrás and the Nirdhis in the Sátmalás in the south. The large class of common or plain Bhils, and most of the wilder hill and forest tribes, are broken into an endless number of small clans, some of them, such as Pavár, Máli, Barda, Sonone,³ Mori, Gáikwád, Shindi, Jádav, Thákur, and Ahir, arising from a claim to a strain of non-Bhil blood; others, as Vághia and Ghanía, taken from the names of animals; a third set, as Pipalsa, from the names of trees; and a fourth, of miscellaneous origin, from a forefather's name, a favourite settlement, or some private signal. As is the case in Rajput clans, the members of these sub-divisions are not allowed to intermarry.

Bhils differ much in appearance. The typical Khándesh Bhil,

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¹ Some notice of the chief Bhil risings is given below under "History".

² The details are: Taloda 27,256, Pimpalner 24,686, Nandurbár 17,548, Sháháda 11,852, Dhulia 7122, Virdel 7091, Amalner 5003, Shirpur 4530, Erandol 3560, Páchora 3050, Chopda 2547, Cháligáon 1858, Nasirabad 1097, Bhusával 907, Jámner 691, and Sávdá 628.

³ Barda is said to be a sub-division of the Sonone clan, and the two will not intermarry.

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the wild woodsman of the Sātpudās, is dark, well-made, active, and hardy, with high cheek bones, wide nostrils, and in some cases coarse, almost African, features. These are no doubt stunted and degraded by want and ill health, and perhaps by intermarriage with older and lower tribes. Among the southern and western tribes, who probably more nearly represent the original type of Bhil, are many well-built and even some tall handsome men with regular features and wavy hair. The plain Bhils are scarcely to be distinguished from local low class Hindus.¹

Except among some of the wilder hill tribes, who perhaps are improperly ranked among Bhils, the Bhils have no trace of a language different from that of the country where they are settled. According to the geographical position, Bhils speak the cognate dialects of Maráthi, Gujaráti, Rángdi, Mevádi, Narmadi, and Rajputáni. They have many peculiar terms, and, with some Prákrit, use many Skythian words. There is no trace of any connexion with the tribes of south India.² In Khándesh their dialect is a mixture of Hindustáni and Maráthi with Gujaráti endings. It varies considerably in different parts of the district and among different tribes. The language of the plain Bhils differs little except in pronunciation from the Maráthi spoken by the other peasantry, while the Akráni Pávrás and western Bhils speak, among themselves, a dialect of Gujaráti unintelligible to the plain Bhil of central and south Khándesh.

Formerly most Bhils lived in hive-like huts, cresting the tops of isolated hills, hastily put together to be crept into for a few weeks or months, and then left.³ Most of them still live in thatched huts, *jhopdás*, leaving them at once if disease breaks out, or if the hamlet is thought haunted or unlucky. A few have one-storied dwellings, the walls of unburnt bricks and the roof of mud with a small verandah in front, and divided inside into two or more rooms. Each household has as many cups as it has members, one or more earthen, wooden, or metal platters, a large earthen or metal water jug, and cooking utensils, and a wood or metal ladle; a stone slab with roller and handmill, and a large knife for cutting vegetables; a cot or two with bedding, a blanket, and a quilt made of pieces of clothes stitched one upon another; a cow or buffalo, a few fowls, a small fishing net, and, now and then, a sword or matchlock with a bow and a good stock of arrows.

The hill Bhil has seldom any clothing but a piece of cloth round his loins and their women a coarse tattered robe. The peasant Bhil wears a turban, a coat, and waistcloth, and their women a robe with or without a bodice. Both men and women wear brass or silver earrings, and when they can afford them, anklets,

¹ Captain Rose in Bom. Sel. XXVI. 226. Dr. J. Wilson's Aboriginal Tribes, 3; Graham's Bhil Tribes, Bom. Gov. Sel. XXVI. 204; and Mr. Sinclair, C. S., in Ind. Ant. IV. 336.

² Dr. J. Wilson's Aboriginal Tribes, 3. Mr. Sinclair (Ind. Ant. IV. 337) says they have a peculiar vocabulary, but are shy of telling it.

³ Graham's Bhil Tribes, Bom. Gov. Sel. XXVI. 204.

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Peasant Bhils drink liquor and eat millet bread, curry, curds, vegetables, fish, and, when they can afford it, goat's flesh or mutton. Mountain Bhils are much less particular. They eat carrion, animals that have died a natural death, and probably in out-of-the-way places, the flesh of the cow.¹ They feed on wild roots and fruits, and on all sorts of vermin and garbage. Excessively fond of country spirits, generally *moha*, *Bassia latifolia*, and immoderate in their use, they sometimes, as in Akráni, distil them, and in other places buy them from the liquor-seller or smuggle them. The lowland Bhils give caste dinners at births, betrothals, marriages, and deaths. These dinners, generally cooked by the women, consist of rice, wheat bread, split pease, and grain, a few vegetables, and a dish of sugared milk. The men do not, like the higher castes, take off their upper garments when they dine. The food is served in bell-metal dishes, four or five persons eating from the same dish. Children dine with the men, and women and grown girls after the men have dined. At these feasts they neither eat flesh nor drink liquor, and, except at a death feast, they always end with singing. The monthly food expenses of a Bhil, his wife, and two children, vary from about eight to sixteen shillings.²

Thriftless, fond of spirits, and loathing steady work, the Bhil is simple, faithful, and honest. The women, who in former times went to battle sometimes using slings with great effect, have much influence over the men. Though shy and timid, they are kindly, intelligent, hardworking, and honest.³ The Bhils are fond of amusement and excitement, hunting and fishing, playing games of chance, telling stories, singing to the accompaniment of a six-stringed fiddle, *chikár*, and dancing. In a Bhil dance men and women, keeping time to the music with a double shuffle, bend backwards and forwards, wheeling round the players in an irregular circle. At these dances men, with much gesticulation and whooping, often dress themselves as women, as *Gosávis*, or as wild animals. Occasionally some of the dancers roll along the ground, join hands, and bound backwards and forwards keeping time to the music with a double shuffle or jigging movement of the feet. The musical instruments are, in the east of the Sátpudás, a drum, *dhol*, and a bagpipe, *pavri*. The drum, *dhol*, is made of goat skin stretched over a hollow block of *Pterocarpus marsupium*, *bijarsál*, wood. The bagpipe, *pavri*, is a hollow pumpkin fixed on two hollow bamboos with lute-like holes, three in one and five in the other. To the end of the pipes is fastened a hollow bison or cow horn, and a hole is made in the neck of the pumpkin down

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¹ Mr. Sinclair, C. S., in Ind. Ant, III. 189. This is not quite certain. Compare Ind. Ant. IV. 337. Akráni and Taloda Bhils eat onions and vegetables, ground fruits, *náchni*, *kodra*, rice, millet, and Indian millet. Mehvás Bhils eat hens, goats, hares, sheep, eggs, buffaloes, and fish, but not the flesh of horses, cows, or bullocks, nor do they kill sparrows or crows. Taloda Mámlatdár, 1876. One animal the Bhils never eat is the monkey. The Central India Bhils (Malcolm, II. 179) eat not only the flesh of buffaloes, but of cows.

² This includes two *shers* of millet, Indian millet, or wheat flour, a day, 4*d.* to 6*d.*; $\frac{1}{2}$ *sher* pulse, $\frac{3}{4}$ *d.*; spices $\frac{3}{4}$ *d.*; total 7 $\frac{1}{2}$ *d.* (5 *annas*).

³ Malcolm (Central India, II. 181) also gives the Bhil women a good character for kindness and hard work.

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which the Bhil blows, moving his fingers up and down over the lute-holes, and making a sound curiously like the bagpipes. In the west Sātpudās they use a kettledrum, *tur*, beaten with sticks, and a tambourine, *daf*.

In praying to Musalmán saints and to Khanderáo, the Bhils often make small mud horses, and promise to give one of them to the shrine if their petition is heard. In common with Khándesh Kunbis they have an extreme reverence for the horse and dog. In many of their stories the chief event hangs on the help given by an enchanted horse.

The Bhils have no temples. Over some of their most sacred images they raise open sheds; but, in general, for a place of worship they choose some tree consecrated by a few large stones set on a mud terrace built round its root. They hold Benares sacred, and visit other regular Hindu shrines including Násik and Jejuri. Their special place of pilgrimage is Hanmant Náik's Vádi,¹ a few miles south of Sangamner on the Poona road. The less wild Bhils have generally a Bráhmaṇ who acts as a house priest, and is paid in money or clothes.

Their chief festivals are *Holi* (March - April), which they always celebrate with drunken orgies, and *Dasra* (October), when many of them go to the chief towns, and, in their outskirts, sacrifice to Durga, a goddess whom they at all times respect.² Strong believers in witchcraft, they have Barvás,³ or hereditary sorcerers,

¹ A few miles south of Sangamner, by a pass called the Hanmant Náik's Vádi, the road climbs a lofty plateau. Near the top, upon the ridge of a natural trapdyke, a stone pillar commemorates the death of Hanmant Náik, a local Bhil chief who made war on the Moghals, or, according to another story, on the Peshwa. Their enemy came fighting about seventy miles from Poona, and the Bhils waited for them to pass. As Hanmant Náik was bending his bow, a trooper shot him in the breast with a matchlock ball. The wound was fatal, but as he fell he loosed his shaft and killed the horseman. After the battle the Bhils brought Hanmant's body, and buried it where the horseman had stood. Here all Bhils love to be buried, and once a year they come and slay cocks and drink deeply. The tomb is covered with little wooden legs and arms offered by worshippers, who hope by Hanmant's favour to cure an ailing limb. Close by are two or three other tombs of the same sort, square platforms surmounted by little obelisks, and others more modest. Mr. Sinclair, C.S., in Ind. Ant. V. 8.

² The Taloda and Akráni Bhils have three holidays in the year, *Vághdev*, *Diváli*, and *Holi*. The first is celebrated in the rainy season, when the god Vághdev, who has no form or stone image, is worshipped at the headman's house. In honour of the god the headman offers a hen and distributes liquor. At *Diváli* (October) they worship the village god, and the holiday continues for three days. The headman distributes liquor. Except some who pretend to be inspired by the god they do not dance. A buffalo is killed, no work is allowed, and all busy themselves with playing on the small drum, *dholki*. At *Holi* time the headman distributes liquor and the merrymaking lasts for five days.

³ Barvás are supposed to have the hereditary gift of inspiration. Their powers are dormant till roused by music, and for this reason they have a class of musicians connected with them, proficient in numerous songs in praise of the hill deities. When the recitation of these songs has excited them, the Barvás begin to dance with frantic gestures, and, loosening their top knot, toss and whirl their heads with strong convulsions of the whole frame. In this state of phrenzy they utter oracles to which those who consult them carefully listen. The Barvás are of various castes, Bráhmaṇs, Dhobhis, Hajáms, and other Hindus, and admit disciples. Besides as oracles they act as physicians, and cure trifling complaints by herbs and other forest remedies. When the disease is beyond the reach of their skill, they attribute it to the evil influence of

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whom they consult on all occasions particularly when planning some plunder raid, and whose advice they almost always follow. Especially among the lower tribes very great attention is paid to omens. If a man lets fall his bread by accident, if a bird screams on the left, if a snake crosses the path and escapes, or if any one meets them and asks where they are going, there will be no sport; on the other hand, a bird screaming on the right, a dead snake, or a stranger passing without speaking, promise a successful day. If bad luck is persistent, the Bhils, saying '*nát laga*,' often make in the sand or dust of the road, an image of a man or sometimes two images, one of a man the other of a woman, and throwing straw or grass over them set fire to the heap, and beat the images with sticks amidst much abuse and uproar. This they call killing bad luck.

The different classes of Bhils differ widely in customs. Among the wilder mountain Bhils the only observances are at marriage and death, and they are of the simplest. With the assent of the girl's father marriages are generally arranged off-hand by the Náik's prime minister, *pradhán*, and the caste committee, *panch*. The aid of a Bráhmaṇ or Bhát is not wanted; a feast with plenty of drink completes the ceremony. The chief and his minister get half a crown each, and about £1 5s. (Rs. 12 *as*. 8) are spent on drinking and feasting. At deaths wild Bhils have no special ceremonies. They take the dead body, and bury or burn it as is most convenient. Over their chiefs they raise cairns or rude piles of stones, and at certain times smear the top with oil, red lead, and vermillion.

The more civilised Bhils of the plains have very complete birth, marriage, and death ceremonies, differing little in detail from those practised by the higher classes of Hindus. At birth a midwife is employed, and besides a bottle of liquor, is paid two shillings if the child is a boy, and one shilling if it is a girl. For four days no one but the midwife touches the mother. On the morning of the fifth day a party of women are called, and both mother and child are bathed in warm water. Just outside of the threshold of the hut, the mother crouds the ground and traces turmeric lines. In the middle of the drawing she places a lighted lamp, setting round it five flint stones corresponding to the number of days since the child was born. Round these pebbles she lays pieces of cocoa kernel, and over the whole sprinkles turmeric, millet, red powder, and liquor. The guests drop a few grains of millet over the mother and child, and they come back into the house. After

some witch, *dhákhin*. In such cases, it is their duty to find out the witch, and this they do by performing various ceremonies, sometimes by music and at other times by waving a bunch of peacock's feathers round the patient's head. In some cases an old woman is fixed on as the witch, and by beating, twisting, and other torture, forced to declare her name. They must know her name, her reason for troubling her victim, and the terms on which she will be appeased. The Barváas of the poorer Bhils differ in some respects from the rest. Beyond the clashing of stones they require no music to excite them. Novices are required to perform daily ablutions in warm water for nine days, and to allow their hair to grow as long as possible. They then undergo a probation; and if music does not stimulate them to a state of frenzy, they are rejected as not being favoured by the gods with enough spiritual grace. Trans. Roy. As. Soc. I. 77.

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this the guests are feasted with wheat and rice bread, mutton, and liquor, and the whole night is spent in singing, smoking, and drinking. The lamp is allowed to burn for twenty-four hours.¹

On the twelfth day a dish of boiled millet and split pulse is made ready. Some of it is laid on a brass platter in which are also placed twelve wheaten cakes and lighted lamps, corresponding with the number of days since the child's birth. In another dish a lamp, *árti*, is set,² and along with the mother, women go in procession, singing and beating the drum, towards the nearest running water, where the mother arranges the twelve lamps. The cakes are placed in a line between the lamps, and a little of the boiled food is laid on each cake. The mother worships the water goddess, *Jaldevta*, throws a little red lead, red powder, and some grains mixed with turmeric into the water and on the twelve lamps, and lighting a fire before the lamps, feeds it with oil. They then go home and feast on mixed rice and pulse and oil.

Girls are generally married between twelve and sixteen, and boys between sixteen and twenty. But from their parents' poverty both boys and girls often remain unmarried till they are over twenty. When a father can afford to marry his son he looks about for a suitable match. The girl must not be the boy's first cousin or belong to the same clan.³ Suggestions of marriage come from the boy's house and are taken by the boy's relations to the girl's father. When it is known that a favourable reply will be given, a formal proposal is made by the boy's father, or his nearest relation. When the affair is so far settled, the nearest relations both men and women go to the girl's house and there ask that the girl shall be given in marriage to their boy. If her father agrees, the girl is brought out and seated among the guests, and the boy's father or his nearest relation offers her a packet of sweetmeats. This over, they dine together and the guests before leaving talk over the betrothal, and a day or two after, with the help of a Bráhma astrologer, the boy's father fixes the betrothal day.

On the betrothal day the astrologer, the boy, his father, and other relations, taking with them a robe, a bodice, and sweetmeats, go to the girl's house. After resting for a short time, the girl's father calls a council, *panch*, and in their presence agrees to give his daughter in marriage. The boy's father then presents the girl with a robe and bodice. A married woman touches the girl's brow with red powder and gives her some sweetmeats, blessing her and hoping that, like them, her life may be sweet. The whole party then drink

¹ During these festivities men and women remain separate ; the men smoking and drinking in one place and the women singing and beating a small drum, *dhol*, and drinking in another.

² Besides the lamp, there is in the dish red lead, red powder, cocoanut, a mixture of five different grains, and wet turmeric powder.

³ As among the Rajputs, two families of the same clan, Shindi, Barda, Pavár, and Rui, cannot intermarry. But marriage is allowed between members of the different clans. Again there are minor sub-divisions such as Gáikwár, Pipalsa, and Mori, between which, as they are all of the same clan, marriage is not allowed. The question whether the members of certain families may intermarry is decided by the caste council, *panch*.

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from funds supplied by a present of three shillings from each of the fathers. That evening the girl's father gives the guests a dinner, and next morning the boy and his party go home.

There is no fixed interval between the betrothal and the marriage. It may be a month or it may be years. When he is in a position to meet the marriage expenses, the boy's father sends word to the girl's father that he is bringing the dowry, *ghun*¹ or *dej*. On arrival he and his company are given refreshments, and a council is called. The dowry, from £1 to £2 (Rs. 10 - Rs. 20), is settled, and the amount laid before the council in a metal plate. An unmarried woman of the girl's family touches, with red powder, one of the rupees in the plate, and the brows of the boy and his party. The girl is brought out and seated on the boy's father's lap, and the boy's father, taking a rupee, places it inside the top of the folds of her robe. The council then tell her to go into the house, and take two rupees from the plate, to buy liquor for the evening's entertainment. The rest of the dowry is handed to the girl's father. After a feast the evening ends with music and dancing. Next day the father, with a few friends, goes to the family priest, *bhat*, and fixes the marriage day.

Next comes the turmeric, *haldi*, ceremony, when turmeric, mixed with water, is rubbed on the boy's body, and part of it is taken, by a band of relations, to the girl's house, and there rubbed over her. After this, generally for about a fortnight, both the boy and the girl are rubbed morning and evening with turmeric. At both their houses booths² are built, and at the girl's house an altar, *bahule*, is raised.

On the marriage day, an hour or two before the time fixed for the ceremony, the boy, riding on horseback with a marriage ornament, *basing*, tied to his turban, starts with a company of relations and friends. On the way he is taken to the temple of Máruṭi, closely followed by his sister who walks behind him with a water jar, *kara*, in her hands in which five copper coins have been dropped. Halting at the temple all drink from a jar, *ghada*, of water, and one of their number the leader, *vardhava*, is seated on a pony, or on a man's shoulders, and taken to the girl's house. Here he is feasted and his face rubbed with soot, *kájal*. Going back to his friends he washes his face, and about sunset the party goes to the girl's house. As they draw near, the boy is pelted with onions and fruit, and when he arrives a cocoanut or a piece of bread is waved round him and either dashed on the ground or thrown away. When he dismounts seven women stand before the booth with full water pots, *lotás*, into each of which the boy drops a copper. After this, one of the women waves a lighted lamp round his face, receiving from him the present of a piece of cloth, *cholkhan*. The boy then sits facing the east. The Bráhmaṇ priest sends for the girl,³ and, seating her face to face with the boy, passes a

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¹ *Ghun* is a Bhil word corresponding with the Maráthi *hunda*.

² The booth at the boy's house is made of nine posts and that at the girl's of twelve.

³ In some cases the bridegroom himself goes.

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thread round them both. A coloured cloth is held between them high enough to prevent their seeing each other. The girl, joining her hands together, touches the cloth, and the boy from the other side clasps her hands with both of his. One of each party holds the boy and the girl round the waist, while the priest, standing on a raised platform, repeats marriage verses, and the guests throw grains of rice or millet over the heads of the couple. After a short time the priest claps his hands, the boy and girl throw garlands round each other's necks, the cloth, is pulled aside, guns are fired, music played, and the guests move about congratulating each other. Betelnut and leaves are distributed among the men, and turmeric and red powder among the women. The boy and the girl are seated on the altar; the laps of five married women are filled with wheat, rice, dates, and betelnuts; and round the boy's and girl's right wrists, yellow strings with a piece of turmeric are tied. The boy and girl then feed one another and the guests are feasted. After supper, sitting in small groups in and about the booth, the boy's party on one side and the girl's on the other, they pass their time in singing and drinking.

Next morning the boy and girl bathe, standing on low wooden stools, the women of the party all the time throwing water over them. Then comes the lap-filling, *phalbharne*, when the girl is given clothes and ornaments, and her lap is filled with wheat, rice, or millet, a piece of cocoa kernel, dates, almonds, and betelnuts, and the parents and relations exchange presents of clothes and money. Then, with music, the boy's mother and her relations and friends go in procession to the girl's house, walking on clothes spread on the ground. At the house they are rubbed with oil and bathed in warm water, and if the girl's father can afford it, glass bangles are put round the women's wrists. Both boy and girl are then presented with clothes. During this time, till the return procession, the boy and girl amuse themselves, biting pieces of betel leaf or of cocoa kernel out of each other's mouths, or searching for a betelnut hid in the other's clothes. While the boy is at his house the girl's father gives two dinners to his caste fellows and relations. After two or three days, a party from both families, taking the girl on horseback, go to the boy's house, and on the following day the boy's father gives a dinner. After this the yellow threads are taken off the wrists and necks of both the boy and the girl, and they are bathed to remove all traces of turmeric. In a poor family, the ordinary marriage expenses amount, in the case of the bridegroom, to £2 10s. (Rs. 25), and in the case of the bride, to £1 10s. (Rs. 15).

The Bhils allow and practise polygamy and widow marriage. When a man wishes to marry a widow he sends some of his friends to urge his suit with the woman or with her parents and relations. If his proposals are accepted, the suitor takes to the woman's house a robe and bodice, a bead necklace, two liquor jars, and some boiled peas, and sugar. The match is then settled. The man takes with him a few friends and the materials for a feast, and they share the food with a party of the woman's relations. The woman dresses herself in the clothes brought to her, and after the guests

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leave, she and her husband pass the night together. Next morning they start from the house before daybreak, and spend the whole of the day in the field, in some lonely place three or four miles from the village, their friends sending them food. These widow marriages are often preceded by an elopement, which, after the payment of a fee to the head of the community, is condoned by the parents and relations.¹

When a Bhil is on the point of death, his relations distribute money among the poor in his name. When he dies the body is laid on a blanket or on a piece of cloth spread over a blanket. An earthen pot full of cold water is placed near the door of the house, and the body is brought out, held in a sitting position outside the door, and water poured over it. The old clothes are taken off, and tying a new piece of cloth round the loins, the body is laid on the bier and covered with a new white sheet leaving the face bare, and the head covered with a turban. Red powder, *gulál*, is sprinkled over the face, and some bread and cooked rice are tied together in a piece of cloth and placed on the bier. The body is then tied with a string to the bier, and carried to the burying ground on the shoulders of four near male relations. In front of them go the sons of the deceased, the chief mourner carrying fire in an earthen jar, and one of the others carrying an earthen jug full of water. Halfway to the grave, the bier is lowered, and some of the cooked food is laid near a bush. The bearers change places, and without further halt the body is carried to the burying ground. Here the bier is lowered and the mourners help in digging a grave,² long enough for the body, and to prevent it being opened by wild animals, about five or six feet deep. In this the body is laid, the head to the south and the arms stretched along either side. Cooked rice and bread are placed in the mouth, and the body is sprinkled with water. Before leaving the grave, the man who is last arranging the body, tears a small hole in the winding sheet. Then the whole party sit round the grave, so far off that they cannot see the body, and the chief mourner throws a handful of earth on the corpse, and, all joining, cover the corpse with earth. When the body is covered they rise and fill the grave, cutting a small trench round it. In this trench, beginning from the north, they pour water out of an earthen jug, and when the circuit of the grave is complete, drop the jug and break it to pieces. Then the bier is turned upside down and burned, and the funeral party, going to the nearest water, bathe and accompany the chief mourner to his house. In front of his house a fire is lit, and into it some woman's hair is dropped,³ and each of the funeral party taking some *nim*, *Melia azadirachta*, leaves, throws them on the fire, and passing his open palms through the smoke, rubs them over his face. The mourners are now pure, and after taking a draught of liquor, go to their homes.⁴

¹ Trans. Roy. As. Soc. I. 86.

² They either bury their dead, or cover them with piles of stones when graves cannot be prepared. Wilson's Aboriginal Tribes, 4.

³ This is not usually done. Mr. J. Pollen, C.S.

⁴ The above is true of the plain and Sātmāla Bhils, who invariably bury and never burn their dead. But the Akrāni and Dāng Bhils, except in cases of small-

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On the third day, one of the women of the mourning household rubs the right shoulders of the pall-bearers with oil, milk, and cowdung, and washes them with *nim* twigs steeped in cow's urine. Then the four men bathe and are treated to a dinner. In the house the only sign of mourning is that every morning for five days the women wail for about a quarter of an hour.

On the eleventh day the chief mourner goes to a river, and there has his head, beard, and face shaved, and bathes. Next he makes a dough cow, sprinkles it with red powder, and setting it on a leaf plate, bows to it, and throws it into the water. He then bathes and goes home.

Either on the twelfth or the forty-fifth day, a potter, *Kumbhār*, is called and a seven-step hemp ladder, *chodhvan*, is set against the wall of the house that the soul of the dead may climb by it to heaven. The priest sits at the foot of the ladder and chants a verse from the *Purāns*, and the string by which the ladder is fastened to the ground is burnt, and the ladder pulled down and thrown away. The spot where the ladder was tied is then spread with flour, and a small plate with a piece of bread and cooked rice is laid over it. In the plate is set a small water pot, and alongside of the water pot a lighted lamp covered by an empty bamboo basket with a cloth drawn over it. This day a grand dinner is prepared, and before beginning, five mouthfuls are burnt near the basket. The burial rites for a woman are the same as those for a man. When a child dies its father carries the body in his arms and buries it, and on the seventh day a small dinner is given. In some rare cases the Bhils burn instead of burying their dead.

They work as husbandmen and field labourers, sell grass and fuel, help the ordinary Kunbi landholder, and when they can get them, gather wax and honey. Wives help their husbands, and at harvest time, whole families leave their homes, and for three or four weeks work as reapers. For this they are paid in kind, generally earning enough to last them from one to two months. Bhils never leave Khandesh in search of work. They sometimes change their village, but for the most part have lived for long in the same place. Their average monthly wages vary from 8s. to 16s. (Rs. 4-Rs. 8). In spite of their good wages all are very poor and usually in debt.

The Bhils differ much in their religious beliefs and practices.

pox, cholera, and leprosy, burn their dead. They have the curious custom of carrying the deceased's wife on his bier, and after going a little distance, or, as others say, after reaching the burning ground, of setting her down. The wife breaks her necklace, and every one near lays a copper coin in the deceased's mouth. The widow's ornaments, if she has any, and the deceased's clothes are burnt with him. His shoes and water pots are given to his sister's son, but the other furniture is burnt with him. Though he is generally, the son is not always the first to light the funeral pile. These wild Bhils have no fixed days for performing the after-death ceremonies. When they can afford it, the chief mourner buys a hen, and putting it in a basket, takes it to the spot where the *Mhār* has thrown away the deceased's ashes. The party then bathe, bring the hen back with them, and drink. The widow's hair is cut off, and the hen is cooked by her. The proceedings end by the gift of a turban to the deceased's or his sister's son. Taloda Māmlatdār (1876).

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Some of the wildest tribes worship only the tiger god, *vághdev*; most pay special reverence to the mother, *máta*, and to Mahádev; while others worship the ordinary local Hindu gods chiefly Bhairoba, Khandoba, Kánoba, the goddess Aibhavánimáta, and Shitlámáta the small-pox goddess, whom they invoke under various names.¹ Almost all worship the spirits of their ancestors and believe in sorcery, witchcraft, and omens.² Their gods are stones smeared with red lead and oil. They generally worship them accompanied by their priests, the Ráváls or Bháts. They first offer an animal and then liquor,³ and after lighting a fire, cast into it a little of the flesh and wine with some pulse. Repeating a prayer they bow before the gods, and then partake of the flesh and liquor after giving the priest his share.

Among the plain Bhils disputes are generally settled by reference to a council, *panch*. Each of the wilder mountain tribes has an hereditary chief, *náik*, some of whom were formerly men of great power, and were served by the Bhils with wonderful faithfulness. Each chief has an hereditary minister, *pradhán* or *chaudhri*, also a Bhil. As is the case with Mhárs and Mángs, Bhil organisation is by districts not by single villages. The district, *pargana*, consists of a given area or group of from ten to twenty villages, and, as its headman, the *náik* receives through his minister all requests for arbitration committees, *panchs*. All Bhils obey, or are supposed to obey, the *náik* of their particular *pargana*. Difference of clan, which is a social rather than a political distinction, matters but little. A Mori Bhil will pay the same deference to a Gáikwád *náik* as is paid by a Bhil of the Gáikwád clan. At all feasts and high ceremonies the minister seats and arranges the guests and attends to their wants, and his wife to the wants of the women guests. The chief presides and leads the feast.⁴

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¹ Among their minor deities are Káli, Hatipava, Vághácha Kunver, Háikmáta, Khodiyálmáta, Devikánail, Behyu Báji, Ghora Rája, Hallám, Chaukondamáta, Hauinvanamáta, Bhulbáimáta, Bhadribáimáta, and Ghona.

² Of the religion of the Central India Bhils, Sir J. Malcolm says (Central India, II. 181): The essentials are similar, but the forms different from the religion of other Hindus. Their ceremonies are much united to propitiatory offerings and sacrifices to some of the Hindu minor infernal deities, but particularly to the goddess of small-pox. They also pay great reverence to Mahádev. Of the Bhil practice of walking over fire, Mr. Horst of the Trigonometrical Survey (Report for 1876-77) gives the following account. Not believing that certain Bhil priests could make people walk barefoot over fire, I sent for them. As it was not *Holí* time they consented to show the feat with great reluctance. They dug a hole about four feet long and eighteen inches deep and half filled it with live coals. The priest then muttered an incantation and fanned the coals till they were bright. He then offered a fowl and waved a naked sword six times over the fire, after which he desired a Bhil sitting by him to walk over the coals. This the Bhil did, taking six deliberate steps, and thrice repeating the operation. Trickery was suspected, but on his feet being examined, they were not found the least burnt or blistered. A Musalmán peon, a native of Oudh, was then asked to walk over the fire, which he did without the least hesitation, as, he said, it was charmed. Though he moved half a foot at a time, the flesh of his sole was not even singed.

³ Their rule about sacrifices is that Hatipava and Vághácha Kunver should get a bullock, and the other deities a he-goat or a fowl, a cock for a god and a hen for a goddess.

⁴ In Central India the Bhil chiefs were called Tadvis. The people were devoted to them and implicitly obeyed their commands. (Malcolm, II. 180).

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Naháls.

The following are short sketches of some of the leading tribes, which, though commonly included under the general term Bhil, differ in many respects from the more orderly plain Bhils.

NAHÁLS, living chiefly on the north side of the Sátputás, bordering on Holkar's Nimár and the towns of Balvadi, Palásner, and Sindva, and in smaller numbers in Chirmira and Virváda, are the most savage of the Bhils. Very dark, small, and harsh-featured, they wear brass earrings, and, as shoes, pieces of *nīlgái* hide tied with strings.¹ They live chiefly on roots, fruit, and berries, shun all intercourse, and lead an utterly savage existence. A few raise a little grain among the ashes of burnt boughs or barter forest produce for cloth, but they are seldom seen beyond the limits of their native forests. Some of them are Musalmáns;² but most have no noticeable religion, neither worshipping Hindu idols nor following the Musalmán creed. They have an hereditary headman, *náik*. In 1823 the Naháls were in a disturbed state, and caused very great trouble.³

Khotils.

KHOTILS, numbering 223 souls, dwell side by side with the Naháls along the south face of the Sátputás, and are found in large numbers at Dhauli, Vaijápúr, and in many of the Chopda and Shirpur villages. The Tadvis and people of Sávda call all Bhils Khotils. But Khotils and Naháls are distinct classes, regarded by the pure Bhil as degraded, because they indulge in carrion, and do not hesitate to touch the dead body of the cow. The Khotils barter gums and wax for the produce of the plains. In their habits and customs the Naháls and Khotils are much alike. They are great huntsmen and very fond of liquor, drinking to excess especially at *Holi* (March-April) time. The day after *Holi* they set out hunting, and sweep the forests running down peafowl and junglefowl with great glee and wonderful success, and sometimes with the help of their dogs and arrows, bagging even a spotted deer or a blue bull. Many of them worship the tiger god and refuse to join in a tiger hunt. Their religious ceremonies are very simple requiring no Bráhmaṇ. The child is named by its parents or tribesmen, and as it grows up follows in its parent's footsteps. If a boy, he joins his father in the chase, helps to catch fish and gather leaves, lac, honey, wild berries, and other forest produce, which are bartered with some shopkeeper in the plain for cash or credit. If a girl, she helps her mother in cooking and corn grinding. When the time for marriage comes, if old enough the lad himself, or if he is too young, his father, arranges with the girl's father for a certain price. The caste committee, *panch*, and the headman, *náik*, are asked to witness the agreement, and a day is fixed for the ceremony. The officiating priest, a Bhil by caste, known as Mánkar or Chaudhri, is the Náik's minister, *pradhán*. For his service he gets a turban or some other present, or a money fee of 2s. 6d. (Re. 1 as. 4). If the headman is present, he also is

¹ Their appearance is much against them, their features are even more harsh and disagreeable than the Bhils, very dark and of a diminutive stature. Mr. Giberne, Rev. Rec. 208 of 1828, 1257.

² Ind. Ant. IV, 339.

³ Mr. Giberne Collector of Khándesh, Rev. Rec. 208 of 1828, 1256.

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paid half a crown or three shillings. After, in the ordinary way, the bride and bridegroom have been rubbed with turmeric, on the auspicious evening the minister begins the ceremony by asking the bridegroom the name of his bride. He tells her name and ties his waistcloth or trousercloth to her gown, *lugda*. Then she is asked the bridegroom's name, and after saying it, ties her robe to his. Thus tied together they turn seven times round, and the ceremony is complete. A feast, costing from 10s. to £3 (Rs. 5-Rs. 30), follows, and the bridegroom goes to his father-in-law's hut where he lives from a week to three months or a year, and then takes the bride to his own dwelling. They bury their dead without form or ceremony, piling a few stones to mark the grave. Surnames common among the Naháls are Kalamba, Vádía, Pipria, and Chavánia; and among the Khotils, Ghartia, Takria, and Ghania.

The Pávrás, Várlis, and Dhánkás or Dhánkaurás, people the Akráni sub-division and parts of Taloda and Sháháda. PÁVRÁS, numbering 3938 souls, are said to be Rajputs who were driven by the Udepur chiefs from their homes near the hill fort of Palagad.¹ They come from the Mathvád state north of the Narbada and are often called Mathvádís.² They are called Pávra Bhils, Pávra Náiks, and Pávra Kolis indifferently, but they are more like Konkan sea Kolis than Bhils. The Pávrás are usually short and slightly built. Their features, flatter than those of the ordinary Hindu, show intelligence and good nature. They have low round foreheads, wide nostrils, and thick lips, and wear their hair long and moustaches though they pluck out the beard. The women are stout and buxom, and when young, very comely, fair, and with expressive features. Their language is irregular, governed by few rules. Full of rolling vowels and diphthongs it is more like Gujaráti than Maráthi. It is never written, and they are always examined in court by interpreters.³ Their verb has no infinitive, and only two tenses, past and present. The other tenses are formed by the addition of an irregular verb. Though they have many words in common, the Pávrás use *b* where the Várlis use *p*, and in words drawn from a foreign source, the Pávrás change *s* into *a* and *sh* into *ha*.⁴

A Pávra's house is better built and more comfortable than a

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Pávrás.

¹ This account of the Pávrás is mainly compiled from an article by Lieut. Rigby (1849) in Trans. Bom. Geog. Soc. IX. 74-83.

² Mr. Davidson, C.S.

³ Ind. Ant. III. 250. I went into his house = *Moi toino ghormán goloi thoio*.

It will be observed that though the participle *goloi* approaches the Maráthi *gelo*, the genitive in *na* and the substantive verb *thoio* are more like Gujaráti.

⁴ The following are a few of Mr. Rigby's examples :

ENGLISH.	PA'VRA.	VA'RLI.	SA'TPUDA BHIL.
Hungry.	Bhuklo.	Phukhe.	Bhuklage.
Snake.	Háp.	Háp.	Háp.
Boy.	Chhora.	Poiro.	Jheto.
Monday.	Homvár.	Homvár.	Homvár.
Sun.	Dih.	Dih.	Hurig.
A snake has bit me.	Amho ek háp juliyo.	Amho huve chavihe.	Ai hapo chaviyo.
I am very poor.	Me ghanno nahlo chhe.	Me bhári kangál hoi.	Ai bhári gharab mohó.
Have you taken the medicine?	Tu sál khádoka.	Yu ohár kháde.	Tu ve ohor leho.

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Pávrás.

Várli's. Instead of letting his cattle live in his house, the Pávra has usually two thatched huts of interlaced bamboos, one for his family the other for his cattle. Generally scattered about in small groups, each forming a small farming establishment, the houses are enclosed by a courtyard, on one side of which are arranged a number of circular store houses for grain, and a shed for the earthen water vessels which are always set on a raised bamboo frame. Underneath this water-pot frame is usually a wooden trough with water for the goats and fowls. Mango and other trees are planted round the houses and along the divisions between fields, and are carefully protected by bamboo trellis work. The Pávrás eat only goats, sheep, and fowls. All smoke tobacco, but they never use opium, and very seldom hemp. Though they drink a great quantity of *moha* liquor at their feasts and marriages, in ordinary life they are very temperate. The men wear a red and white striped loincloth, *langott*, generally made at Roshmál in Akráni' and costing from 3d. to 6d. (2 annas - 4 annas), and a shouldercloth. The women have generally more clothes than the Várlis, but they do not think it any harm to go naked to the waist. Like the Várlis, they wear brass rings on their legs, and massive necklaces of brass and pewter beads, silver armlets, and massive earrings two or three inches round. The men also usually wear a pair of large silver earrings, with a square drop heavy enough to draw down the lobes. No children of either sex, however young, are allowed to go about without some clothes. Distinguished from the Várlis and the lowland Bhils by their better condition, their agricultural habits, and their language, the Pávrás deny that they are Bhils and consider the name a reproach.

Though shy of strangers, when their confidence is gained, they are cheerful, frank, and talkative; they are very honest and hardworking, and full trust may be placed on their word. They are very fond of their country and seldom leave it.¹ Affrays, chiefly boundary disputes, now and then occur between the people of different villages, but robbery is almost unknown. They are very hospitable among themselves, their women and children constantly visiting from house to house, and some of their headmen spending their whole store of grain in entertaining guests. Passionately fond of music and dancing, their chief musical instruments are a two-stringed fiddle, *runthi*, an instrument like the bagpipe without the bag, *pavlu*, a bamboo fife, *pávi*, a large drum, *mandol*, and a small drum, *dhol*. Their music is neither harsh nor untuneful, and is superior to any heard in the plains. In their dances, about fifty men and women pass in a large circle round the musicians, gradually becoming more excited as the music grows louder and quicker. Some of the men flourish drawn swords, and, at intervals, all raise a loud shout and turn sharply

¹ A young Pávra peasant, who was bound over to give evidence at Málegaon in a homicide case, went home, and having spoken of his dread of the approaching journey, immediately committed suicide. Lieut. Rigby (1849) in Trans. Bom. Geog. Soc. IX. 75.

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round facing outwards. The bulk are husbandmen, many of them very skilled. They are much attached to their land and fond of adorning their homesteads with groves of mangoes and *chároli* trees. Some are carpenters and blacksmiths, but none barbers or shoemakers. Each man is his own barber, and each family makes its own field tools and basketwork. Except for their shoes which they bring from Kukurmunda, and their silver and brass ornaments which are made by Hindu workmen of Roshmál, they have little need of foreign craftsmen. The women never work in the fields. Their only outdoor work is gathering *moha* flowers and *chároli* nuts.

Their religion is simple. They have neither priests, temples, nor idols. They worship a supreme creator, *bhagván*, and strive to please him with sacrifices and offerings. In the forest near each village is a sacred tree, round which, before harvest, the villagers meet and prostrate themselves before the rising sun, offer corn, and sacrifice goats and fowls. The deity to whom these offerings are made is called Báva Kumba. His wife, Ráni Kajhal, has also, not far from her husband's, a sacred tree to which offerings are made. They worship the tiger god, *vághdev*, but only to propitiate it and prevent it attacking their cattle, or when it has carried off any of their people. Though they acknowledge no household or village deities and reverence no rivers or fire, they are very superstitious, believing in witchcraft and sorcery. Before the British rule, many an old woman had her nose slit under the suspicion of being a witch, *dákhin*, the idea being that the loss of the nose destroys all power to work evil. A belief in omens is common. Odd numbers are lucky, but to see a black bird, called *pichi*, is most ill-omened. At the beginning of any undertaking they cast omens with a bow and arrows. They salute friends by taking the two hands of the person saluted, and saying *bhaj*, *bhaj*, that is worship.

No ceremonies take place at birth. The child is named on the fifth or twelfth day, and for seven or eight days its mother is considered unclean. The father, mother, or oldest member of the family call the child whatever they please. They have no names derived from gods or religion, and no surnames. Bhutia, Rattria, and Mangtia are some of their male names, and Jutni, Guri, Budol, and Chinki, some of the female names.

The marriage ceremony is never performed till both the bride and bridegroom are of age,¹ and the young men are generally allowed to choose for themselves.² Though she is generally younger, cases are not rare when the wife is older than the husband. The youth, or his father, gives the bride about £4 10s. (Rs. 45),³ but if poor and unable to pay the fixed amount, the youth gives his bullocks to the bride's father. If poorer still, he binds himself to serve his future father-in-law for a period of

¹ Lieut. Rigby (1849) in Trans. Bom. Geog. Soc. IX. 77. At present (1876) the rich marry their sons at ten or twelve.

² Later (1876) accounts would seem to show that relations look out for a wife.

³ Of these £2 were for the bride, 12s. or 14s. for the bridegroom, and the rest for her father. Of late the sum has been increased to £11 (Rs. 110), the bride and bridegroom getting the same as before, and the increased balance going to the bride's father.

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eight or ten years, becoming what is termed the house son-in-law, *ghorjávái*, the Gujaráti *gharjamái*. During this period the youth lives with the girl's family and is generally married to her when half the term agreed to is over. Marriages¹ are held only during *Phálgun* (March) and *Vaishákh* (May). The father of the youth first demands the girl of her father; if he agrees, the price demanded is paid, and the *díja* ceremony is over. The bridegroom's wedding garments consist of a waistcloth,² about eight or ten cubits long and costing from 2s. to 10s. (Re. 1 - Rs. 5); a turban from 2s. to 4s. (Re. 1 - Rs. 2); a shoulder cloth,³ *jótha*; a long cloak; and a head-cloth. He wears two silver bracelets, six or eight rings on the right hand, and some rings in the earlobes. The bride's clothes, provided by her father, consist of a robe, *lugda*, costing from 4s. to 10s. (Rs. 2 - Rs. 5), and a bodice, *kácholi*. She wears tin bracelets. The usual ceremonies begin by the boy's father taking a liquor jar to the girl's house and sprinkling some of its contents on the floor; the eldest man in the village is then asked to perform worship, *puja*, with the liquor, for which he receives $\frac{3}{4}$ d. ($\frac{1}{2}$ anna). Offerings of rice and *kodra* liquor are then made to their deity Báva Kumba. The next day the bride and bridegroom are covered with turmeric, and the latter, clad in his wedding garments, goes in procession, with music and dancing, to demand the bride of her parents.⁴ She is then brought out and seated near her husband and while women chant marriage songs,⁵ the married pair are, with dancing and music, raised on the shoulders of their friends. Then, with no stint of liquor, the bride's parents give a feast to the whole company, and after the feast, all go in procession to the house of the bridegroom and are entertained there for two days. After this the newly

¹ Later (1876) accounts show that this rule is not always kept.

² The waistcloth is tied round the waist after passing one end of it round the shoulder after the fashion of women.

³ The shoulder cloth is either placed well folded on the shoulder or worn so as to cover the back.

⁴ Lieut. Rigby in Trans. Bom. Geog. Soc. IX. 78. Later (1876) accounts differ in several of the details. According to them, on the day before marriage, all the bridegroom's relations go dancing to the bride's village and stop there for the night, perform religious ceremonies next morning, and then, one of them carrying the bride on his waist, they come to the bridegroom's village to perform the marriage ceremonies, which generally take place in the afternoon. First they worship Khandoba, who is represented by a heap of rice with two pice on it. The couple is then seated on a stool, the ends of their garments are tied together, and they throw rice on each other. When this is done, it is a custom with some families to take the pair on their shoulders and dance.

⁵ One of their marriage songs runs: Báva Kumba Ráni Kajhal sage viha, Dola doline gida gate viha; Rávat Kumbi sage rod dangro, Ráni Kajhal sage viha vadauna; Sarahi chulis penhe dekhne jai viha: that is, 'How beautiful is the marriage of Báva Kumba and Ráni Kajhal. It is celebrated with songs and mirthful music. Rávat Kumba appears like a valiant warrior. Ráni Kajhal appears beautiful to the beholder. Let us deck ourselves gaily and go to the marriage.' Another runs: Runga devino viha, Saola rángo rání haola indro viha; Yu lage haola rání lage bhud, Ráni Kajhal lage babi; Rána Kumbha lages bhái, Bohare dugar viha hate dhurna vigvari; Rána janu viha bhud lage chovar udle chohor; that is, 'The goddess of the woods is about to be married. Rána Saola and Ráni Haola are about to be united. She is the sister of the wood goddess, she is the sister-in-law of Ráni Kajhal, she is the sister of Rávat Kumba. A marriage is being celebrated in the great mountains; anoint the happy couple with turmeric; let the sisters, as at a royal marriage, scatter the sacred powder and wave the fan above them.' Trans. Bom. Geog. Soc. IX. 78.

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married couple are left together for five days. On the sixth the bride's father takes the girl home and gives an entertainment to the whole village. Two days after, the bridegroom, with his friends, goes to his father-in-law's house, and presenting him with a liquor jar, demands his bride and escorts her home. When he leaves, the bridegroom gives the headman of the girl's village and of each village through which the procession passes, $1\frac{1}{2}d.$ (1 *anna*). Simple fornication between an unmarried couple is punished by a small fine, and it is not uncommon for a girl to be the mother of one or two children before her marriage. No marriage ceremony is performed in such cases. She is merely given to the father of her children after he has paid the regular caste fine. Though the girl is not fined, she foregoes by such a marriage all the privileges of a regularly married woman.

Widow marriage is allowed; but if the widow has no son, her father-in-law does not, as a rule, give her the clothes provided for her by her deceased husband. Her children, if young, accompany her; but return to their father's house on coming of age, unless, which generally happens, the second husband keeps them with himself. Polygamy is common, and those who can afford it have three or four wives.

Except lepers, persons who have died of cholera and small-pox, women dying in child-birth, and children under two or three months who, as a rule, are buried, the Pávrás either burn or bury their dead. So great is their aversion to a leper that, when living, he is kept in a distant cottage, and when dead, is buried by a Mhár untouched by a Pávra. In ordinary funerals a party of them carry the corpse. A rupee, or, if the family be poor, a pice is placed in the deceased's mouth, a little rice, turmeric, and red powder, *gulál*, are rubbed on the forehead, and his sword¹ and bows and arrows are placed in the bier by his side. With the sound of drums and music the body is carried to the burying or burning ground. The widow wears good clothes on the day of her husband's death, cooks rice in an earthen pot, and after the corpse is carried away, breaks the pot outside the house door, and follows the burial party dressed in new clothes. On her return, she puts on her old clothes, and unless she wishes to marry, never again wears gay clothes or ornaments. All the furniture of the deceased, dishes, cots, and pots except drinking pots, is buried or burnt with him. If the dead did not own these articles, they are bought and laid by his side. His silver ornaments are also sometimes burnt. But shoes, cows, and money are given to his sister's son, *bháchá*. On the return of the funeral party, some drink, and all bathe. On the eighth day after death, friends and relations meet at the house of the deceased and drink a jar of liquor. Though the death is not considered to have made the family impure, they perform ceremonies on the twelfth day after death. The ground is smeared with cowdung, leaf plates are spread, straws are laid to represent the dead man's forefathers, liquor is sprinkled on the ground, and a

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Pávras.

¹ This sword and the rupee or pice placed in his mouth go to the Mángs or the musicians.

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Pávrás,

dinner of rice, or mixed rice and pulse, is given to the caste-fellows. On that day they drink, but do not dance. It is not obligatory to perform these ceremonies on the twelfth day; if that day does not suit, they can be performed on any day within the month. Till these ceremonies are over, the nearest relations do not wear turbans. Like other Bhils, *Pávrás* leave a house in which two or three deaths have taken place.

Pávrás have three chief holidays, *Indrája*, *Diváli*, and *Shimga* or *Holi*. *Indrája*, apparently in honour of Indra, is held only when the year is good or when a vow has to be discharged. It is celebrated on any Sunday, Wednesday, or other lucky day between *Dasra* and *Diváli*. Its chief ceremony consists in planting a *kadamb*, *Nauclea parvifolia*, branch in front of a landlord's, *jamindár's*, house, so as to remain one cubit underground and a man's height above. The branch is rubbed with vermilion and worship begins at midnight. A goat and hen are killed and offered, and dancing is kept up till daybreak. Next morning at about ten they pull up the branch and throw it into some neighbouring river or pond. On returning they drink and dance, and eat the goat and hen offered overnight.

Diváli, sometimes called *Nágdiváli*, is a yearly festival celebrated in the month of *Posh* (January) on different dates in different villages, so as to last on the whole for nearly a month. Four or five stones are brought from a neighbouring river and placed outside the village, but within the limits of the village lands. They are then painted red, and next day at noon worship begins. Liquor is sprinkled on the ground and freely drunk, and goats and hens are killed. Dancing begins at nightfall. Two men, holding two lighted bamboo sticks, go from house to house followed by the villagers. Every housewife comes out with a lighted lamp in her hand, waves it before them, spots their foreheads with lamp oil, and gives them drink. After dancing for a few minutes, the procession passes to another house and there go through the same routine. Next day they feed their bullocks with Indian millet, rice, *banti*, and *parál*, and give them drink.

Shimga or *Holi* takes place, as elsewhere, on the fifteenth of the bright half of *Phálgun* (March). Immense crowds meet at Dhedgaon, the central village and police head-quarters of the Akráni territory. A pit is dug, and a wooden rod thrust into it and lighted about ten or eleven at night. Every one present brings a piece of bread, some rice, and a cock. Portions of these are thrown into the fire, and the rest is handed round among friends. Then, with the help of an occasional draught, they dance till dawn.

In each village the oldest man is looked up to as the chief of the community and invested with a sort of patriarchal authority. Simple fornication between an unmarried couple is punished by a small fine, and adultery by paying the injured husband his marriage expenses.

Várlis.

VÁRLIS,¹ like *Pávrás*, found only in the mountainous tract that

¹ From Lieut. Rigby's article on the Sátputa Mountains. Trans. Bom. Geog. Soc. IX. 74-83.

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stretches about thirty miles west of Akráni, differ greatly from them in appearance. They are tall and dark, very slim but well made, with features somewhat negro in type. They wear no head-dress, but parting their hair in the middle let it flow loosely over their shoulders. Their women usually go naked to the waist. On both legs, from the ankle half way up the calf, they wear tiers of massive brass rings, fitted so tight as to cause the flesh to shrink. These rings are never taken off, and are buried with the wearers. Though many of their words are the same as those used by Pávrás, there is much difference both in pronunciation and grammar, their language being more like Gujaráti than the Pávrás'. Living in houses meaner and less comfortable than the Pávrás', they eat all kinds of animals, except dogs, cats, and tigers. They lead a pastoral life, growing little corn and having large herds of cattle, the milking of which is the women's chief occupation. They are very unwilling to part with their cows, but freely dispose of their bullocks as they seldom use the plough, doing most of their tillage with hand tools. Their birth and death customs are the same as those of the Pávrás', and the only difference in their marriage customs is that, among them, marriage takes place during any month of the year. They have no distinction of caste or sect, nor have they any priest, *guru*. As among the Pávrás, the oldest man of each village acts as chief of the community and is invested with a sort of patriarchal authority.

MÁVCHI,¹ MAUCHI, or GÁVIT BHILS, numbering 154, dwell here and there under the shadow of Turanmál, and along the hills towards Sháháda and Shirpur. Though numerous in Nandurbár and Navápur, they are chiefly found in the high western Pimpalner plateaus. Rather tall and fair, they are, perhaps from the unhealthiness of the country, weaker in body than the Akráni Pávrás. They constantly change their huts and move about. They eat beef. They are a timid, inoffensive, quiet, and well-behaved people, rather given to drink, and especially the wilder ones, truthful. They are very ignorant and superstitious, tracing all disasters to the influence of witches. Their commonest crime is the murder of old women supposed to be witches. Far less industrious than the Pávrás, they are greater drunkards and very fond of finery. They seldom enter Government service. Mainly cultivators some have of late taken to carting in Pimpalner. They worship Astamba, Gavli, Vághdev, and Parmeshvar. A bridegroom has often to serve his father-in-law for a term of years. Five years is the usual period, but credit is often given and the girl allowed to live with her husband before the full term is over. Among the Mávchis, as among the Naháls and Khotils, the marriage tie is loose, and a woman may leave her husband and marry another for comparatively trivial reasons. The caste committee, *panch*, usually awards compensation, but cases are not rare when the husband does

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Population.

Unsettled
Tribes,
Várlis.

*Mávchis or
Gávits.*

¹ The Mávchis are akin to the Sahyádrí Kolis, and derive their name, perhaps, from a contraction of Mávaláche, men of the sunset, Mával or sunset being a term applied in several parts of the Deccan to the highlands which form its western horizon. Mr. Sinclair, C.S., in Ind. Ant. III. 187, and IV. 338.

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Tribes.****Mathvadis.**

not think it worth his while to apply to the committee, and comforts himself with another wife. In such cases infants generally go with their mother, and grown-up children remain with their father. They bury their dead, and often lay the deceased's personal property in the grave with him. Though rude they are an improvable class.

MATHVADIS, also called PANARIS,¹ are found in the north of Taloda, in the Sátputa Bhil villages, and in the trans-Narbada state of Mathvād from which they take their name, and from which they are said to have come to the Sátputās before the British conquest of Khāndesh. Of ordinary size, they are generally dark with round faces. They allow their hair to grow but shave their beards. Though at home they still speak Mathvādi, a mixture of Gujarāti and Rāngdi Nemādi, with outsiders they talk in a language which seems to be a mixture of Gujarāti, Nemādi, and Urdu. Formerly they dressed in Gujarāt fashion, but they have now taken to the Bhil loincloth, *langoti*, a turban or headkerchief, *rumāl*, and a piece of linen covering the chest. At marriages they wear silk-bordered waistcloths. Their women wear the robe, *sādi*. The men's ornaments are small silver earrings and the women's tin rings and silver bracelets. Brass noserings and round silver anklets are used only by the rich. Their food is rice, millet, *nāgli*, and *bhādli*; the flesh of sheep, deer, and hens, but never of bullocks or buffaloes. Husbandry is their chief occupation. The few non-cultivators graze cattle and sell grass and fuel, and their women gather *chāroli*, *Buchanania latifolia*, nuts. Their houses, which they share with their cattle and change once every three years, are generally grass huts with bamboo partitions. The well-to-do use brass vessels, but most of them have only earthen pots. They keep cows, buffaloes, sheep, hens, and bullocks for sale. They worship Vāghdev and the river Narbada. They have no priests. Their chief festivals are the thirtieth, *amāvāsya*, of *Ashād*h (July-August), *Shimga* or *Holi* (March-April), and *Divāli* (October), when they eat and drink freely and always end with a dance. After the formal demand, *māgni*, the betrothal of a girl takes place generally at the age of twelve, and she is married about a year later. The bride's father gets £6 (Rs. 60), besides clothes and ornaments for the bride. They have the regular Kunbi marriage ceremonies, tying the knot, and joining hands and walking round, *chavri bhavri*. There is no officiating priest. They burn their dead except young children whom they bury. With the deceased, his clothes and ornaments are carried to the burning ground where the Mhār takes them away. The deceased's widow follows her husband's corpse as far as the village limits. As on marriage occasions, caste people are invited and liquor drunk. Though they have special headmen, *mahājans*, disputes are generally settled by some old men. If the accused is found guilty, the punishment is generally a fine in the form of a compulsory caste entertainment.

**Bardās and
Dorepis.**

BARDĀS and DOREPIS, living in the hills to the north-west about Akrāni and Dhedgaon, are despised on account of their skill in

¹ Rev. Rec. 208 of 1828, 1261.

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basket-weaving and cultivation. Though they are generally so classed, the Dorepis do not call themselves Bhils. A poor timid race they are very scantily clothed, and, avoiding other people, generally build a nest of huts on a rising ground about two miles from the main village. They hold in point of respectability a position between the Kunbi and the ordinary Bhil. With no attachment to any particular place they move from one village to another, but seldom leave the district. Such skilful cultivators are they that the village headmen, *pátils*, are always anxious to encourage them to settle.¹

DÁNGCHIS, or DÁNG BHILS, living below the Sahyádris, are the most uncivilised of all the wild tribes, stunted in body by their drunken dissolute life, and dulled in mind by hardships and bitter poverty. They are very dirty feeders, eating monkeys, rats, and all small vermin, not to mention cattle killed by tigers or themselves. Even on grand occasions their dress is only a loincloth, *langoti*, and a wisp of rag round the head. They always carry materials for producing fire, a flint and steel and some silk cotton in a small gourd hung round the waist by a strong thin cord. They have a very high idea of their dignity as Rájás and Rájás' kith and kin. The Konkanis and Várlis are not above helping about camp and carrying loads. But the Bhil Rájás never condescend to such work, fit only for their subjects, and when they are not resting or idling, wander about with bows and arrows in search of such small game as peacocks and hares. Thoroughly unwilling to work they do very little cultivation, and live on the share they take of the harvests of their so-called ryots the Konkanis and Várlis. They hold the tiger sacred and worship Vághdev.²

Besides these tribes, which, in spite of their differences, are generally included under the term Bhil, there are three mixed classes, one the Bhilálás, half-Bhils and half-Rajputs or Kunbis, and two, Tadvis and Nirdhis, half-Musalmán half-Bhil.

BHILÁLÁS, found at Dhauli, Vaijápúr, and Chirmira, and north and east of Khándesh, in Nimár and the Sátputa hills, claim to be Tilole Kunbis. But, as their name shows, they are generally supposed to be partly of Bhil descent.³ They are small, sturdy, and well-featured. In addition to the loincloth, *langoti*, for wearing which according to their story they were nicknamed Bhilálás, they sometimes wear a waistcloth or trousers, and always carry a long white sheet worn as an outer robe. Their turbans, triangular in form, are generally worn with a point in front, and

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Population.

Unsettled Tribes.

*Dángchis.**Bhilálás.*¹ Rev. Rec. 208 of 1828, 1259.² Mr. T. B. Fry, Asst. Conservator of Forests.³ In Central India the Bhilálás are half Rajputs. The chiefs of the Bhils in the Vindhyan mountains are almost all Bhilálás. Malcolm's Central India, II. 155. The Rája of Mándhata, an island in the Nerbada about sixty-four miles north of Bhusával, is a Bhilála chief claiming descent from a Chohan Rajput Bharatsing who is said to have taken the island from a Bhil chief in 1165. The Central Province Bhilálás are all descended from alliances of Rajputs with Bhils and take the name of the Rajput clan to which they trace their origin. Central Province Gazetteer, 258. Mr. J. Pollen, Assistant Collector, Khándesh, believes them to be "the descendants of the once flourishing cultivators of the rich Sátputa valleys who in some way got confounded with Bhils."

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Unsettled
Tribes.
Bhildárs.

those who can afford it wear plain silver bracelets. They speak Nimár Bât, a mixture of Hindi and Maráthi. They are hard-working, but judging from their poverty, unskilled husbandmen.¹ In religion they are Hindus, but are not particular about the presence or service of a Bráhmaṇ. They name their own children and have no particular birth ceremonies. They celebrate their marriages at sundown, one of the caste being set to watch. As the sun disappears the watchman claps his hands, and the young women of both the bride and bridegroom's families fasten the bridegroom's waistcloth to the bride's gown, *lugda*. Presents are made and a feast to the *panch* follows. The wedding costs each family from £2 to £5 (Rs. 20-Rs. 50). They have no headman.²

Tadvis.

MUSALMÁN BHILS are of two classes, Tadvis and Nirdhis. Tadvis live chiefly in the villages at the foot of the Sátputa hills from Asirghad to Chopda,³ and Nirdhis along the base of the Sátmála range in the Jámner and Páchora sub-divisions. The Tadvis are said to be the descendants of Bhil women⁴ and Musalmán men, and to date from the Emperor Aurangzeb's reign (1658-1707). In appearance they are tall and well made, and when well fed, grow into fine men. Many are fairer and much better featured than pure Bhils. They wear earrings and many dress like ordinary Khándesh cultivators, the better-to-do inclining to the dress of the Musalmán *sipáhi*. They wear the sword and matchlock, seldom the bow. Like other Khándesh Musalmáns they are lazy and poverty-stricken, and dislike hard work. To the Musalmán fault of laziness they add the vices of a quarrelsome and vindictive temper, and a great fondness for liquor.⁵ They make good soldiers and constables, but are poor cultivators, generally living by wood and grass cutting. Their women and girls help by carrying loads of wood and bamboos. Their religious beliefs, as well as their manners and customs, are like those of other Khándesh Musalmáns. At the same time, like other Hindu converts, they have a deep regard for certain Hindu deities. Among these the Adávad Tadvis hold in reverence Mánábai, a goddess in whose honour a shrine has been raised, in a deep gorge, near the deserted village of Mánápur, about five miles from Adgaon in Yával. The *kázi* attends their weddings which cost from £1 10s. to £15 (Rs. 15-Rs. 150). The village moneylender freely advances them funds taking payment in wood or money. All are, in name, subordinate to hereditary chiefs, such as Rahim Khán of Adgaon the head of the Adávad Tadvis, Doula of Borekheda the head

¹ In the native states on the north-west boundary of Khándesh they are an industrious and peaceable race, and are the principal cultivators. Mr. Horst's Trig. Sur. Rep. 1876-77.

² The details are, to the bride's father, turban 4s., shouldercloth 1s., ring 2s., and feast expenses from 30s. to £4 10s. (Rs. 15-Rs. 45); to the bridegroom's father, gown, *lugda*, 8s., armlet 4s., necklace 10s., clothes £1, and food expenses from 30s. to £4 10s. Mr. J. Pollen, C. S.

³ The greater number inhabit the villages at the foot of the Sátputa hills in Sávda, Adávad, and Ráver. Mr. Giberne, Collector, in Rev. Rec. 208 of 1828, 1256.

⁴ Though they own that they were formerly Hindus, they do not acknowledge that they are, or ever were, Bhils. Rev. Rec. 208 of 1828, 1255.

⁵ The late Major Forsyth calls them Musalmán Bhils and gives them a very bad character. Ind. Ant. IV, 338.

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of the Yával Tadvís, and Salábat Khán the head of the Ráver Tadvís. These chiefs, called *khán sáhebs* not *náiks* or *chaudhris*, receive from Government certain allowances as hereditary hill-keepers, *rakhvaldárs*. They settle social disputes and are appealed to in all matters of difficulty by the Tadvís of their own sub-division. Though a little more civilised than the Bhils, the Tadvís' knowledge of Islám may be judged from the fact that the greater number do not even know the prayer used when an animal is slaughtered. As a class they are miserably poor, and though their former robbing and plundering raids have been stopped, they are still rather given to theft.¹

NIRDHI or NILDE BHILS, the second Musalmán-Bhil tribe, dwell along the base of the Sátmálás in the Jámner and Páchora sub-divisions. Distance alone prevents their intermarriage with the Tadvís, for their creed and ideas are similar. In former times they were much dreaded. During seasons of revolt the most atrocious acts were invariably the work of the Nirdhis.²

KONKANIS, though often confounded with them, hold themselves separate from, and superior to, Bhils. Living in the same part of the country as the Gávits, they rank below them, and unlike them, have no special dialect. They say that their ancestors originally came from the Konkan, and this, their name and their appearance, which very closely resembles that of the Konkan Thákurs, bear out.³ They are more settled than the Thákurs, and unlike them commonly use the plough. They do not often take service or leave their villages, and many of them, like the Gávits, are village headmen, *pátils*. They bury their dead, and in their memory raise square single-stone pillars, sometimes as much as eight feet high.⁴

There are very few Rámosis in the district, as the Bhisti Kolis, in addition to their own duties as water-bearers, fishers, and ferrymen, take the Rámosis' place between the settled and unsettled tribes.

Particularly numerous in the east and south of the district, the Kolis are a fine manly class, both physically and morally. They generally hold the inferior offices of the village police, such as those of the general watchman, *jáglia*, gate ward, *tarád*, sentry of the village police station, *talabda*, and village *havildár*, who is the head of the village police under the headman, *pátíl*, in whose absence he is responsible for order. Less given to crime than most of the early tribes, they are fair cultivators and often great huntsmen, as skilful in woodcraft as the Bhils, and far cooler and steadier. On account of their smaller number and less troublesome character they do not attract so much attention as the Bhils.⁵

Kánadáas are a peculiar race of drovers who sometimes visit the western forests of Khándesh, though their proper pastures are in the north-west corner of the Deccan. They appear to be descended

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Unsettled
Tribes.
Tadvís.

Nirdhis.

Konkanis.

Rámosis.

Bhisti Kolis.

Kánadáas.

¹ Mr. J. Pollen, C.S.

³ Ind. Ant. III. 189.

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² Graham's Bhil Tribes, Bom. Gov. Sel. XXVI. 206.

⁴ Ind. Ant. IV. 335.

⁵ Ind. Ant. IV. 335.

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Unsettled

Tribes.

Kánadáa.

from Dravidian immigrants, but have no tradition to that effect and no special language. More civilised and respectable than most wandering herdsmen, they differ little from Marátha husbandmen, and, in parts of Násik, have taken entirely to agriculture. They have a peculiar breed of black and white cattle, *hatkar*, which, though not large, are much prized for their strength and spirit. They worship Krishna, the divine herdsman, and take good care of their cattle.¹

Gonds.

Gonds, whose head-quarters are in the Central Provinces, especially at Nágpur, are wandering cowherds found chiefly at Chálishgaon in the south-west of the district and a few at Bhusával. They are a martial race and made good soldiers under the Musalmán Nawábs of Nizám Haidarabad. They speak Maráthi, at least out of doors, and do not seem to keep any connection with Gondvána. They eat flesh and drink liquor, and do not take food cooked by any Hindus but Bráhmans. In their marriage processions, the bride and bridegroom ride on bullocks instead of on horses. They worship Náráyan Mahádev, Dhanbái, Dhanthákur, Dhangopál, and Bhaváni. In inquiring into any alleged breach of caste rules they meet together, and if the offence is proved, the guilty party has to shave his beard and moustaches. His tongue is then branded with a red hot gold bar, and upon the branded part they compel him to lay a basil leaf with a little earth and clarified butter. After going through this ordeal and feasting his fellow tribesmen, he is let back into caste.²

Vanjáris.

VANJÁRIS, numbering 36,572 souls and found all over the district, are of ten sub-divisions, Cháran or Gavár, Máthure, Labháne or Lamáne, Lád, Khudáne, Lámghé, Mehurune, Bhusháre, Ásatkar, and Ravgin.³ Of these the Bhusháre, Ásatkar, and Ravgin are not found in Khándesh. Of the others Chárans are found in all the sub-divisions, Máthurás and Labhánás in Taloda and Nandurbár, Láds in Shirpur, Dhulia, and Nandurbár, Khudánás in Amalner, Lámghás in Dhulia, and Mehurunás in Erandol and Jalgaon. Though as a class robust and well built, the several sub-divisions differ in complexion, the Máthurás being generally fair, the Láds, Mehurunás, and Lámghás somewhat duskier, and the Chárans and the Labhánás dark and martial-looking. Láds and Lámghás speak fairly correct Maráthi, but Chárans, Labhánás, and Máthurás use a rough peculiar dialect full of Hindi, and, in some cases, Gujaráti forms. Those who have settled, or are settling, as husbandmen, live in the ordinary mud-walled flat-roofed houses. Of those who are still carriers, some of the chief men have good brick-built houses, while the poor live outside of villages in grass huts which they

¹ Ind. Ant. IV. 335.² Mr. J. Pollen, C. S. For the present (1880) these Gonds seem to have left Chálishgaon. Mr. A. F. Woodburn, C. S.³ Vanjáris means a forest wanderer from *van* forest and *char* to wander; Cháran comes from the same root; Gavár a cow-keeper from *gau* a cow; Bhusháre a grain carrier from *bhusa* chaff; Labháne or Lamáne a salt carrier from *lavan* salt; Máthure from Mathura in Upper India whence they come; and Mehurune from the village of Mehurune near Jalgaon.

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take with them from place to place.¹ The staple articles of food are wheat and the two millets. Except the Máthurás and Labhánás, all eat flesh and drink liquor. The Lád women dress in Marátha fashion; Cháran women wear a tight trouser, *lhenga*, and a robe, *odni* or *phadki*, to cover the upper part of the body. They wear ivory bracelets, and, like the Máthurás, jingling brass anklets, *páijans*. The Máthure, Labháne, and Cháran women wear their robe draped over a peg set on the top of their heads. Among the Máthurás and Labhánás, this peg is made of cloth and is two inches long, while the Cháran's is from six to eight inches long and is made of wood.²

Alike in temper, brave, proud, spiteful, and touchy, the Máthure Labháne and Cháran Vanjáris differ widely in the matter of cleanliness, the Máthurás being very neat and careful to wash daily, while the Labhánás and Chárans do not bathe for months at a time. Though generally peaceful and well behaved, the wandering Vanjáris are under police surveillance. Their carrying trade, noticed by almost all European travellers of the last three centuries,³ has greatly suffered since the opening of cart roads and railways. They used to carry their wares on pack bullocks, moving, sometimes in bands or armies 100,000 strong, to Surat, Navsári, and Kalyán, on the west, and Nimár, Nágpur, and Jabalpur, to the north and east. From the inland districts they used chiefly to carry wheat, and from the Konkan, salt, dates, dry cocoa kernels, and betelnuts. Though the greater number are now settled as husbandmen, a few find a living by driving carts, spinning coarse hemp, *tág*, selling grass and fuel, and working as labourers. Except the poorest who sell wood and grass, their women work only at home and in the dairy. They mostly worship Báláji or Khandoba. Their priests are Bráhmans. They keep all the ordinary Hindu holidays, but especially *Gokal Ashtami*, 8th *Shrávan vadya* (August-September), in honour of Krishna's birthday. Though some sub-divisions eat with each other, intermarriage is, as a rule, forbidden. Láds, Khudánás, and Mehurunás dine together but not with Labhánás and Charáns, though these eat out of their hands and can give them water. Láds, Khudánás, and Mehurunás do not eat with Lámghás, and Lámghás have an equal objection to eat with them. Máthurás eat food cooked by members of their own tribe only, and some are believed, like the Purabiás, to refuse to eat food cooked even by their own tribesmen. At the same time they eat food cooked by their women, who are privileged to eat with all Vanjári sub-divisions.

Every settlement of Vanjáris has its hereditary headman, *náik*. He is bound to help the rest in time of need, and to be their

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Vanjáris.

¹ These grass huts are always moved after a death. At first an opening is made in the back of the hut and no one enters it by the ordinary door, as the door is believed to have been polluted by the passage of the spirit of the dead. Afterwards the hut is pulled down and set up at a little distance.

² See below, p. 110.

³ In 1638, under the name Venefars, they are noticed by Mandelslo as buying wheat and rice offered for sale in the Deccan towns once a week, and carrying them to Hindustán in caravans of five or six and sometimes nine or ten thousand animals. With them went their females, especially their wives who knew so well how to wield the bow that the Rajputs dared not attack them, Maudelslo in Harris, 130.

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representative and arbitrator in caste disputes; to accommodate all guests coming to his encampment, *tánda*; and to direct the movements of the caravan when travelling. If the old family has no representative, a fresh man of some rich and good family is chosen *náik*. On election he is presented with a turban and clothes in token of allegiance. At every council meeting, the *náik* is president with ten or twelve adult males as members. Witnesses come in regular order and give their evidence one after another. Once they have sat, the *panch* never rise without coming to a final decision, even if it be at the sacrifice of their regular work.

There can be little doubt that the Vanjáris will, in time, merge in the general mass of cultivators. Already one of them is a village headman in Jámner. They eat, if they do not marry, with Kunbis, and even Cháran women are already, in some rare instances, beginning to lay aside their picturesque dress and assume the ordinary Kunbi robe. Careful in matters of accounts, of simple habits, and of a saving disposition, they promise to become a wealthy class of cultivators, and when they lose their strange beliefs about witchcraft and death, they will prove a tractable and useful tenantry.

Among wandering Vanjáris, children are often born away from villages, and in the absence of midwives, women attend women and no ceremonies are performed. Afterwards, when the caravan, *tánda*, meets a Bráhmaṇ, a council is called. The time of the child's birth is explained to the Bráhmaṇ and he fixes the name, the father paying him 2s. (Re. 1) and the committee giving him 6d. (4 annas), or some other present. Among settled families, when a child is born, they beat drums, fire guns, and distribute sugar among relations, friends, Bháts, and priests. On the fifth day women worship Sati and are given a few grains and some pulse and flowers.

Among Chárans Máthurás and Labhánás who are of Upper Indian origin, girls remain unmarried to twenty and thirty; but among Deccan Vanjáris the marriageable limit is for girls from ten to twelve and for boys from twelve to twenty. On marriage occasions, two days before the ceremony, the boy and girl are rubbed with turmeric. On the marriage day, with music playing, they are seated side by side, on low wooden stools, the girl on the boy's left, and the hems of their garments are tied. The priest repeats verses, and the women of both houses sing songs and sprinkle handfuls of millet, *javári*, on the couple's heads, the ceremony closing with the interchange of clothes. On the morning of the second day the boy and the girl are bathed together, the women standing round them singing songs while the boy and girl splash water over each other. After this the fathers interchange presents of turbans and waistcloths. On the third day there is great feasting, and if the priest is present, he is pelted with onions and shells, *kavdis*. Another feast closes the ceremony. The boy's father returns to his village taking with him the girl and her sister. They stay for a day or two and are then sent for by their father, with whom the bride lives till she comes of age. Except Máthurás and Labhánás all allow widow marriage.

When a Vanjári dies, a white cloth is spread on a bamboo bier,

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and the body is brought from the house and laid on it, and except that the head is left bare, it is covered with a white sheet tied with string in five places from the neck downwards. Red powder, *gulál*, is sprinkled over the body, and, on the shoulders of four relations, it is carried to the bank of the nearest stream and burnt without religious rites.¹ On the third day, the four pall-bearers are given a dinner of rice and milk, a ceremony is performed, and a feast is held costing about 10s. (Rs. 5). For nine days after death the nearest relations are considered impure and are not allowed to mix with other people. On the tenth day they bathe and give a caste feast with flesh and liquor. In the first *Mágh* (March) or *Vaishákh* (May), after the death, a caste feast is usually, but not always, given. Except that *kunku* instead of *gulál* is sprinkled on the body, the funeral of a woman is the same as the funeral of a man. When a child dies, the body is wrapped in a clean white cloth, and carried by the father in his arms and buried.

The available details of Vanjáris divisions may be thus summed up. Cháran Vanjáris, about one-half (18,000) of the whole Vanjáris population, and in many ways the most peculiar and interesting of the ten tribes, are found all over the district, especially in parts of Ráver, Sávda, Jámner, Shirpur, Chopda, and Nasirabad. They claim to be Rajputs and are divided into Povárs, Chavháns, Ráthods, and Jádhas, who eat together and intermarry. Those found in Sávda and Chopda, along the base of the Sátputás, belong to the Chavhán, Ráthod, and Povár clans. The Chavháns have six sub-divisions, Paltya, Korch, Lovna, Banod, Alodh, and Sapávat, all found in Khándesh. The Ráthods have eight sub-divisions, of which six, Bukia, Kilut, Muna, Vat, Vartia, and Turi are found in Khándesh. And the Povárs have twelve, of which seven, Guramu, Lonsávad, Vishravat, Amgot, Vakiot, Járábola, and Vinjarvat, are found in Khándesh. These intermarry and eat together, though, as among Rajputs, no marriage in the same clan is allowed, that is a Ráthod may marry a Chavhán or a Povár, but may not marry a Ráthod.

Cháran Vanjáris may, for convenience, be divided into those who keep to their old trade of carriers, and those who have begun to settle as husbandmen. In appearance they are strong, well made, and good-looking. The men take a special pride in their looks, and generally carry a small comb and looking glass in the folds of their white turbans. They wear the hair long, and are fairer-skinned than the Bhil or the ordinary Kunbi. They have, as a rule, regular and white teeth, full lips, large eyes, fair hair between brown and yellow, straight noses, and a bright wide-awake look. Their women, though some are pretty enough, are by no means cleanly. They never bathe more than once a week, and their oiled and plaited hair is constantly filled with dirt and dust, while the tiers of bracelets and anklets keep them from cleaning their limbs. Their petticoats are seldom washed and look much like a well-worn quilt.

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Chárans.

¹ Among Chárans the body is burnt or buried with the face down.

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Chárans.

Cháran Vanjáris speak what is locally known as *Vanjári bát*, a mixture of Maráthi and Hindi. Jealous to a degree, passionate and headstrong, they are a light-hearted race, simple-minded and easily managed. They obey their chief like children. Extremely credulous and superstitious, they believe that all misfortunes, even the slightest, are the work of witches. They are fond of dancing and singing and have many peculiar war dances. They like nothing better than listening to songs and music, and their women, at times, join with the men in a wild whirling dance. As a rule they are not much given to lying and have good memories. They tell a story naturally and well, giving the minutest detail. Though fond of liquor they seldom drink to excess. Like Kunbis they spend large sums on marriages and other festivals. But especially in Amalner and Erandol, they have, as a rule, a name for being greedy and fond of driving hard bargains.

Except that they wear the long-pointed Hindustáni shoe and a white turban set jauntily a little on one side and generally fastened with a strip of red cloth wound across it, and that they are very fond of ornaments, the Náiks wearing bracelets, gold chains, earrings, armlets, and finger rings, the men's dress does not differ from that of most lower class Hindus. The women's tight-fitting bodice and long full petticoat, their silver ornaments plaited into the hair and falling over the cheek, their huge silver anklets with jangling bells, and the tiers of brass and ivory bracelets stretching from the wrist almost to the arm-pit, are strange in a Maráthi country. But more strange than their ornaments is the fashion among married and unwidowed women of drawing their shoulder robe over the point of a narrow stick about eight inches long, cup-shaped where it rests on the head and narrow at the point, standing, like a huge comb, from the knot of hair at the back of the head. The rank of the woman is said to be shewn by the angle at which she wears thick stick.

Pack-carrying Chárans buy cattle in Málwa and take them to sell in Poona and Sátára. They stay there during the rains, and about October, move to Málwa, where they buy cattle and load their bullocks chiefly with wheat. This they carry to the Deccan where they sell it and such cattle as they have for sale. Then they go to the coast and bring back loads of salt. They move with ponies, bullocks, cows, and dogs, the whole procession being called a *tánda*. They occasionally halt at one or two places when travelling with loaded cattle. In the rainy season they build huts, *kudis*, encamping on some dry spot where there is good grazing. They have great skill in driving cattle, four men managing a hundred bullocks. They say that by their shouts they can make the bullocks charge and overrun a tiger or a small body of men. When they halt they surround their camp with a pile of sacks, musket-proof and too high for a horse to jump. Of late, in consequence of the decay of the carrying trade under cart and railway competition, many Cháran Vanjáris have taken to husbandry. They make excellent cultivators. They clear brushwood in a wonderfully short time, burn the useless wood as manure, use powerful ploughs, and thoroughly

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break the soil. Many are rich and till large tracts of land notably in Ráver, Jámner, Chopda, and Shirpur. It is more than probable that during the rains they always tilled a little whenever their encampment happened to be near waste land. They thus took to husbandry naturally, though they felt it somewhat degrading, having always considered themselves above manual labour. By degrees their chiefs found that tillage paid better than cattle-dealing and grain-carrying, and began to settle as landholders. Some villages in Ráver, Sánda, and Shirpur, are almost entirely peopled by Chárans.

The marrying age depends on the parents' means. In a rich family the sons are married between twelve and fifteen and the daughters between ten and fifteen.¹ Among the poor, girls sometimes remain unmarried till thirty and boys till forty. When a man can afford to pay for his son's marriage, his nearest relations find him a wife. Then betrothal, *mágni*, follows; the boy's father and other relations going on ponies and bullocks to the girl's house. On arrival the girl's father comes to meet them, and embracing the boy's father, leads him into his house and seats him on a blanket or carpet. The only ceremonies are the promise of the father to give his daughter in marriage, and the distribution of molasses, betel, and liquor to the whole encampment, *tánda*. The betrothal is witnessed by the caste committee. The fathers of the bride and bridegroom share the betrothal expenses, which generally amount to £5 (Rs. 50). In the Chopda and Sánda Sápudás the fixed price of a wife is £12 10s. (Rs. 125), and the bridegroom may give more but not less. Betrothal is binding on both parties. The marriage may take place a month after the betrothal, but for want of money, it is often delayed for years. The bride's father is expected to give her enough clothes and ornaments to last her for life. For the marriage, the boy and his father, with relations and friends, start for the girl's village, riding on ponies or walking, for carts are forbidden. On arrival they are given separate lodgings, with, in front of them, a booth covered with mango and *nimb* boughs. Marriages take place at or near midnight. The ceremony is simple. The presence of a Bráhmaṇ, usually the astrologer or the hereditary priest of the nearest village, is essential. Two Acacia catechu, *kher*, posts are fixed in the ground, and at each corner of a square nine earthen pots are piled one on the other. The nine pots probably represent the nine planets, *navagraha*. Near the posts sit the bride and bridegroom, who, just before, have been rubbed with turmeric and bathed. Then the Bráhmaṇ worships Ganpati, joins the hands of the pair, and ties the knot, in the same way as at a Kunbi wedding, except that a rupee, given by the bride's father, is tied to the knot. Then, between the posts, the Bráhmaṇ lights the sacred fire, and muttering some sacred verses, *mantras*, leads the pair seven times round the fire from right to left. This ends the nuptial ceremonies, the Bráhmaṇ being paid 2s. 6d. (Rs. 1¼). A feast to the whole encampment, *tánda*, with plenty of liquor, follows, and the

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¹ Age does not matter. Cases are not rare when a wife is older than her husband.

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bridegroom goes with the bride to her father's house and stays there from two months to a year.

Widow marriage is allowed and practised, their rule being that, if they can help it, no woman should leave a family into which she has married. When a woman becomes a widow her husband's younger brother takes her to wife. The caste council meets and the fact is noted, but no ceremonies are necessary. If the younger brother is dead, or refuses to take her, the next nearest male relative is called on to marry her. They acknowledge all Hindu gods and believe in witchcraft. They have no regular priests, but they respect and consult Bhagats, and employ Bráhmans to conduct their religious ceremonies. Though, as a class, they have suffered from the decay of their calling as carriers, many of them are prosperous traders. Some of the leaders have been most successful in dealing in cattle, trading in grain, and carrying. The poorer families, when their field work is over, bring wood and bamboos from the hills.

Láds.

LÁDS, who probably came up the Tápti from south Gujarát, are found in large numbers in Nandurbár, Dhulia, and Shirpur.¹ Like Kunbis in appearance, they speak Maráthi and dress in Maráthi fashion. Mild in disposition, they are mostly husbandmen and cart drivers, and a few have, for the last fifteen years, taken to selling dried fish. Though none do so in Khándesh, many Láds hold pátilships in the Deccan. They worship all Hindu gods, but especially Khandoba in whose honour a Gondhal dance is often performed in discharge of a vow or after the completion of a marriage. On the day after *Holi* they carry in procession the descendant of a Lád warrior who fell in battle. The ceremony is called the warrior, *vir*, procession. They keep the ordinary Maráthi fasts, and respect Bráhmans calling them on marriage occasions. Their religious teachers are Gosávis. They marry only among themselves and have a rule against the intermarriage of two families who have the same surname. Their girls must be married before they reach womanhood or they are put out of caste. On the wedding day, two married couples, one for each party, have to fast the whole day, and at night cook four pounds of rice and three of split gram with molasses and clarified butter. While cooking, they cover their faces with a cloth, as the touch of steam from this dish is thought to bode bad fortune to the couple. When cooked, the dish is eaten by the men of the party, and anything that remains must either be eaten by cows or thrown into a river. To allow a stranger, or the son of a slave, to share, is a great sin bringing a heavy curse on the family. This is called the worship to Vádhi Daivat or the god of increase. If *Vádhi Daivat* is not worshipped, the wedded pair are looked down on by the whole community. Widow marriage in the Gandharva form is allowed.² After death, mourning goes on for ten days and funeral ceremonies are performed on the eleventh or thirteenth. The authority of their headman who lives

¹ There is a local tradition that they came to Khándesh from the southern Sahyádris, Bálegghát, about 300 years ago partly for trade, partly to escape a famine. But like the Lád and Ládsakka Vánis and Lád Koshtis, their name points to Lát or Lár Desh. See above, p. 57.

² See above, p. 72.

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in the Bálegbát range, in the Nizám's dominions to the south-east of Ahmednagar, is merely nominal, his power being chiefly recognised by the payments made to him or his agents by the caste. Social disputes are settled by the majority of votes at a meeting of adult male members.

Labháne and Máthure Vanjáris, found in Taloda and Nandurbár, have come from Upper India. They are generally fair and stout, speak a peculiar dialect, and do not eat animal food. Their hearths are mere heaps of cowdung cakes or other fuel. While at their meals they are very careful to keep fire burning in their hearths, and eat no more if, by any chance, the fire goes out. They eat with no other tribe of Vanjáris. Both Máthurás and Labhánás wear the sacred thread, worship Báláji, and celebrate Krishna's birthday, the *Gokal Ashtami* holiday, with great rejoicings and public dinners. Their priests are Bráhmans and their religious teachers Vairágis. Their widows are not allowed to marry, but though their bracelets, *chudás*, are broken, their heads are not shaved. For nearly a year after her husband's death, the Máthure widow, before the evening meal, with her dish in front of her, mourns the loss of her husband for about an hour.

Lámghás living in Dhulia, Khudánás in Amalner, and Mehurunás in Erandol and Jalgaon, are like one another in many respects. Like Láds they all marry their widows in Gandharva form. The widow's father formerly took from £4 to £6 (Rs. 40 - Rs. 60), but of late he has raised his demand to from £10 to £20 (Rs. 100 - Rs. 200). Except at the Gondhal festival in honour of Khandoba, they never eat meat. Their religious guides are Gosávis or Mánbhávs. They all mourn for ten days after a death, and perform funeral ceremonies on the eleventh. Khudánás and Mehurunás dine with one another, but not with Lámghás.

PÁRDHIS, a low wandering tribe, commonly hunters and snarers, are found all over Khándesh, especially in the Amalner and Erandol sub-divisions. They are of two classes, Párdhis proper and Phás Párdhis. Párdhis proper, known as Gujaráti and Maráthi Párdhis, are found in most large villages. Though some are still fond of hunting and poaching and have not got rid of their turn for thieving, many have taken to labour, some fretting stones for grinding grain, and some, especially in Amalner, proving successful cultivators. Others act as village watchmen, *jáglíás*, especially in Jámner, Amalner, and Erandol. The Phás Párdhi, a wandering hunter, is nearly always ragged and dirty, walking with a sneaking gait. He wanders all over the district, begs, and eats whatever he can find. He will eat food cooked by a Párdhi proper, though the latter will not eat with him. They wander from place to place in bands of one, and sometimes of five or six families. The man with the nets and baskets is followed by the women carrying the rope and wood of the cots and the bamboo framework of the mat-huts, and the children with earthenware pots and pans or a brass drinking pot. Occasionally there is a bullock, or more often a buffalo, loaded with tattered blankets, baskets, bamboo sticks, and extra nets and mats. Though they sometimes fret millstones, their usual calling is to catch pig and

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deer by means of a looped rope fastened with running nooses of gut. This they lay along the ground, fastened with pegs, and then drive the animals towards it. Their plan for catching quails and partridges is much the same on a smaller scale. After imitating the call of partridges, they place on the ground a rack-like bamboo rail about four inches high. This rail, or frame, has upright pieces of bamboo fastened in it, about four inches apart, like a paling. Between the pales is a running noose of horse hair. In trying to pass between the pales the bird is caught in the noose by the head, neck, or foot. Another plan is to throw the net over a hedge, a tree, or a well, and snare all beneath it.

Vadars.

VADARS, a wandering tribe from the south Deccan, are found chiefly in Cháliggaon, Erandol, and the central sub-divisions. They are divided into Bhojás, Bhendis, Manus, and Kalls.¹ The last three divisions eat together and intermarry. Strong, dark, and with regular features, their home tongue is Telagu, and they live generally in cane huts in the outskirts of villages. Their dress is like that of low caste Hindus, their women wearing a robe with no bodice, and round their wrists brass or silver bangles. They eat millet, vegetables, fish, fowls, goats, and rats, and drink liquor. Hardworking, thrifty, and hospitable, they sell charcoal and cement, prepare the comb which Koshtis and Sális use to separate the threads in weaving, cut stones, do earth work, drive carts, kill rats, and beg. They worship all Hindu deities. They use Bráhmans as priests and consult them as to their children's names. They have certain social ceremonies at betrothal, puberty, and marriage. They choose a headman, obey him in all social matters, and leave him to settle social disputes. None of their children go to school, and none of them have risen to wealth or position.

Leather
Workers.

Leather Workers are of three main divisions, Dohoris, Chámbhárs, and Mochis, with a total strength of 13,875 souls. DOHORIS, found in all parts of the district, but chiefly in Dhulia, Párola, Dharangaon, Amalner, Sháháda, and Taloda, include four sub-divisions, Marátha, Játuva, Jángada, and Ahirvár, who neither marry nor eat together. Among them the Marátha Dohoris hold a specially high place. The Játuvas, Jángadás, and Ahirvárs appear to be foreign immigrants, *pardeshis*, and there is a tradition that they came from Bundelkhand. The Ahirvárs make leather jars for clarified butter, and cobble old shoes. MOCHIS make all kinds of shoes, boots, and other leather articles. CHÁMBHÁRS have eight sub-divisions, Marátha, Káthi, Márvádi, Purbhai, Dábhuli, Musalmán, Máng, and Pardeshi. The Maráthás are of two classes, Dakhanis and Harálbhaktas, of whom the latter hold a specially high place. The village Chámbhárs prepare native shoes and the leather water bag, *mot*. Though at present the Dohoris and Chámbhárs prepare skins as well as sew leather, the Chámbhárs declare that fifty years ago they used only to sew shoes from skins prepared by Dohoris. They chiefly worship Manái and call their

Chámbhárs.

¹ According to other accounts, Vadars are of four divisions, Vadars proper including Bhendis, Bhojás, Kalls, and Manus; Gádís or well builders; Játis or mill makers; and Mátis or well diggers.

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priest Bhát. This Bhát is a Chámbhár and eats with them though they do not eat with him. His part in the marriage ceremonies is to beat the drum and repeat holy verses, and he is generally paid 5s. (Rs. 2 *as.* 8) for his services. Marriage customs among Chámbhárs and Dohoris are somewhat peculiar. Generally no Bráhmaṇ attends, but village Bráhmans, astrologers, and beggar Bráhmans help the Chámbhár by fixing the marriage day and telling the hour. Though they deny it, there can be little doubt that the Bráhmaṇ receives some pay for his services, and in out-of-the-way villages, it is probable that the Bráhmaṇ would, for a consideration, attend a Chámbhár's wedding. The marriage ceremony usually takes place in the morning. The husband of the bridegroom's sister, or his paternal uncle, acts as bestman, and takes a leading part in the ceremonies. When he, as he usually does, has tied the knot, the married pair rise and walk seven times round a post, usually of *Boswellia thurifera*, *salai*, wood, set up in the middle of the marriage shed and surrounded with twenty-one earthen pots, *matkás*. A son's marriage costs about £10 and a daughter's nothing. They bury the unmarried, burn the married, and mourn for three days. Death expenses amount to from £1 8s. to £2 (Rs. 14 - Rs. 20). Widows marry, but not with the honours of a first wedding. It is a favour conferred on the widow, and her father pays all charges. The caste has a committee, *panch*, to settle its disputes.

Depressed or Impure Castes number, besides the Chámbhárs, six classes, with a strength of 79,521 souls or 8·32 per cent of the whole Hindu population. Of these 68,626 were Mhárs, scavengers; 10,067 Mángs, leather dressers, including 275 Bhámtás or Uchlás, thieves; 447 Buruds, basketmakers; 381 Kaikádis; and one Parvári. Mhárs are said to be of the following twelve and a half castes: Soma, Ládhan, Ándhon, Tilvan, Kochrya, Báonya, Bunkar, Holár, Balhi, Konkanya from the south, Kharse, Gond from Nágpur, and Gopáls. All of these sub-divisions are known in Khándesh, but the Soma is much the largest. Gopáls, the half-caste, are Mhár ascetics who are found in the Erandol sub-division. They are said to take their name from serving at a shrine at Domigirhan on the Godávari near Kaygaon Thoke in the Nizám's territory. They wear a necklace of sheep's hair and wander about begging, clashing little cymbals, and invoking blessings. They do not eat bread prepared by Mhárs, but they take wheat flour and other alms from Mhárs and make their own bread. The commonest Mhár surnames are Ládav and Surya. The first four sub-divisions eat together but do not intermarry. They vary much in appearance, and when not suffering from hereditary or other disease, are well made and muscular. Like the Kunbis they speak a Khándeshi dialect, a kind of shortened Maráthi.¹ They have a special form of greeting, instead of '*salám*' or

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Population.

Leather
Workers.
Chámbhárs.

Depressed
Classes.

Mhárs.

¹ Some of their peculiarities are :

ENGLISH.	MARÁTHI.	MHA'R.
Whence have you come ? Whither are you going ?	Kothun álás. Kothe játos.	Kathethun una. Kathi jáś.

Chapter III.
Population.

Depressed
Classes.
Mhárs.

'*rám rám,*' saying '*johár*'¹ to a stranger, and to each other, *namastu* or 'I bow to you.' Though lazy, unthrifty, and fond of pleasure and drink, they are trusty village servants, fairly free from crime, intelligent, quick, and keen observers. The village Mhár sweeps the village street, acts as guide and messenger, and carries off dead cattle. Other Mhárs earn their living as labourers or husbandmen, chanting Tukárám's verses, and selling fuel and grass. They make excellent railway gang labourers and have gained almost a monopoly of the unskilled railway labour market.

They live outside of the village, a few in houses of the better class, but most in thatched sheds, *jhopdás*. The houses have walls of unburnt brick and mud with only a ground floor, a small front verandah, and the inside divided, according to the size of the family, by one or more partitions. Each family has as many metal cups as there are members; one or more earth, wood, or metal water jugs and cooking pots, and a wooden or metal ladle, a stone curry slab and roller, a handmill, and a large knife for cutting vegetables, and a cot or two with a blanket or patchwork covering. Their food is millet bread, curry, curds, a mixture of garlic onions and chillies, vegetables, fish, and the flesh of goats and dead cattle. Caste dinners are given at births, betrothals, marriages, and deaths, and when a man who has broken one of their social rules is received back into caste. These dinners, generally cooked by their women, consist of rice, wheat-bread, split-pulse, one or two vegetables, and a dish of milk and sugar. The dinner is served on bell-metal plates, belonging either to the host or to his caste-fellows. They dine without taking off their upper garments, and four or five eat from the same plate. Children dine with the men, and women and grown girls when the men have finished. At their caste feasts they use neither flesh nor liquor, and except at funeral feasts, end with music. The men wear a waistband, waistcloth, turban and coat, and the women a robe and bodice.² The children of the well-to-do are married before they grow up. But in most cases want of money forces them to put off marriage till the girl is from fourteen to sixteen and the boy from eighteen to twenty. Polygamy and widow marriage are allowed and practised. A younger brother may marry his elder brother's widow, but there appear to be no traces of polyandry.

When a marriage is arranged the boy's father asks a Gosávi, Bhát, or Sádhu of his own caste to fix the lucky day and hour. This he generally does after consulting a Bráhmaṇ.³ Before the marriage a

¹ *Johár* comes from the Sanskrit *Yoddhārah*, victors. It is the usual Shrāvaka or Jain greeting.

² Near the railway and in large towns, there is no peculiarity in the present dress of the Mhárs. In out-of-the-way villages the Mhár is readily known by his long stick, tattered turban, and dirty clothes.

³ Bráhmans deny that they ever take part in a Mhár wedding. And generally all the help they give is that they allow a Mhár to look on at a Knnbi wedding and tell their own Mhár priest when the Bráhmaṇ has clapped his hands. In some of the larger towns Bráhmans are said sometimes to be employed by Mhárs to give them the signal for the lucky moment. But they do this standing at a distance and never mix with the people or take an active part in the ceremony. About Bráhmaṇ priests the truth seems to be that in the more civilised towns they do attend these weddings, but in remote villages only the Sádhu or Bhát, himself a Mhár, attends,

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dinner, called *gadagner*, is given either to the boy or to the girl and their relations and friends. Then comes the turmeric ceremony, when turmeric is mixed with water and rubbed on the boy's body, and some of it is taken to the girl by a party of the boy's relations, who, at the same time, make her a present of clothes and ornaments. Both at the boy's and girl's houses, booths are built, and at the girl's house an altar is raised. On the marriage day, an hour or two before the time fixed, which is always sunset, the boy, riding on horseback with a marriage ornament tied to his turban, goes, with music and a company of friends both men and women, to Máruti's temple. He is followed by his sister carrying a water jar with five copper coins in it. Meanwhile the girl's parents and relations, going with music to the same temple, present the boy with a turban and waistcloth, and bring him in procession to the girl's house. On reaching the house, either a cocoanut or a piece of bread is waved round his head, and thrown away. Then the boy and girl are made to sit in baskets containing rice, betelnuts, *pán* leaves, and red and yellow powder, with a cloth between them. Meanwhile the Mhár priest, or if one has been bribed to help, the Bráhmán, standing at a distance, mutters texts and watches the sinking sun. As he watches, the basket is twisted round five times, and as he claps his hand to show that the moment has come, the baskets are turned a sixth time, the cloth is snatched aside, and the bride and bridegroom throw garlands round each other's necks. Betelnut and leaves are handed round among the men, and turmeric and red powder, *kunku*, among the women. At the sacred fire lighted by the priest in the centre of the booth, the boy and girl offer sesamum seed, rice, and clarified butter, and after walking three or four times round the fire, present the priest with money and metal pots or other gifts. Then the boy and girl are seated on the altar, and the laps of five married women are filled with wheat, rice, five dry dates, and an equal number of betelnuts, and the boy's and girl's right wrists are bound by yellow strings with pieces of turmeric fastened to them. Next they are taken to Máruti's temple, and on return to the girl's house, at the booth door an earthen pot filled with water and floating mango leaves is waved round their faces and each guest drops one copper coin into the water pot, and waving another round the faces of the couple, gives it to the musicians. These coppers are then equally divided among the bridegroom, the priest, and the musicians. Next day the girl's mother takes baskets of sweetmeats and split-pulse to the boy's house, and after washing his mother's feet, presents her with the baskets. Next comes a ceremony called *phalbharne*, when the girl is given clothes and ornaments, and her lap is filled with wheat or rice grains, a piece of cocoa kernel, dry dates, almonds, and betelnuts, the mother and relations exchanging presents of clothes. The

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Population.

Depressed
Classes.*Mhárs.*

As regards the ordinary treatment of Mhárs by Bráhmans, Mr. Pollen writes, 'A Bráhmán clerk will not let a Mhár touch his cart, nor will he take a paper or anything from the hands of a Mhár. The Mhár throws or lays the paper down and the clerk picks it up. So, in returning a paper, the Bráhmán flings it towards the Mhár, but does not hand it back to him.'

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Classes.
Mhārs.

boy's mother and her relations and friends are then, with music and clothes spread for them to walk on, taken in procession to the girl's house. On reaching the house the boy and girl are rubbed with oil and bathed in warm water, amusing themselves by squirting water at each other. If the girl's father can afford it, glass bangles are put round the women's wrists. During this time, till the return procession, the boy and girl amuse themselves by biting pieces of betelnut or cocoa kernel from between each other's teeth, by hunting for a betelnut hid in each other's clothes, and by feeding each other. While the boy is at his house the girl's father gives two dinners to guests, caste fellows, and relations. Either on the third or fourth day after marriage, the bride and bridegroom are seated on a horse, and with fireworks, music, and a large body of friends, are taken to the boy's house. Next day the boy's father gives a dinner, the yellow threads are taken from the wrists and necks of the boy and girl, and they are again bathed. The ordinary marriage expenses¹ in a poor family vary, in the case of a boy, from £2 10s. to £10 (Rs. 25 - Rs. 100), and in the case of a girl from £1 10s. to £2 (Rs. 15 - Rs. 20). In a well-to-do family the expense is nearly half as much again.

When a member of the family is at the point of death, the heirs give alms in the name of the dying person, and when life is gone, the body is laid on a blanket or a piece of cloth, washed, and placed either on a bamboo bier or in a sling. The thumbs are tied with a piece of silver wire over the breast, relations pour a little water into the mouth, and the wife or husband drops, with the water, one or more false pearls.² The body is then carried to the burying ground, laid in the grave with the clothes on, and earth thrown over it, first by the chief mourner and afterwards by the rest of the company. When the grave is filled, the chief mourner, with an earthen water pot on his shoulder, walks round it three times. Making a small hole in the pot with a stone, the water trickles out, and when the pot is empty, he dashes it on the ground, calls aloud, and returns home. From three to ten days the mourning family is impure. On the third day the grave is levelled, and on the tenth, the chief mourner with a priest, relations, and friends, going to the river's bank, has his head and moustaches shaved, and after bathing, offers rice, dough balls, and cakes to the spirit of the dead. Then, placing some cakes for the crows, he throws those offered to the dead man's spirit into the river, and returning home, feasts his relations and caste fellows, and is presented by them with a new turban. Death expenses vary, in a poor family, from £1 to £1 10s. (Rs. 10 - Rs. 15), and among the well-to-do from £2 10s. to £5 (Rs. 25 - Rs. 50).

Mhārs keep the regular Hindu fasts and feasts. Their favourite deities are Vithoba, Khandoba, Mhasoba, Bhairoba, and Āibhavāni,

¹ The details are : clothes Rs. 20, two dinners Rs. 24, drink Rs. 60. Mr. J. Pollen, C. S.

² The custom varies in different places. The Mhārs of Paldhi say that at the time of removing the dead body of a married man from the house the relations put into his mouth *pān* leaf with a gold bead of his wife's necklace. At the grave the deceased's brother or son wets the end of his turban and drops a little water on the dead man's lips.

whose images they keep in their houses and worship. Besides these they worship snakes and the spirits of the dead. They have no special places of pilgrimage, visiting all Hindu shrines, Benares included. In some cases Mhár Sádhus have been worshipped by other Hindus. Their priests are Gosávis, Sádhus, and Thákurs or Bháts. The Sádhus are Mhárs, who have been initiated by other Gosávis or Vairágis, and who have devoted themselves to a religious life, chiefly to the worship of Vithoba. The Thákurs are called Mhár Thákurs, and are probably Bháts who have been degraded by mixing among Mhárs. Their form of greeting is different from the Mhárs, saying '*rám rám*' to each other and '*brahma*' to strangers. Besides officiating as their priest, the Thákur acts as the Mhárs' banker. He eats from a Mhár, but no Mhár will eat with him. To escape from the unpleasantness of their position as an 'impure' class, some Mhárs dress like devotees and pass as Gosávis or as Musalmán beggars. But as a class they accept their position, live by themselves, and are careful not to touch, or even in out-of-the-way parts not to allow their shadow to fall on a high caste Hindu.

In each group of villages there is a chief Mhár headman, who in Jámner is called *pádevár* and in the south *mehetar*. The office is, as a rule, hereditary. The most sensible and worthy of the sons is chosen in the room of his father. Failing sons some other member of the family, and failing the family, an outsider is chosen. Caste disputes are settled by the men of the village with, or without, the help of the headman. The offences punished by expulsion are, the failure to give caste dinners, dining and smoking with one of lower caste such as a Máng, and adultery or concubinage. Men have games of chance such as drafts with shells and cards, boys play marbles with wood or stone bullets, and girls have their dolls. Men practise athletics such as prostrations and club exercises. They have no professional jesters or story tellers. They are fond of music, playing a one-stringed instrument *tuntune*, a lute *vina*, a tambourine *daf*, and a small drum *dhol*.

Of late between landholders and village Mhárs complaints and feuds have grown very common. Their harvest grain doles, which used to vary from four to forty pounds from every husbandman, have been lessened or withheld, and in some villages Bhangis have been called to do their work. But as a rule these disputes are settled in the Mhár's favour. The railway has done much for the Mhárs. They make excellent gangmen, and some of them, gathering capital as petty contractors and moneylenders, show much independence, and manage their business without the help of any high caste clerks. Of late, too, they have begun to send their boys to school.¹

MÁNGS, found in small numbers all over the district, belong to three classes, the local Marátha Mángs who have settled in the district for generations and do not eat with the other classes; Máng Gárudis, wanderers and dealers in buffaloes; and Dákálvár Mángs, beggars.

Chapter III. Population.

Depressed
Classes.
Mhárs.

Mángs.

¹ A Mhár school at Yával has thirty pupils, and another has been lately opened at Bhusával.

Chapter III.**Population.****Depressed
Classes.****Mánga.**

The Gárudis shave and clean buffaloes; they beg and wander about but never spend their money. The Dákálvárs are Mánga beggars taking alms from their own caste only. The regular district Mángs are generally dark and strongly made, passionate, revengeful, rude, and greatly feared as sorcerers. They speak a Khándesh dialect like Mhárs and Kunbis. Sturdy and fit for hard work, though trustworthy village servants and not addicted to crime, they are, as a class, lazy, unthrifty, and fond of pleasure and drink. Some who have recently come from the Sátmálás, called the Ghát Mángs, make ropes of coir, twine, and leather, and the Khándesh or Mángs proper, with the help of their wives, make bamboo baskets, tent screens, and ropes. They are also village watchmen, guides and musicians, songsters, scavengers, and hangmen. The proudest moment of a Mánga's life is said to be when he hangs a Mhár, the hereditary rivals and enemies of his tribe. They live outside of villages, a few in houses of the better class, but most in thatched huts. Their food is millet bread, curry curds, vegetables, fish, the flesh of goats, sheep, dead cattle, and except those who keep an image of Khandoba or Devi in their houses, pork. Caste dinners are given at births, betrothals, marriages, and deaths, and when a man who has broken one of their social rules is received back into caste. At their caste feasts they use neither flesh nor liquor, and, except at funeral feasts, end with music. The children of the well-to-do are married before they grow up with the same rites as the Mhárs. On the evening of the marriage day, the Mángs generally, at a respectful distance, attend a Kunbi or Márvádi wedding, and at sundown, as soon as the Bráhmaṇ claps his hands, they tie the knot. The marriage is generally performed by Mánga Sádhus each of whom has a group of from twelve to thirty villages to wander over. The Sádhu's presence is not essential. In his absence the headman, *mehetar*, who must be present at all weddings, and if not he, some member of the marriage party performs the marriage. Polygamy and widow marriage are allowed and practised. They generally bury their dead.

Their favourite deities, all of them red stones, and their fasts and feasts are the same as those of the Mhárs, and like Mhárs, their priests, Gosávis, Bháts, and Sádhus, fix their children's names,¹ tell the lucky day and hour for marriage, and perform the ceremony with Puránic verses. Like the Mhárs they have headmen called *mehetars*. The offences punished by expulsion from caste are the failure to give caste dinners, the dining and smoking with a Dákálvár or Gárudi Mánga, a Vadar, or a Phás Párdhi, adultery, and killing a cow.²

Some few Mángs, who have driven a successful trade in buffaloes, are well-to-do; but the majority are poor and obliged to labour constantly for their daily bread. They are much looked down

¹ The village Bráhmaṇ names the child if asked by the Mánga, and though he denies it, is paid for his trouble.

² This is doubtful though some Mángs assert it. The Jalgaon Mángs certainly eat the flesh of the cow. Mr. J. Pollen, C. S.

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on, but to some extent comfort themselves by holding in contempt the Máng Gárudis and the Dákálvárs.

BURUDS, found in small numbers at Párola and Dhulia, say that they came from Ahmednagar about two generations ago. According to their story, Párvati, on reaching womanhood, was presented by the matrons with the usual lapfilling, *otibharan*, offering of wheat, cocoanuts, red and yellow powder, betel leaves, and a comb. To make a shovel-shaped winnowing basket to hold these offerings, Shiv called the Buruds into existence, and allowed them to cut down five bamboo trees in Párvati's garden. Instead of five the Buruds cut ten trees, and through the wrath of Shiv, lost their caste. There is nothing peculiar in their appearance or dialect. They live inside the town near Vánis and make bamboo baskets, *sup* and *supdi*, little winnowing fans, cages, and cradles. Kunbis smoke with them and they do not eat with Mhárs or Mángs. They visit Máheji and other fairs, and their priests, the Lingáyats Jangams and Bráhmans, attend their weddings. They have no headman. They are hardworking, all the members of the family helping, and but for the money they waste on their weddings, they would have a good chance of rising from their present low position.

KAÍKÁDIS, found at Amalner, Bhadgaon, Chopda, Dhulia, Erandol, Jámner, Nasirabad, Párola, Ráver, and Sákli, are of two clans, Jádav and Gáikwár, who eat and marry with each other, as no marriage between two members of the same clan is allowed. They say they know no home but Khándesh, and that they have no tradition of having come from the south. They have houses in some central villages, but for seven months of the year, from October till April, they wander in search of work. Their settled abodes are often well built houses in the middle of villages, as at Erandol and Sákli; their wandering huts are made of matting set up on bamboo poles, which, as they move from place to place, they carry, with their household goods and dishes, on the backs of asses. Like all wanderers they are a suspected class always under police supervision. They used to make baskets of the branches and leaf fibre of the wild date or dwarf palm tree, *shindi*, which formerly grew freely throughout Khándesh. The fewness¹ of date trees now forces them to make these baskets of cotton stalks, and they plait twigs of the same material into wicker work cages which husbandmen smear with cowdung and store grain in. This cotton-stalk wicker plaiting is their only work.

They worship, they say, all Hindu gods, and appear to be a religious race reverencing Muhammadan saints.² They deny that they eat cow's flesh, but, except the followers of Musalmán saints, they admit their fondness for pork and liquor. They

Chapter III.

Population.

Depressed
Classes.*Buruds.**Kaikádis.*

¹ Except towards Burhánpur in Ráver, where the date trees line the banks of all the streams running into the Tápti, the wild date is now seldom found. Mr. J. Pollen, C.S.

² In common with many Khándesh Hindus they have a very deep reverence for Dávalmalik the famous saint of Mulher in Satána. His devotees keep a stick, *juli*, in their houses wrapped in a green cloth or bag in some recess in honour of the saint, and it is no unusual thing to keep the saint's *juli* and the image of Khanderáo side by side.

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Chapter III.**Population.**

Depressed
Classes.
Kaikádís.

have no fixed age and no fixed time for their marriages. Though they consult the village Bráhmaṇ as to their children's names, he has no voice in marriage matters and does not attend their weddings. The only wedding ceremonies are the anointing with turmeric and the knot. The consent of the girl's parents is all that is necessary, and this is obtained on payment of a lump sum of from £2 10s. to £10 (Rs. 25-Rs. 100). A feast, with plenty of liquor, is then given, and the parents of the girl tie her robe to the bridegroom's waistcloth. This finishes the ceremony. Girls are married before their tenth year. Though marriage is cheap and easy, it is burdened by a condition that requires the son-in-law to live with his wife's family and help to support them, until he has three children. If separated from his wife by mutual consent, the husband is bound to make an allowance to his wife's parents. The Kaikádís recognise no headman and settle disputes by a committee of any four or five members.

Parváris.

PARVÁRI, though, especially by the English, often applied to all Mhárs, is said strictly to belong to the musical Mhár. He uses a double drum called *sambal*; a small flute or trumpet, made of wood and tipped with brass, called *sanai*; a long trumpet or flute called *sur* or *surai*, with a palm-leaf mouthpiece; a thin drum stick called *buk*; and a horned or crooked stick called *cháp*. These, with a wooden flute, *alguzár*, are the chief instruments used by the musical Mhár. Occasionally he blows the horn, *singu*, but never beats the tambourine or blows the big trumpet, *karna*, these being exclusively Máng instruments.

Beggars.

Devotees, and religious and other beggars of various names, number about 12,000 souls or 1·24 per cent of the whole Hindu population. Of these 7226 were Gosávis; 1318 Mánbhávs; 1054 Ghondlis; 763 Kolhátis; 467 Shilávants; 435 Gopáls; 274 Joháris; 230 Holars; 158 Pánguls; 69 Bhánds; 39 Náths; 32 Kápdís; Vásudevs; and 10 Kálbelás. Of these Gosávis, recruited from all classes, worship either Vishnu or Shiv. They rub ashes over their bodies, and wear the hair dishevelled, and sometimes coiled round the head. They wander about begging and visiting places of pilgrimage. They wear ochre-coloured clothes and eat at the hands of all Hindus. At death their bodies are buried. Gosávis seem inclined to give up begging. At Páchora, a Gosávi is a revenue peon, and others have taken to labour. Their local headman, a great saint, *mahant*, lives at Nagardevla. GONDHLIS, also called Bharádis, are a set of wandering beggars recruited from all castes. They wear long dirty clothes and wander about chanting songs in honour of Ambábái, Saptashringi, and other goddesses. They attend marriage and other ceremonies and dance with lighted lamps in their hands. MÁNBHÁVS, found throughout the district, but especially in Chálisgaon, Páchora, Prakásha, and Sháháda, are a sect of Krishna worshippers who wear black garments. Of late many have given up begging and settled to trade and husbandry. Some are labourers, some coarse cloth weavers, and some carriers with carts and bullocks. Their dislike of idol worship has made them very unpopular among Bráhmaṇic Hindus. Bráhmaṇs attend

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their marriages. They eat with Kunbis but not with Telis or Támbolis. They bury their dead. Their headmen isa wandering saint, *mahant*. His office is elective, and when he dies, one of his disciples is generally chosen headman.

KOLHÁTIS or tumblers, taking their name from *kolhát* a term usually applied to the long bamboo pole on which they display their feats, are a very intelligent looking race anxious to rise from their present position. Slight and active, of fair complexion, with dark eyes and short-cut black hair, they speak a mixture of Maráthi, Gujaráti, and Hindustáni. Except during the rains when they generally live outside villages, they have no fixed settlements and move from place to place carrying with them their long low mat huts, *kádimaháls*. They live together in small groups of four or five families, those who can afford it keeping ponies and donkeys, whom they use in travelling from place to place. The men earn a living by tumbling and their women help them in the performance. They also make the small buffalo horn pullies which are used with cart ropes in fastening loads. They worship Khandoba, Hanumán, Vir, and the goddess Mari. They believe in ghosts and spirits. On reaching womanhood every Kolhátí girl is called on to choose between marriage and prostitution. If she prefers marriage, she is jealously watched and is usually well behaved. If she choose to be a prostitute and a tumbler, her parents take her before the tribe council, *punch*, get their leave, and give them a dinner. The children of unmarried Kolhátí girls, though held degraded, are supported by the caste, and are married to other bastard Kolhátis. Such couples are considered outcastes and eat by themselves. But their children are admitted to the full privileges of the caste. Such of their women as practise prostitution are always under police surveillance, as they are suspected of kidnapping high caste girls to bring up as prostitutes. GOPÁLS are Mhár priests who sing and dance, and also wrestle.¹ HOLARS are Máng beggars from Burhánpur, who dance with a stick ornamented with peacock feathers and hung with bells. PÁNGULS are a race of Marátha Kunbi beggars, who wander through the streets early in the morning shouting out the names of Hindu gods. They dance and sing and often climb trees, calling out Vithoba's name, and shouting for alms to the passers-by. The Pánguls of Palaskheda in Jámner are chiefly Maráthás, some of them cultivators and some beggars. The latter neither dance nor sing, but beg in the name of Vithoba going about with blankets thrown over their heads. They eat from Maráthás and Bráhmans, and both burn and bury their dead. Bráhmans attend their marriages. They have a council, *panch*, to settle disputes. NÁTHS are a class of beggars found at Nasirabad and here and there in the eastern sub-divisions. They are also called Sitápádris and have been for generations in the district. They wear huge glass earrings and live generally by begging, though, when pressed by hunger, they sometimes do a little bed-tape weaving. They worship Mahádev. KÁPDIS²

Chapter III.

Population.

Beggars.

¹ See above, p. 115.² Further details of the Kápdis are given in the Bombay Gazetteer, V. 84.

Chapter III.**Population.****Beggars.**

are a class of beggars, who, when begging, draw their waistcloths over their heads. Closely allied with them are VÁSUDÉVS, who beg clothed in long robes and with a head-dress of peacock's feathers. KÁNPHTÁS or slit-eared beggars, found in almost all parts of Khándesh, are followers of the great saint Gorakhnáth and worship Shiv. They eat with Kunbis, drink liquor, and eat flesh. Girls are married between five and ten, and remarriage is allowed. They bury their dead and observe mourning for seven days. The ceremony of cutting the ear is performed by their priest when the boy is ten years old, and 2s. 6d. (Rs. 1½) are paid to him. At the close of the ceremony a feast is given to relations and friends.¹

Musalmáns.

According to the 1872 census, Khándesh Musalmáns numbered 75,696 souls, or 7·32 per cent of the whole population.² They are found in every sub-division and in almost every village. The bulk are local converts from Hinduism. Such of them as have a strain of foreign blood are probably the descendants of the Arabs who took service under the Fáruki dynasty (1870-1599), and afterwards, hired by Moghals, Maráthás, and local chiefs, were, along with their country-born or Muvallad sons, so large and formidable a body of men at the time of the British conquest.³ Others of foreign extraction are the Maliks the descendants of the first Muhammadan converts in the north, who followed the armies of Ala-ud-din (1312) and other Ghorí kings and chiefs. Besides those who claim Arab descent, some Khándesh Musalmáns have a tradition that their forefathers belonged to Khorásán, while others refer vaguely to Hindustán, and many say that they came originally from Ahmednagar. Each Moghal expedition seems to have brought fresh settlers from the north. Of Khándesh Musalmáns about one-fourth are supposed to be servants, and the rest traders, craftsmen, husbandmen, labourers, and beggars. They are poor and proud, and, except the Shia Bohorás and a few who have lately become Wáhhábís, are all Sunnis in name, but careless about their religion, almost half Hindu in thought, feeling and customs.

The different classes into which the Musalmán population is divided may be arranged under two groups, one including the four general classes of Syeds, Shaikhs, Moghals, and Patháns, and the other embracing the separate communities which are based on sameness of origin or of employment. Of the four general classes the Moghals are very few. The three other classes are nominally large bodies. But most of the members have no claim to foreign descent, representing local Hindu converts, who, following the Deccan custom, have enrolled themselves in the class to which their patron, or converter, belonged. Thus the Tadvis, converted Bhils, and the Náikvadis, probably Hindus from Mysor, have chosen to adopt the title of Patháns. To this rule the only exceptions are some families

¹ Further details of the Kánphatás are given in the Bombay Gazetteer, V. 85.

² The details are of little value; 1653 Pinjáris or cotton cleaners, 635 Momnás or weavers, 238 Kasáis or butchers, 219 Maniárs or bracelet makers, 218 Bohorás or traders, 201 Bhangis or sweepers, 130 Fakirs or beggars, 18 Nálbands or farriers, 12 Náaksháis, 8 Shedis, and 72,364 Others.

³ Details are given below under "History."

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of Syeds of undoubted foreign descent, and in the north-east some Shaikhs the representatives of the Fāruki kings.

Of the twenty-two local communities, of which information has been obtained, one are traders, twelve craftsmen, four husbandmen and cattle breeders, four servants, and one actors or musicians.

The one special community of traders is the BOHORÁS,¹ Shiás by religion, and followers of the Mulla Sáheb of Surat. Some families of trading Bohorás, immigrants from Gujarát, are found in west Khándesh. But most of them have come from Burhánpur, once the head-quarters of their sect, and are found in the east of the district in Bhusával, Chopda, Ráver, and Jalgaon. During the last five years their number has increased considerably. In Jalgaon there are now seven or eight Bohora shopkeepers where there used to be only one. Probably with a certain strain of Arab and Persian blood they are chiefly descendants of Gujaráti Vániás. They are easily known from other Musalmáns by their small tightly-wound white turbans and little skull caps, and their long flowing white robes and loose trousers widening from the ankle upwards, and fastened round the waist into puckers with a string. Though their ordinary business language is Hindustáni, they still speak Gujaráti at home. They marry only among themselves. They have no special place of worship. They do not attend the regular Sunni mosques. At each of their settlements there is an office-bearer, Mulla, under the Mukásir of Burhánpur, who conducts their marriage, death, and other ceremonies. They pay a yearly contribution of one-fifth of their incomes to the Mulla Sáheb at Surat; they are all traders dealing chiefly in iron and hardware goods. As a class they are prosperous with a steadily growing trade.

The twelve communities of craftsmen are: Attárs or perfumers, Bhondekars or potters, Dhuldhoys or earth washers, Kadiás or bricklayers, Gái Kasábs or beef butchers, Khátkis or mutton butchers, Momnás or weavers, Nálbands or farriers, Saikalgars or knife grinders, Shishgars or glass bracelet makers, Sutárs or carpenters, and Takárás or millstone grinders.

ATTÁRS, perfumers, are converted Hindus. They are tall, spare, and rather fair. Their home language is Hindustáni. They dress like ordinary Deccan Musalmáns except that they wear smaller turbans. The women also wear the Musalmán shirt, *kudti*, and trousers, *izár*. They have no great name for honesty, but are tidy, hardworking, and thrifty. They extract perfumes from flowers, and sell cosmetics, dentifrice, and hair oil. BHONDEKARS, potters, are a small class of local converts thinly scattered over the district. Their home tongue is Hindustáni. Their dress consists of a large Marátha-like turban, a jacket, and a waistcloth. The women wear the Musalmán dress. They make earthen pots. DHULDHOYÁS, or JHÁRÁS, are a mixed class. Their home language is Hindustáni. Of a medium height and spare habit of body they are of a light brown or saffron complexion. They dress in

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Musalmáns.

*Shia Bohorás.**Attárs.**Bhondekars.**Dhuldhoys or
Jhárás.*

¹ Of the origin of the name several derivations are given.

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Maniárs.**

the ordinary Deccan-Musalmán fashion except that they wear the waistcloth, *dhoti*, instead of trousers, *izár*. They wash the sweepings of gold or silver smiths' shops, and gather the particles of gold or silver they find in the dust. Their search generally yields a very poor return. They are sober, hardworking, thrifty, and cleanly. GÁI KASÁBS, beef butchers, are local converts calling themselves Shaikhs. Their language is Hindustáni. They are tall, well-made men with wheat-coloured complexions. Except that the turban is large and folded somewhat after the Marátha fashion, both men and women wear the Musalmán dress. A butcher is a bye-word for what is mean and shabby, but except for the tricks of their trade which they practice without shame, they are religious, thrifty, and sober. They sell only beef or buffalo flesh as beef. They have a well-organised community. KADIÁS, bricklayers, are local converts. They speak Hindustáni. They are of middle height, dark, and strongly built. The men and women dress in Musalmán fashion. They are quiet, sober, skilful, and thrifty, but owing to the scarcity and uncertainty of work, poor and sometimes in debt. They have a well-organised community. KHÁTKIS, mutton butchers, are local converts. Their home language is a low Hindustáni. They are well, rather stoutly made, with black or brown complexions. The men wear a large three-cornered turban, with a coat and the Hindu waistcloth instead of trousers, and a handkerchief, which, in-doors, they wind round the head on laying aside their turban. The women dress like Hindus. Their character is much like that of the beef butchers, except that, being believed to practice many Hindu rites, they are looked down on by other Musalmáns who neither ask them to public dinners nor eat with them. They sell mutton, but neither sell nor eat beef. They are sober, thrifty, and untidy, but well-to-do. MOMNÁS, or JULÁHÁS, are local converts who embraced Islám during the reign of Aurangzeb. They speak Hindustáni. They are short spare men with wheat-coloured complexions. They have large turbans of a rather jaunty make, and instead of trousers wear the waistcloth. The women dress like ordinary Musalmán women. Simple, timid, and stupid, they are weavers by trade, making turbans, cotton robes, and small waistcloths. NÁLBANDS, farriers, are Hindu converts. Their home language is Deccan Hindustáni. They are thrifty, hardworking and sober, but untidy. SAIKALGARS, or armourers, are a mixed class including both local and foreign Musalmáns. Those among them known as Ghasáriás, have lately embraced Islám under the preaching of Syed Safdar Ali, the Kázi of Nasirabad. They still live by themselves in the village of Kosamba in Jalgaon, and speak their own dialect. They have not as yet mixed with the Saikalgars, and beyond the profession, have nothing in common. The Saikalgars, both men and women, dress like ordinary Deccan Musalmáns. They are hardworking, sober, and thrifty. Formerly they used to make knives and razors, and even swords and daggers. The order against wearing arms and the competition of English hardware goods have ruined their business, and they now earn a poor livelihood by grinding knives and sharpening razors.

SHISHGARS, or MANIÁRS, are a mixed class. They are tall, spare and muscular, with wheat-coloured complexions. Both men and

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women wear the ordinary Deccan-Musalmán dress. They are sober, steady, thrifty, and well-to-do, and, except in the exercise of their profession, fairly truthful. They make glass and lac bracelets. On account of the competition of Jabalpur-manufactured glass the Khándesh trade has lately suffered, but still yields a fair return. SUTÁRS, carpenters, are the descendants of converts made during the reign of Aurangzeb. They are of middle height and muscular, with wheat-coloured complexions. Their home language is Hindustáni, and the dress of men and women is like that of ordinary Deccan Musalmáns. They are sober, steady, industrious and thrifty, but poor. TAKÁRÁS, known as PHANIBANDS or HÁKIMS, are a mixed class. Their home language is Hindustáni. Dark in complexion and of medium height they have regular features. Except that the men wear turbans with twisted bands, both men and women dress like Deccan Musalmáns. They are fond of amusement, thriftless, and poor. They make and repair millstones. Most of them have some skill in surgery, cutting for the stone, and couching for cataract. TÁMBATS, coppersmiths, are immigrants from Márvád. They are well-made men, with wheat-coloured complexions and regular features. Their home language is Hindustáni. The men dress like common Musalmáns, and so do the women except a few who still cling to the Márvád petticoat. They are sober, hardworking, thrifty, and very religious. They make copper pots, and some are constables and messengers in Government and private service. A few have risen to high places under Government.

The four communities of husbandmen and cattle breeders are: BÁGHBÁNS or gardeners, Bohorás, Maulás or Deshmukhs, and Multánis. BÁGHBÁNS, gardeners or fruiterers, are local converts. They speak both Maráthi and Hindustáni. They are of middle stature inclined to stoutness, with wheat-coloured complexions. The women are lighter coloured than the men, and as a rule are handsome. The men dress in Musalmán, the women in Maráthi fashion. Besides working as gardeners they sell fruit and vegetables, buying them wholesale and retailing them. Though hardworking and thrifty, they are fond of pleasure and fairly well-to-do. BOHORÁS are found in small numbers in the west of Khándesh. They are Sunnis by religion. MAULÁS, masters, also known as Deshmukhs, are the representatives of district revenue officers and village headmen, accountants, and servants, who, to preserve their office and pay, or, on the promise of grants of land, embraced Islám during the reign of the Emperor Aurangzeb. It often happened that of the same family one branch became Musalmán and the other remained Hindu. Not having married with Musalmáns, except that the men wear the beard, they remain Hindu in appearance, dress, and character. MULTÁNIS, husbandmen and cattle breeders, are the descendants of camp followers who came with Aurangzeb's army from North India. Their home tongue is a mixture of Multáni and Maráthi. They dress like Hindu Kunbis, the women's robe being something between that worn by Deccani and Vanjári women. Though quiet and peaceful, these are not wanting in courage.

Of the four communities of servants, three, the Maliks, Náikvadis, and Tadvis, are chiefly employed as constables and messengers, and

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Musalmáns.

*Sutárs.**Takárás.**Támbats.**Bághbáns.**Maulás,**Multánis.**Maliks.*

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one, the Bhangis, as menial servants. MALIKS, kings, are the descendants of converts made probably during the first (1300) Muhammadan invasion. They speak Deccan Hindustáni, and have nothing special in their appearance. The men wear turbans with twisted bands, coats, and tight trousers, and the women the regular Musalmán shirts *kudtás*, trousers *izárs*, and scarves *odhnis*. Honest, thriftless and sober, they find employment in public and private service and as labourers. NÁIKVÁDIS are believed to be descendants of the soldiers of Tippu, who, during the disturbances that followed his overthrow, settled in the north Deccan districts. Originally Hindus they are said to have been converted and named by Hyder Náik. Black, with high cheek bones and Marátha-like features, they are tall and strong. Their home tongue is both Hindustáni and Maráthi. They are Government messengers and husbandmen. The men and some of the women dress like Maráthás. They are hardworking, sober, and thrifty. Some of them have a leaning towards the Wahhábi faith. TADVIS, so called from forming a separate branch, *tad*, are Bhils said to have been converted by Aurangzeb. In appearance they preserve traces of their origin being swarthy, thick-lipped, and muscular. Among themselves they speak a half-Hindustáni half-Bhil dialect, and low Hindustáni with others. The men dress like Musalmáns, and the women like Gujarát Hindus. They are hardworking but thriftless, and fond of pleasure and drink. They are generally police constables, Government messengers, or labourers, except that they never work for hire in the fields. The women help the men by gathering and selling sticks as firewood.

Bhangis.

Under the head of Servants also come the BHANGIS, scavengers, of two classes, local converts and recent settlers from the north. Both speak Hindustáni. The men are swarthy, tall, and spare, and the women inclined to plumpness and generally well-featured. The men have no particular dress, wearing any sort of cloth they may get from their employers, be they Muhammadan or Hindu. The women have a robe, *sádi*, peculiarly worn, and a petticoat which, when at work, they tuck above their knees. They are honest, quiet, thrifty, and hardworking.

Mirs.

Of Actors and Singers the only class are the MIRS, or nobles, immigrants from the north. Their home language is Hindustáni. The men are black and spare, and the women well featured. As fiddlers or tambourine-players in the service of dancing girls, they bear no very good character. Their women sing and play in Zenánás on marriages and other ceremonies.

Pársis.

PÁRSIS numbered forty-three souls. Almost all are shopkeepers and liquor-sellers, most of them from Bombay since the opening of the railway, and some from Surat, where they are the chief liquor-sellers.

Europeans.

EUROPEANS numbered 552 souls or 0·05 per cent of the whole population. Besides the Government officials and a few Europeans in the Jalgaon cotton mills and cotton press factories, they are chiefly railway servants settled at Bhusával.

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CHRISTIANS, other than Europeans, numbered 804 souls or 0·08 per cent of the whole population. There are a few at Dhulia, a few at Dharangaon, and the rest at Bhusával and Jalgaon. The few at Dhulia are chiefly Portuguese servants and converts of whom not more than four or five are Protestants. There is a small Roman Catholic chapel at Dhulia with a congregation of about fifty. At Bhusával, where there is a congregation of some hundreds, a very pretty Roman Catholic chapel has lately been built. Portuguese workmen, servants, and Madrásis, and converts or descendants of converts form the bulk of the congregation. The native Christians are, as a rule, poor and hardpressed for subsistence, and are not among the best-behaved of the Bhusával population.

In this district there is one village or town to about every three square miles of land, each village containing an average of 392 inhabitants, and about eighty-eight houses. With the exception of the people of twenty-two towns, numbering 174,908 souls or 17·00 per cent of the entire inhabitants, the population of the Khándesh district, according to the 1872 census returns, lived in 2600 villages, with an average of 328 souls per village. Of the whole number of towns and villages, 1362 had less than 200 inhabitants; 778 from 200 to 500; 306 from 500 to 1000; 117 from 1000 to 2000; 22 from 2000 to 3000; 15 from 3000 to 5000; 17 from 5000 to 10,000; and 5 more than 10,000.

Nearly all Khándesh villages are walled, some with brick-faced mud, others with solid stones and brick ornamented parapets. Some old villages have stately gates and remains of old forts. Though proud of their old walls and gates, the villagers seldom take steps to keep them in repair.

As regards the number of houses, there was in 1872 a total of 229,809 or on an average 22·04 houses to the square mile, showing, compared with 170,564 in 1846, an increase of 34·78 per cent. Of the total number 12,048 houses lodging 67,322 persons or 6·54 per cent of the entire population, at the rate of 5·58 souls to each house, were buildings with walls of fire-baked bricks and roofs of tile. The remaining 217,851 houses accommodating 961,320 persons or 93·46 per cent, with a population per house of 4·41 souls, included all buildings covered with thatch or leaves, or whose outer walls were of mud or sun-dried brick.

There are two chief styles of houses in Khándesh, the flat-roofed and the tiled. Tiled roofs, formerly confined to villages north of the Tápti, are every day becoming more popular. In some villages, as in Jalgaon, there was till lately a feeling against tiled roofs, on account, apparently, of the failure of two or three wealthy merchants who had built large tiled houses. The houses are for the most part built of baked or unbaked brick, cemented with mud, mortar, or mortar-pointed mud. The window frames, door posts, and rafters are generally of teak or *nim* wood, and very often the door panels and window shutters are of mango wood. Stone is not often used except for the foundation and the verandah that runs round the ground floor of the building. Houses are usually built facing

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north or south, and in some villages there is a strong feeling against building a house fronting east or west. Khândesh houses are commonly divided into four classes, best, middling, ordinary, and huts. In large towns the best kind of house costs to build upwards of £500 (Rs. 5000), the middling from £100 to £400 (Rs. 1000 - Rs. 4000), and the common from £50 to £100 (Rs. 500 - Rs. 1000). In small villages the three kinds cost respectively from £50 to £200 (Rs. 500 - Rs. 2000), from £20 to £50 (Rs. 200 - Rs. 500), and from £5 to £20 (Rs. 50 - Rs. 200).

A trader's house begins with a verandah, *ota*, which, if he is a retail-dealer, is his shop. Inside of the verandah is the sitting room, and beyond the sitting room, the dining hall in the middle and three rooms on each side. Among the side rooms are, to the left of the dining hall, the office room, the shrine, and the lying-in room; and to the right, a treasure room and two store-rooms. Behind this group comes the back verandah, with a privy in one corner. There usually is a back or a side door. Another common form of well-to-do village *pátíl's* house begins with a large gate, with a ward-room on either side, where watchmen sleep and kit is piled, or where office work is done. Then comes a yard with a central well, and cattle sheds on either side or all round. Then a flight of steps leads to the first door, and a long house with, first, a sitting room, where swinging cots, *chopálás*, are kept, and a dining room, with two rooms on each side. In such houses the cattle enter by the front door.

The bulk of the husbandmen's dwellings are either the superior house called *dhába*, generally inhabited by Kunbis, Musalmáns, and Pardeshis, or the inferior hut, or *chhappar*, used by Kolis, Bhils, Vanjáris, and Mhárs. The *dhába* is a substantial house, which, when kept in good repair, lasts for many years. The walls, of clay and chopped grass or straw thoroughly kneaded under buffaloes' feet, taper slightly and average about a cubit in thickness. They are built in layers about a cubit deep, each layer being allowed to dry thoroughly before the next layer is added. The flat, or nearly flat, roof rests on strong teakwood beams which run from wall to wall. Over the beams is laid a layer of strong branches and a coating of dried sugarcane leaves, the whole covered by four to six inches of clay or salt earth, beaten smooth, with a gentle slope to one of the corners where a wooden spout throws off the water several feet from the foundation of the wall. The clay wall is generally built by professional bricklayers, Beldárs, and is paid for at from 6s. to 8s. (Rs. 3 - Rs. 4) a hundred solid cubits. The entire house costs from £5 to £10 (Rs. 50 - Rs. 100). The hut, or *chappar*, has either clay walls or merely a thick fence of cotton stalks or other wattled boughs. The roof is made of long grass tied neatly to a bamboo framework, with an intricate layer of *Butea frondosa*, *palas*, leaves, in the middle of the grass so as to make the roof thoroughly waterproof. Over the thatch, to make it look like tiles, split millet stems are sometimes laid.

The furniture of an ordinary Kunbi's house is worth from £2 to £3 (Rs. 20 - Rs. 30). The usual details are: two copper vessels,

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gund and *ghada*, for storing and carrying drinking water, costing about 8s. (Rs. 4) each; six or eight earthen cooking pots, costing about 1s. 3d. (10 *annas*); two or three flat zinc dishes or plates, *thális*, valued at 4s. (Rs. 2) each; a few brass drinking cups, *charvi*, costing a shilling each; a pair of curry stones, *páta oranta*, costing about a shilling; a hand mill, *chakki*, for grinding grain, worth about 3s. (Rs. 1½); two bedsteads, *kháts*, worth two shillings each, with quilts or blankets costing about 16s. (Rs. 8).¹

A man building a house seldom works at it with his own hands. He supervises the work and pays the labourers weekly or on market days. As a rule lucky days are chosen for laying the foundation, raising the posts, fixing the upright and cross beams, placing the doors, and digging the well. On the foundation-laying day, the owner worships the ground where the walls are to be built, digs a little himself, and then the work begins. On the post-raising day the owner puts the corner stone of the plinth in its place, sets the post on it, and worships the post, pouring clarified butter over its top till it trickles to the ground, tying round it a yellow cloth with rice and Indian millet, and fastening grass on its top. On the beam-fixing day he ties round the beam a raw cotton thread and a yellow cloth with rice and Indian millet, and then worships. When the doors are set up the same ceremonies are repeated, and before digging the well, the owner again worships the ground. At all these ceremonies a Bráhmaṇ usually attends, and cocoanuts are distributed. When a house is finished, the astrologer, *joshi*, fixes a lucky day for entry. Houses were formerly built with no regard to ventilation, but the newer buildings are much opener and more airy. A family in middling circumstances is usually obliged to keep a very large stock of cooking pots for family gatherings, but there are comparatively few families well enough off to have cooking pots for a caste dinner. On such occasions a supply of cooking pots is generally collected by borrowing.

The village establishment, *bárábalute*, of Khándesh, found by Captain Briggs in 1818, included the hereditary Hindu priest, *guru*; the Muhammadan priest, *mulla*; the astrologer, *joshi*; the carpenter, *sutár*; the blacksmith, *lohár*; the potter, *kumbhár*; the goldsmith, *sonár*; the barber, *nhávi*; the washerman, *parit*; the village bard, *bhát*; the village watchman and guide, *jáglia*; and the scavenger, *móng* and *chámhbár*. Of these the priest, *guru*, officiated at the marriages, funerals, and other ceremonies of all Hindus except Mhárs and Mángs, attended to the village idols, cleaned and lighted their temple, and took to himself their offerings. In addition, he made leaf plates for well-to-do Hindus. The *mulla* officiated at all Muhammadan ceremonies, gave oaths, consecrated all animals to be eaten, superintended fairs held in honour of saints, and repaired Muhammadan graves and tombs. The astrologer, *joshi*, read the almanac, pointed out lucky days for marriages, for beginning to sow, to plough, and to reap, calculated eclipses and drew up horoscopes, and with the *guru*, officiated at marriages and funerals. The carpenter,

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¹ From a paper by Mr. Stormont, Superintendent Khándesh Model Farm.

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sutár, made and repaired field tools and high wooden marriage stools, *chavrang*, and supplied travellers with tent and cattle pegs. The blacksmith, *lohár*, made and repaired the iron work of ploughs and carts. In former times at hook-swinging festivals it was his duty to force the iron hook into the muscles of the devotee's back. The potter, *kumbhár*, furnished villagers and travellers with earthen pots and pans. At marriages he beat the drum and cooked mutton stew, *barbat*, for the Kunbis of the village. The goldsmith, *sonár*, assayed coin paid to Government and made ornaments. The barber, *nhávi*, was the village surgeon, shaving the villagers, trimming bullocks' tails, and boring the bullock's nose to receive the nosering. Some barbers beat the drum, *tásha*, and others acted as torch-bearers.¹ At marriages they led the bridegroom's horse and escorted the *pátíl*'s daughter to her husband's house. The washerman, *parit*, at marriages spread white cloths for the bridegroom's relations to walk on. The village bard, *bhát*, attended all village festivals and ceremonies and recited verses. The watchmen, *jáglíás*, Bhils, Kolis, and Mhárs, guarded the village and guided travellers. The *máng* beat the tambourine, castrated young cattle, and a *Máng* woman acted as midwife to Kunbis, and, when there was no one else, to Bráhmans. The *chámhár* made and repaired shoes, leather thongs and water bags, and on *pola* (August-September) and other days, provided the chief villagers with mango leaves to hang over their doors.

Since Captain Briggs' time (1818), the village community has lost much of its importance. Now, in an ordinary village the staff of servants is the headman, *pátíl*;² his assistant, *chaudhri*, now his equal in authority; the accountant, *kulkarni*; the sweeper, *mhár*; the watchman, *jágla*; *talabddás* and *tarals*,³ Musalmáns and Kolis, whose duty it is to clean the village office, *chori*, to light the lamp in it, to carry the accountant's books, and to clean pots; and in villages where there is no river, the water drawer, *hatkari*, who fills the village cattle trough. In small villages, the *pátíl*, *kulkarni*, *mhár*, and *jágla* are alone found. Except in a few places the following servants are no longer recognised. The village priest, *grám joshi*; the Musalmán reader, *khatib*; the Musalmán judge, *kázi*; the Musalmán

¹ See above, p. 77. Ahir barbers drum but do not carry torches; Táyade barbers carry torches but do not drum; Dakshni and Gujaráti barbers do both. Mr. J. Pollen, C.S.

² The chief honours due to the headman at public religious ceremonies are: on *pola* day his bullocks head the procession; on *dasera* day he leads the worship of the *shami* tree; on the *holi* day he worships first and gives the order to light the pile. At marriages he is the first to get the betel leaf which the barber distributes among the other village officers; and it is the *pátíl* who distributes money among the other village public servants, *bárábalute*. At village feasts the *pátíl* and his wife are given the place of honour. Both are consulted in matters of difficulty, and petty squabbles are referred to their arbitration. The *pátíl*'s wife takes a most active interest in village affairs, and, though not publicly recognised, has a very considerable voice in the settlement of disputes. In many villages the headman lends money to the villagers and has a good name for using his debtors kindly. Many are known to have for years never sought the aid of civil courts or pressed their debtors severely.

³ Between the *talabda* and the *taral* there is some distinction as village servants, but no difference of caste.

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priest, *mulla*; the caterer, *parsai*; the temple servant, *gurav*; the broker, *shetya*; the messenger, *havildár*; and the door-keeper, *darvájdar*. Even the smallest villages have two or three officiating headmen and one or two assistants. Some villages have six or eight *pátils* and *chaudhris*, and Chopda claims to be represented by fifty-two sharers, *takshimdárs*. The trough filler, *hatkari*, is a very necessary and important servant, and in the absence of any adequate provision, the villagers usually subscribe to pay him a fixed sum in addition to any rent-free land he may hold from Government. He has to keep two bullocks and the leather bag, *mot*, for drawing water. The tanner, *chámhbár*, is expected to keep in repair, and in some cases to make the village water bag, *mot*, the *Mhár* giving him the skin. The caterer, *parsai*, is often found supplying travellers with butter, milk, and miscellaneous articles. The broker, *shetya*, who used to arrange between strangers and shopkeepers is seldom found.

In the west, village headmen are usually Gujar Kunbis. In other parts they are of different castes, and very often in the same village will be found a Bráhma headman serving with a Kunbi, a Koli, a Dhangar, or a Musalmán. Here and there throughout the district, especially in the Yával, Nasirabad, and Bhusával sub-divisions, it is common to find the same family of *pátils* with one branch Hindu and another Musalmán, the latter freely admitting that they embraced Islám in order to secure the right to serve.

The people of a village are generally mixed. It is comparatively rare to find a whole village held by one caste. Especially among high caste Hindus caste dinners are much less common than in Gujarát. In small villages on such leading festivals as *Holi*, dinners are sometimes given to the whole community and the cost met from money subscribed by the entire body of villagers. It is most unusual for one man to entertain the whole village on marriage or other feast occasions. The different classes entertain their own caste fellows. At village dinners given by *pátils* guests of various castes are invited and sit in separate rows. Bhils and *Mhárs* are served by members of their own caste or the dinner is sent to them at their houses. Special dinners are sometimes given at their own cost by heads of trade guilds when they are appointed. On such occasions except among Sonárs, women dine after the men have done. No special arrangements are made for the exercise of common rights. All the cattle drink out of the village trough or from the river, and as soon as the crops are off the ground, graze all over the village lands. The villagers pay the herdsmen so much a head, but often the cattle are turned loose and allowed to graze and go anywhere they like, a Bhil boy being sent to drive them home in the evening. In the rains, while the crops are on the ground, greater care is taken, and cattle not wanted for immediate use are sent to graze in some neighbouring upland. *Mhárs* and other low castes are allowed to drink below the village only, where there is a river, or where there is a well, out of the cattle trough or from a separate cistern. In some places the villagers object to the *Mhárs* drinking out of the

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Population.

Village
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Chapter III.**Population.****Village
Communities.**

cattle trough, and in such cases they have generally a separate well. Except old ones, used solely for washing and cattle drinking, there are no village ponds in Khándesh. For digging wells or clearing ponds a subscription used to be levied from each man's holding or plough. Now the villagers look to Government and the local fund committee. Formerly a village borrowed money to repair its temple. But the old spirit has, to a great extent, gone. The temple may fall to ruin, and unless some wealthy pátil or cultivator takes an interest in the matter, no one cares. Sticks for firewood are gathered from the common lands round the village, or from the bush lands near the hills, or from the husbandman's own land. Among the villagers no distinction seems to be drawn between new-comers and members of the original community. This is probably due to the fact that during the troubled time of Marátha rule (1760-1818), nearly every village was more or less deserted. In the case of a deserted village it is very common for the neighbouring villagers to till its lands, and since many villages have only lately been peopled, a very large area is tilled by these outsiders who are known as *vavánds* or *valánds*.

In most of the smaller villages the grain-dealer or moneylender is an institution of not more than one generation old. The ancient village moneylenders are said to have disappeared in the eighteenth century troubles. Their place has been taken by new-comers from Málwa, Márvád, Gujarát, and Hindustán. Some of these, settled for one or two generations, have grown kindly and considerate. But the bulk are very late arrivals, settled for a few years, and in their dealings very hard and exacting. The break-up of so many village communities at the beginning of the present century greatly weakened the ties which bound the villagers to their headmen, and the influences at work under British management have done little to strengthen or renew them. The village council is now little more than a fiction, and though the villagers still pay him outward respect, the influence of the headman is, in many villages, almost at an end. The relations between the craftsmen and the rest of the villagers do not seem to have much changed. A specially clever worker sometimes leaves his village and pushes his fortune in one of the larger towns. But this is unusual, and, as a rule, the old practice continues, that while for ordinary services villagers pay the craftsmen by grain doles, for large works, such as house building, payment is made in money at the ordinary market rates.

Movements.

Very few of the people leave, or even move about, the district in search of work. Living is cheap and the demand for labour strong. The only class willing to work, even on the railway, is the Mhár. During the last famine (1876-77) many Kunbis came from the southern Deccan districts and settled in Khándesh, and since their settlement they have been joined by friends and relations. Besides these there come yearly by rail from Ahmednagar, Poona, Sholápur, and Sátára, a certain number of Maráthás who settle in huts outside of Jalgaon, and during the fair season work as carriers, *hamáls*, at cotton presses and mills. When the cotton season is

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over most of them go back to their villages and some stay in Jalgaon and work as labourers. From Gujarát there come and settle in small numbers Vánis and Kunbis and Pársi liquor-sellers. From Bombay there come Bhátia and other Cutch merchants and various Bombay traders who have settled at most of the local trading centres. Márvád Vánis and Bráhmans, and other Pardeshis come from the north, the Márvádis serving as clerks to Márvád traders and moneylenders, and the Pardeshis finding employment as railway policemen, messengers, and private watchmen. Some Madrás servants also come from Aurangabad and Haidarabad in the Nizám's territories. Of temporary immigrants there are Bráhman priests from Surat and Ahmedabad who conduct marriage and death ceremonies at the houses of their Nandurbár Váni patrons, and Váni and Kunbi cloth-dealers, who, during the fair season, visit their shops at Párola, Dhulia, Jalgaon, and Dharangaon.

Chapter III.**Population.****Movements.**

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CHAPTER IV.

AGRICULTURE¹.

Chapter IV. Agriculture. Cultivators.

AGRICULTURE, the most important industry of the district, supports 510,301 persons or about one-half of the population.²

Khándesh cultivators are Kunbis, Mhárs, Dhangars, Pardeshis, Rajputs, Kolis, Lodhis, Vanjáris, Bhils, and Musalmáns. Kunbis, hardworking and most skilful husbandmen, are a quiet law-abiding people, but most careless in money matters. Some of them are well-to-do but most are poor. Of the three classes of Kunbis, Pájnás, Gujars, and Tilolás, Pájnás are by far the most numerous, and as a rule the best farmers, and Gujars, wealthier than either of the other classes, form a great portion of the cultivators in some of the northern sub-divisions. Pardeshis, Rajputs, and Musalmáns are slovenly workers. Kolis and Lodhis are industrious but somewhat given to drink. Vanjáris have taken to tillage chiefly since carts and railways have put a stop to their carrying trade. Dhangars, Mhárs, and Bhils are found here and there tilling on their own account. Some of the younger Bhils take yearly service, *sáldári*, with Kunbis and other cultivators, but most of them are small landholders, or hire fields from Gujar and other capitalists on the share, *gavánd*, principle. The landowner gains most by the bargain. He provides the land and seed, and the Bhil the labour, cattle, and tools. Kunbis and Musalmáns, when field work is not pressing, do a little local carting; Kolis catch fish and grow vegetables; Dhangars spin wool and weave blankets; and Vanjáris deal in cattle and make large quantities of hempen twine. Khándesh cultivators as a rule are poor. Without forethought or self-restraint they readily run into debt, and by grasping and unscrupulous moneylenders, are forced to pay back very large sums.

Holdings.

In dry-crop land, from two to four or five hundred acres is a large, from seventy-five to one hundred and fifty a middle sized, and from ten to twenty-five a small holding. In garden lands, from twenty to forty acres is a large, from ten to twenty a middle sized, and less than ten a small holding. In 1878-79, including alienated lands, the total number of holdings was 142,034, with an average

¹ The greater part of this chapter is contributed by Mr. A. Stormont, Superintendent Khándesh Government Model Farm.

² The total 510,301 includes adult males, 173,979; their wives according to the ordinary proportion of men to women, 164,854; and their children, 171,468. In the census statements a large number of the women and children are brought under 'Miscellaneous'.

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area of twenty-three acres. Of the whole number, 12,995 were holdings of not more than five acres; 21,824 of from five to ten acres; 40,224 from ten to twenty; 37,765 from twenty to fifty; 9602 from fifty to one hundred; 1484 from one hundred to two hundred; 119 from two hundred to five hundred; twelve from five hundred to one thousand; five from one thousand to two thousand; and four above two thousand. The largest holdings are in Virdel.

One pair of oxen can till about twenty acres of dry-crop and ten of garden land. From twenty-five to fifty acres of dry-crop land, and from ten to twenty of garden land, would enable a cultivator to live like an ordinary retail dealer. Fifty acres of dry-crop land will, unless in seasons of failure of rain, support a husbandman, his wife, two children, and one field labourer, *sáldár*, comfortably without the moneylender's help.

Of an area of 10,431 square miles, 7402 have been surveyed¹ in detail. Of these 163 are the lands of alienated villages. The rest contains, according to the revenue survey, 3,582,859 acres or 77·32 per cent of arable land; 589,781 or 12·73 per cent, of unarable; 34,817 or 0·75 per cent of grass, *kuran*; 13,293 or 0·29 per cent, of forest reserves;² and 412,771 or 8·91 per cent, of village sites, roads, river beds, and hills. From the 3,582,859 acres of arable land, 222,014 or 6·2 per cent have to be taken on account of alienated lands in Government villages. Of the balance of 3,360,845 acres, the actual area of arable Government land, 2,603,073 or 77·45 per cent were, in 1878-79, under tillage. Of these 2,571,551 acres were dry-crop, and 31,522 irrigated garden land.

According to the cultivation, *jamábandi*, report, the stock in 1879-80 amounted to 99,517 ploughs, 71,377 carts, 330,848 bullocks, 218,912 cows, 114,140 buffaloes, 15,357 horses, 7319 asses, and 195,143 sheep and goats.³

In 1878-79, of 2,603,073 acres, the total tilled area, 162,527 acres or 7 per cent were fallow or under grass. Of the remaining 2,440,546 acres, 2902 were twice cropped. Of the 2,443,448 acres under actual tillage, grain crops occupied 1,517,884 or 62 per cent, 700,635 of them under *bájrí*, *Penicillaria spicata*; 587,995 under *jvári*, *Sorghum vulgare*; 155,083 under wheat, *gahu*, *Triticum aestivum*, 34,539 under rice, *bhát*, *Oryza sativa*; 11,483 under *harik* or *koda*, *Paspalum scrobiculatum*; 5108 under *sáva*, *Panicum miliaceum*; 3051 under maize, *makka*, *Zea mays*; 9768 under *rági*, *Eleusine coracana*; and 10,222 under miscellaneous cereals, comprising barley, *jav*, *Hordeum hexastichon*, *rála*, *Panicum italicum*, and others. Pulses occupied 121,568 acres or 5 per cent, 45,502 of them under *kulith*, *Dolichos biflorus*; 39,155 under gram, *harbhara*, *Cicer arietinum*; 29,627 under *tur*, *Cajanus indicus*; 3805 under *udid*, *Phaseolus mungo*; 2379 under peas, *vátána*, *Pisum sativum*; 296 under lentils, *masur*, *Ervum lens*; 376 under *mug*, *Phaseolus*

Chapter IV. Agriculture. Holdings.

Plough.

Arable Land.

Stock.

Crop Area.

¹ Details of the unsurveyed portion will be found in the sub-divisional accounts.

² The forest area has lately been increased to 1,488,640 acres or 2326 square miles.

³ From the large number of villages under each accountant, *kulkarni*, the Khándesh stock returns are little more than estimates.

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Agriculture.
Crops.

radiatus; and 207 under other pulses. Oilseeds occupied 168,340 acres or 7 per cent, 118,728 of them under gingelly seed, *til*, *Sesamum indicum*; 31,357 under linseed, *alshi*, *Linum usitatissimum*; and 18,255 under other oilseeds. Fibres occupied 591,928 acres or 24 per cent, 590,703 of them under cotton, *kápus*, *Gossypium herbaceum*, 1223 under brown hemp, *ambádi*, *Hibiscus cannabinus*; and two under Bombay hemp, *tág* or *san*, *Crotalaria juncea*. Miscellaneous crops occupied 43,728 acres or 2 per cent, 1420 of them under sugarcane, *us*, *Saccharam officinarum*; 4936 under indigo, *guli*, *Indigofera tinctoria*; 5572 under tobacco, *tambákhu*, *Nicotiana tabacum*; 12,569 under chillies, *mirchi*, *Capsicum frutescens*; and the remaining 19,231 under various other vegetables and fruits.

Soil.

Khándesh contains soils of all grades, from the deep rich black of the Tápti valley, to the poor stony red and white of the low trap ranges. The character of the soil depends as much on its condition as on its composition. The valley land, which under the effects of moisture and tillage yields the richest crops, shows, under analysis, the same substances in almost the same proportions, as the hill base which is bare of everything but thorn bushes. For purposes of practical tillage, the most useful division of soils is that of the native husbandmen into four classes, black *káli*, white *pándhri*, salt *kháran*, and white and salt *burki*.

Black, *káli*, or cotton soil includes two varieties, a better, *bari káli*, with a moisture-holding subsoil, which, in seasons of ordinary rainfall, yields a full crop of wheat or gram, and an inferior sort, from its sticky clayey nature, known as *ráychikni*. The better black does not want ploughing for ten or twelve, and sometimes even for thirty years. Turning this soil, the natives believe, lessens its crop-bearing powers for two years. White, *pándhri*, though naturally poor and yielding only the coarser grains, will, with abundance of manure and water, bear heavy vegetable and sugarcane crops. Salt, *kháran*, land, is almost useless as a plant-growing soil. Impervious to water, it is particularly suitable for the outer layer of flat-roofed houses, and has for this purpose a market value of 3*d.* a ton (1 *anna* the cart). White and salt, *burki*, land has an upper layer of white, *pándhri*, and a salt, *kháran*, subsoil. With a plentiful rainfall, it yields good crops of cotton, especially of the New Orleans kind whose roots keep much nearer the surface than those of the local varieties. Each of these main classes has many sub-divisions marked by such names as light, heavy, or sweet, or by the presence of some foreign element such as limestone, *kankar*. Much of the black Tápti and Girna valley soil, with a deep clay subsoil, is very fruitful, bearing abundance of healthy well-grown mango and tamarind trees. The table-land on the top of the southern hills, though rich, has so porous a subsoil that much loss of crops follows even a slight failure of rain. With irrigation, this drainage is highly favourable to the growth of fruit trees, especially the vine, orange, and other sub-tropical plants. In years of average rainfall Khándesh yields a good crop, *rabi*, harvest especially of oilseeds. On the whole, the land is more fertile and yields heavier crops than other Deccan or Southern Marátha districts.

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Khándesh irrigation works come under two heads : works of native construction, ancient, and as a rule small ; and large modern works carried out by the irrigation branch of the public works department. Khándesh valleys are open and level, and the smaller rivers, rising in the Sahyádrí hills, flow in shallow beds blocked here and there by rocky ledges of much service in making masonry weirs, *bandhárás*, while from their flatness or very gentle cross slope large areas of land are easily commanded. This irrigation from weirs is chiefly practised near the hills on the upper parts of the river courses in the sub-divisions of Pimpalner, Dhulia, Nandurbár, and Amalner. As the rivers grow larger and draw near the Tápti, their beds are too deep sunk to be easily dammed. And the Tápti itself, flowing more than 100 feet below the level of the plain, is, except near Bhusával, not suited for irrigation works.

The weirs,¹ *bandhárás*, must, at one time, have been very numerous. In the west there is scarcely a stream of any size without traces of them. Tradition attributes their construction to the Musalmán rulers, and it is probable that many of them date from the time of the later Fáruki kings. In many places foundation holes, cut in the sheet rock, are the only traces of former dams. Others are found in every stage of ruin. Many are entire and a great number are still in use, while others, apparently as perfect, have been abandoned from scarcity of water, silting of the distributing canals, or other causes. Here and there huge masses of overturned masonry, lying a few yards down the stream from the line of the weirs, show the violence of occasional floods and the excellence of the old cement. The sites of these dams were, as a rule, well chosen. Except a few built straight across the stream, the dams are more or less oblique, the watercourse issuing from the lower end. Where the rock below is not continuous, their forms are most irregular. In building a dam, holes were cut in the rock in the proposed line of the wall from six to thirteen inches square, the same or more in depth, and from three to six feet apart. In the holes, stone uprights, sometimes small pillars taken from Hindu temples, were set, and the dam was either built in front of these, or the stones were built into the dam, leaving only the backs of the uprights visible. The dams are strong clumsy walls commonly sloping on both sides to a narrow top. The materials are common black basalt stone, coarse concrete mixed with small pieces of brick, and the very best cement. Occasionally large blocks are found in the face of the wall, but the inner stones are all small. Dressed stone is seldom used for either facing, quoins, or coping. Except some small openings at the middle or at the base, no provision seems to have been made for removing the silt. While the dams were built with the greatest care, the watercourses were laid out with the strictest economy, following the lie of the ground and making long bends to avoid cuttings or aqueducts. By some, these long windings are condemned as causing waste by absorption and evaporation. But the

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Irrigation.

¹ Bombay Quarterly Review, V. 48 - 60.

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present generation defend their ancestors on the ground of economy in original outlay, and because a gentle gradient, and therefore a long course, was required to regulate the flow and prevent its being wastefully rapid. To look after the dams and the watercourses, channel keepers or *pátkaris* were appointed and endowed with considerable grants of land. But from carelessness and ignorance, these irrigational works were frequently mismanaged. In the matter of clearing the watercourses, excavation by the villagers did much harm. It made the relative levels of the land and the water-course very different from what they were when the works were constructed; and as the watercourses were not bridged, hedged, or otherwise protected, the village carts and cattle caused much injury and waste. In 1857 the channel keepers were said to neglect their work, and allow silt and mud to settle as high as the top of the wall, while the watercourses, choked with reeds and mud, looked like stagnant pools. Now the works are better managed, being under the supervision of the irrigation department.

Water Works.

Of works¹ carried out by the irrigation department, the chief are: the Lower Pánjhra water works, the Hartála lake, the Jámda canals, and the Mhasva lake. The Lower Pánjhra and Hartála schemes are old works improved and extended; the others are new. Drawing their supply from rivers that rise in the Sahyádri hills, the Pánjhra and Jámda canals are never known to fail during the rainy and cold seasons (June-February). Even in 1876-77, with a rainfall of only thirteen inches, their supply was largely in excess of the demand. The smallness of the irrigated area (1678 acres) is due partly to the unwillingness of the people to pay the water rate, when, if the rainfall is good, they can grow the crops to which they have been accustomed without any special payment; partly also to the fact that more capital and more labour are required to cultivate a given area with irrigated crops than with crops depending only on the rainfall; and partly because, between the two kinds of cultivation, there is much the same difference as between farming and market gardening, and the husbandman is loth to abandon the system to which he is accustomed. Still the use of the water is steadily spreading, and every season of short rainfall greatly encourages irrigation. In many places water is now used for the growth even of the inferior grains. Except in lands along the Lower Pánjhra, where the water and land rates are consolidated, a separate water rate is levied varying from 2s. to £1 12s. (Re. 1 - Rs. 16).²

Lower Pánjhra.

The Lower Pánjhra works consist of the Mukti reservoir, ten dams across the Pánjhra, and watercourses from these dams. The Mukti reservoir, designed to supplement the supply to the whole series of weirs, is formed by two earthen dams, in all 2770 feet long, thrown across a gorge in the valley of the Mukti which joins the Pánjhra 2½ miles above Dhulia. The greatest height of the main

¹ Bombay Irrigation Reports, 1876-77.

² Besides this, a cess known as *pátphalla*, at the rate of 6d. (4 annas) an acre for sugarcane and 3d. (2 annas) for other irrigated crops, is levied to meet the cost of clearance and petty repairs to the channels.

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dam is sixty-five feet, and the flood waters escape over two waste weirs 1300 feet long. When full, the lake covers 502 acres, and contains 368 millions of cubic feet of water. The catchment basin has an area of fifty square miles, and with an average rainfall (16 inches) the reservoir is calculated to fill $1\frac{1}{2}$ times with a run-off of one-fourth. The weirs are at Dhulia, Nimkheda, and Jápi in the Dhulia sub-division, with channels almost all on the left bank ; at Mudi and Mandal in the Amalner sub-division, with channels on the right bank ; and at Valkhed and Betávad in the Virdel sub-division, with channels on the left bank. Of these the Naháloed Kapadna channel leading from the Nimkhed weir is new. The rest are old works improved and extended. The outlay on the Lower Pánjhra works, to the end of 1879-80, amounted to £45,653 8s. (Rs. 4,56,534). In that year, 2294 acres were watered, besides 1504 acres on which fixed consolidated rates are levied. The Mukti reservoir ensures an unfailing perennial supply to all the lands commanded by the channels, and husbandmen are enabled to put into practice a proper rotation of crops. The scheme has not yet proved financially successful.

The Jámda canals on the Girna, one of the earliest Government water works, have a drainage area of 2700 square miles. The works consist of a masonry weir, near Jámda across the Girna, 1540 feet long and eighteen feet at the highest point, with two canals, one on the left bank twenty-seven miles long and commanding 37,122 acres, the other on the right bank twelve miles long and commanding 8281 acres.¹ The areas thus commanded are in Chálisgaon and Páchora. The left bank canal has a discharging capacity of 261, and the right bank canal of 121 cubic feet a second. Both canals are completely bridged and regulated. The left bank canal has been in working order for thirteen years. The right bank canal was not opened till 1878. Up to the end of 1879-80, the capital outlay on both canals amounted to £94,550 12s. (Rs. 9,45,506). The left bank canal commands a large area in the adjoining valley of the Bori river, and the aqueducts and bridges have been built to admit of an increased discharge. The overbridges are high enough for the passage of boats. Along these canals about 25,000 trees have been planted. In 1879-80, the area watered by the Jámda canals amounted to 4925 acres, of which 40 per cent were devoted to early, *kharif*, crops. The whole area is watered by flow, without the use of any lift. During the first six years irrigation was seriously hampered, first by the total failure of the hot weather supply in 1869, 1870, 1871, and 1872, and in September 1869 by an accident to an important cross drainage work near the head of the canal. To insure the ultimate success of the Jámda canals a storage work is wanted to equalise the discharge, and in years of short rainfall, to furnish a certain supply. Inquiries have been going on regarding the feasibility of such a storage work.

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*Lower
Pánjhra.*

*Jámda
Canals.*

¹ The area actually under command of the left bank canal is 37,122 acres belonging to thirty-one villages. The water has not yet been brought within reach of the whole area.

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Lake.*

The Hartála lake, in the Bhusával sub-division, lies on a small tributary of the Tápti. The old lake was destroyed in 1822 by a flood which overtopped and breached the dam. The area draining into the lake is six square miles. The new work comprises the repair of the dam; the building of a waste weir to provide for the escape of flood waters, and of channels for irrigation; the reconstruction of the outlets; and the construction of a channel to increase the drainage area to 6.61 square miles. The lake has a capacity of 140 millions of cubic feet and commands an area of 584 acres. Its restoration was undertaken on the people agreeing to claim no compensation for the area of the bed of the lake, and to pay an acre rate of 12s. (Rs. 6) on all lands for which water was available. Repairs were begun in 1870 and finished in 1874 at a cost of £4387 (Rs. 43,870).¹ During 1873-74, with a rainfall of 24.36-inches, three-tenths of the rainfall on the catchment ran into the lake and filled it to a depth of ten feet. During 1874-75, with a rainfall of 10.18 inches, water never rose more than five feet, and at the end of October it was only 2.45 feet above the level of the irrigation outlet. In 1875-76, with a rainfall of 27.13 inches, the water in September was 6.34 feet above the outlet level. In 1876-77, the first replenishment was in June when the water rose 2.30 feet on the gauge, falling gradually to 1.68. It rose again in July to two feet and again fell to 1.30 feet. After this the lake was not again filled and the supply failed in December. With so limited a catchment area and so uncertain a rainfall, this work is not likely to yield any large revenue. The people will gradually learn to turn the supply to the best advantage, and it will always be a gain to the villagers. But as in all works that depend on local rainfall, in a dry season the supply is liable to fail. The want of success of this scheme, carried out under unusually favourable circumstances, shows that it is not always advisable to restore old water works. In very many cases old works have been allowed to fall into disuse because they did not answer.

*Mhasva
Lake.*

The Mhasva lake in the petty division of Párola in Amalner was begun in March 1873. Very soon after, the work was stopped for want of funds. It was again taken in hand in February 1875, and was completed by June 1877. The work consists of a reservoir four miles in circumference, with a dam 1494 feet long and forty-four feet high, and two canals each three miles long. The area of the catchment basin is fourteen square miles, and the maximum depth of full supply is thirty-four feet. The total capacity of the lake is 161 millions of cubic feet. The work commands a total arable area of 3912 acres included in nine villages, six of them on the west channel and three on the east. The entire capital outlay to the end of 1879-80 was £11,291 14s. (Rs. 1,12,917). Water was given free of charge for the first year and the area irrigated was 166 acres, chiefly under wheat and gram. Since then water rates have been introduced. They are the same as those on the Mukti reservoir, £1 (Rs. 10) the acre for sugarcane, 4s. (Rs. 2) for late crops and

¹ There was afterwards a further outlay of £191 2s. (Rs. 1911).

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rice, and 2s. (Re. 1) for early dry crops. The lake is $2\frac{3}{4}$ miles from the town of Párola, and at an additional cost of about £1250 (Rs. 12,500), could supply the town with good and wholesome water.

Over most of the district water is found near the surface. But near the Sápudás, and on account of the drainage of its channel, within eight or ten miles of the Tápti, wells have sometimes to be dug as much as one hundred feet deep. The depth of a well varies from forty to one hundred feet in Sávda, from thirty to ninety feet in Chopda and Shirpur, from twenty-five to sixty feet in Sháháda, and from eight to forty-five feet in Taloda; from thirty to thirty-three feet in Nandurbár, from thirty to ninety feet in Virdel, from ten to ninety feet in Amalner, about thirty-five feet in Erandol, from forty to eighty feet in Nasirabad, and from twenty-two to sixty feet in Bhusával; from twenty-two to forty feet in Pimpalner, from twenty-two to forty-eight feet in Dhulia, from twenty to forty feet in Páchora, from twenty-two to thirty-five feet in Jámner, and from eighteen to twenty-seven feet in Chálisgaon. The 1879-80 returns give 28,137 wells, 928 of them with and 27,209 without steps. For drawing water the leather bag, *mot*, is in almost universal use. The cost of digging a well varies from £15 to £25 (Rs. 150 - Rs. 250), and except for garden crops, it does not pay to work a well more than twenty-five feet deep. A good well admits the working of four leather bags, *mots*. The area watered, on an average about five acres, depends mainly on the nature of the crop and the character of the soil. Each bag waters a quarter of an acre daily. The earthen channels are most skilfully made, changing their course at every two or three yards, so as to offer a series of checks to the flow of the water.

The mode of tillage is much the same all over the district. The field tools are the plough, *nángar* or *nágar*; the heavy hoe, *vakhar*; the light hoe, *kolpa*; the seed drill, *pámbar* or *pámar*; the reaping sickle, *daráti* or *vila*; the weeding sickle, *khurpe*; the rake, *pávda*; the winnowing stool, *cháhur*; the fan, *sup*; the basket, *topli*; and the broom, *bokhri*. Most of these tools last for three or four years. Though to the untrained eye, rude and wasteful, the native system of husbandry, when well understood, shows many simple contrivances of much skill and wisdom.

Indian ploughs, though they differ in detail, are probably all developed from a forked branch. One fork, cut short and pointed, became the share, the other the beam, and the straight part the handle. The Khándesh plough, *nángar*, is a thick *bábhul* log, the lower end sharp and curving forward at an obtuse angle from the main block. The share, a flattened iron bar about three feet long, is let into a socket and fixed by a movable iron ring to the wooden point, beyond which it juts about ten inches. Its weight is from twelve to fourteen pounds, half of which is lost after two years' work. The handle is fastened to the block by a thick rope, *aioti*, passed along the beam and tied to the yoke, so that the strain of draught braces the different pieces of the plough. Except by standing on the plough or loading it with stones, the husbandman has no means of increasing the depth to which the share enters

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the soil. The plough is drawn by four bullocks, and to manage it properly two persons are required, one to drive the leading bullocks and one to guide the plough. The share passes about seven inches under the surface, probably quite deep enough for all kinds of crops in the climate and soil of Khándesh. Its chief defect is the want of a mould board; the soil is merely raised and slightly shifted, without being completely turned over. A plough costs from 4s. to 5s. (Rs. 2 - Rs. 2½).

Heavy Hoe.

The heavy hoe, *vakhar*, used for loosening the surface of the ground before sowing, for covering the seed, for breaking clods, and for uprooting shrubs and weeds, is a very rude but excellent implement, consisting of a two to four feet long beam with a blade running horizontally along its entire length, and supported at a distance of about ten inches by two wooden stays. It is so made that by lengthening or shortening the rope, *aioti*, the blade will pass several inches into the ground or merely scrape the surface. The small hoe, *kolpa*, is the same in shape and make as the large hoe, only much smaller. It is used for clearing the land between the rows of a growing crop, for loosening the surface, and for killing weeds. Usually one pair of bullocks drags two small hoes, each guided by one man. But when cattle are scarce, a lengthened yoke is sometimes used and three or even four hoes are worked together.

Small Hoe.

Seed Drill.

The seed-drill, *pámbar*, simple, ingenious, and effective, is a block of wood with three square prongs let into it at right angles. Into each prong is fixed a hollow bamboo. These meet at the top in a wooden cup. Into this cup, with his left hand, the driver keeps steadily pouring seed, which, through the tubes, passes safely into a neat furrow cut in front of each tube by the share-like iron tip of the prong. In sowing cotton and wheat, the middle prong or share is taken out and the tubes dragged several yards behind, each guided by a separate sower. Cotton is also sown with the help of the heavy hoe, *vakhar*, which is driven across the field, and two or three sowers follow it with large bamboo tubes in their hands through which, as they go, they drop the seed. Excepting these and indigo, which is sometimes scattered with the hand, all grains are sown with this drill, the handling of which requires a little practice.

Sugarcane Mill.

Besides his field tools, the husbandman's chief appliances are the sugarcane mill, the water-lift, and the cart. The sugarcane mill, *gháni*, consists of two solid *bábhul* cylinders called husband and wife, *navra navri*, about nine inches in diameter, placed vertically and set very close together. The upper parts of the rollers are formed into double spiral screws which work in one another. Thus, when motion is given to one roller by the lever at its head being pulled by bullocks in a circular course, its screw carries round the other roller in an opposite direction. The rollers are fed with cane by the hand, and the juice, passing along an underground pipe is, at some distance, gathered in an earthen vessel, *nánd*. From this vessel it is strained into a large round iron kettle, *kadhái*, in which it is boiled down to molasses, *gul*, or *kákvi*, as desired. The once-pressed stalks are given to potters, *kumbhárs*, who by watering and

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various processes manage to extract a second yield of *gul*, called potter's molasses. This is dark and sticky, and is used by the lower classes.

The water-lift, *mot*, is a large leather bag able to hold about forty gallons. It has two mouths, the upper one wide and laced to an iron or wooden ring, the lower one tapering into a pipe. To the ring, at the upper end, a strong rope is fastened, which, passing over a pulley about six feet above the well, is brought forward and tied to the bullock yoke. A small line is tied to the lower mouth, of such a length that, while the bag is being drawn up, the two mouths are on a level. The small line, being led over a revolving wooden cylinder on the edge of the well, no sooner is the well-edge reached than the lower mouth opens and the bag empties into a cistern in front of the well.

Carts are of three kinds, the *dhamni*, the *lari* or *ahiri*, and the *vanki*. Formerly the only agricultural cart was the *gáda*, a clumsy vehicle with small wheels about three feet high or even less. The axle was made of *dháman*, *Grewia tiliaefolia*, a tough straight-grained wood. A spare axle was always carried in case of accident. Since good roads have been made the style of cart has much improved. The *dhamni*, the cart now in ordinary use, costing from £3 to £3 6s. (Rs. 30-Rs. 33) weighs about four, and carries from twelve to fourteen hundredweights. The framework is usually of teak or *tivas*, *Dalbergia ujainensis*, with a neat split-bamboo bottom, and sides of movable strips of strong bamboo matting. The axle is of iron and the wheels are four feet in diameter with a substantial tire. It is, on the whole, very serviceable and well suited to its work. The *lari*, a lowbodied cart, is chiefly used by merchants for timber and bamboos, and occasionally by cultivators for carrying chaff.

As in other parts of the Presidency, there are, in the case of dry, *jiráyat*, crops two chief field seasons, an early or rain harvest, *kharif*, and a late or cold weather harvest, *rabi*. The time of sowing depends, to some extent, on the rainfall. But generally the early crop lasts from the beginning of July to the beginning of November, and the late from September to February. The chief early crops are, of grain, *bájri*, *jvári*, *rála*, *bhádli*, and *sáva*; of pulse, *tur*, *mug*, *udid*, *kulith*, *math*, and *chavli*; of oilseeds, white sesamum, *til*, and the castor plant; of fibres, cotton, brown hemp, and Bombay hemp; of dyes, *ál* and indigo; and of miscellaneous crops, tobacco. Of these, *bájri*, *mug*, *udid*, and *chavli* ripen by the end of August, and the rest by the end of November. The chief late crops are wheat, gram, peas, coriander seed, *kardai* of both kinds, *rájgira*, *ajván*, anise seed, mustard seed, black sesamum, linseed, and tobacco.

At present the early harvest is much the more important. Even in the Tápti valley, where cold weather crops used to be much grown, wheat and gram have, since the American war, to a great extent been displaced by cotton.

Land is generally ploughed in December, soon after the early, *kharif*, crops are harvested, when it is still moist and easily worked.

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Operations.
Ploughing.**

As the soil dries, the clods become very hard and difficult to break, and nothing further is done, till after nearly four months' exposure to the weather, the lumps of earth become brittle, friable, and fit to be smoothed by the hoe, *vakhar*. In April the field is several times hoed and cleared of shrubs and weeds. The field is now fit to receive the seed. But the time for sowing does not come till the beginning of July in the case of the early, *kharif*, and of September in the case of the late, *rabi*, crops. Meanwhile, the husbandman is careful to keep the field clear of weeds,¹ and loosen the surface by passing the hoe, *vakhar*, over it once or twice a month. After rain has fallen and the seed is sown, the early crops seldom give the cultivator much trouble. The late crops are far less certain. In September, when they should be sown, unless the soil is so soaked that it can be worked by the hand into a mud ball, the seed is sown at great risk. If the ground is too dry in September, and if up to the beginning of November more rain has not fallen, sowing is generally given up. To watch the crops a wooden platform is raised in the midst of the field or on the branches of some suitable tree. The watcher, generally a boy, scares the birds by shouting and slinging pebbles at them.

Sowing.**Thrashing.**

After the crop has been cut and the grain dried, it is carried to the village in carts and laid in the village rick-yard, *kalavadi*, which, close outside the village walls, varies from a small enclosure to a space of two or three acres. When the crops have been brought in, the evenest spot in the rick-yard is chosen for the thrashing floor, *khale*. It is sprinkled with water, beaten with wooden mallets or trodden by bullocks' feet till all cracks disappear, cowdunged, and left to dry. In the middle of this floor a strong six feet high post is set. The floor is thick strewn with the crop to be thrashed, and a pair of muzzled bullocks, driven round the post, tread out the grain. Some crops, such as hemp, castor seed, and pulse, parting easily with their seed, are only beaten with sticks, and in the case of sesamum, to shake the dry plant with the hand is enough to set free the seed.

Winnowing.

To winnow the grain one man keeps filling shallow baskets, *sup*, with unwinnowed grain, and passes them to a second, who, standing on a high stool, *chāhur*, takes the full basket in his hand and gently tilting and shaking it, the grain falls and the husks are blown away by the wind.

Manure.

The people understand and appreciate the value of manure. But as mineral and other imported fertilisers are too dear for ordinary crops, the husbandman's only resource is the scanty and poor produce of his farm-yard. The basis of good farm-yard manure is straw, enriched by the droppings and urine of horned cattle and other live stock. In India, as straw is valuable fodder, and as cattle do not require bedding for warmth, no litter is used and the urine is

¹ Weeds of various kinds give the cultivator much trouble. Besides several other grasses such as the *harli*, *simpi*, *bhātere*, *bokri*, and *lāndge*, the *kunda* deserves special notice. Its long tough roots sometimes bind the soil so firmly that it stops the plough and has to be loosened with a pickaxe.

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Manure.

lost. Dung is gathered for manure only during the seven months between April and December. During the rest of the year it is made into flat cakes about a foot in diameter, dried, and stacked for fuel. Though the ashes are used as manure, much, burnt as fuel, or smeared on house floors and walls, is lost to the ground. It is estimated that after setting aside what is wanted for other purposes, an ordinary ten acre holding, with a pair of plough bullocks, a milch buffalo, and perhaps a steer, would yearly yield manure enough for a quarter of an acre, that is the cultivator would be able to manure his land only once in forty years. In large towns, besides his home supply, the husbandman can buy from Vanjâris, Gavlis, and other cattle-keepers, for 2s. (Re. 1), from 2 tons 8 cwts. to 3 tons 12 cwts. of the better, and from 4½ to 7 tons of the poorer manure.¹ Fields are also, to some extent, enriched by burning weeds and stubble, and by hiring shepherds to keep their flocks in them for a certain number of days. So long as the contract lasts, the cultivator feeds the shepherd and waters his flock. Indigo refuse and guano are used as fertilisers for tobacco and castor-seed refuse for plantain trees. Night-soil was formerly never used, but now, well mixed with rubbish and other manures, it is freely taken in some places, and is so highly valued especially for sugarcane, tobacco, and other rich crops, as to be generally known as *sonkhat*, that is, manure worth its weight in gold. Its use entails much watering, and it is not yet systematically prepared in any part of the district.

Dry-crop land should be manured every third year. Millet and cotton require twenty, and wheat, linseed, and gram twenty-four cart-loads the acre. In garden lands sugarcane and rice yearly require from 125 to 200, and tobacco, earthnut, and chillies from 50 to 100 cart-loads the acre. Watered garden land soon loses strength if not manured every second year. Land that has long lain fallow is said not to want manure until after four years of cropping. The wealthier classes are alone able to manure their fields properly, the rest use only as much as they can collect from their own cattle.

The value of a change of crops is well known. But the order of change depends as much on the market as on any rule of succession. The usual practice is in fresh black soil to grow sesamum, *til*, first, and then Indian millet, and in fresh light soil to grow millet, *bâjri*, and then cotton. From dry-crop land in regular work only one crop a year is generally taken. The order is, Indian millet the first, cotton the second, and *tur* or some cold weather crop the third year. In garden land rice comes first, then sugarcane, and in the third year two crops, sesamum and gram, or wheat and peas. The order of change in the chief cold weather, *rabi*, crops is gram for the first year, wheat for the second, and linseed for the third.

A very common practice, except in Nandurbâr, is to sow a mixture of seeds at the same time and in the same furrow. The following table shows the favourite mixture per acre of land:

Rotation.

Mixed Sowings.

¹ The figures are 4 to 6, and 8 to 12 cart-loads of about 12 cwts. each. The price would seem of late years to have fallen, as in 1839, when the poppy was grown, it was only 6 cwts. (8 *mans*) for 2s. (Re. 1).

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Mixed
Sowings.

Khandesh Mixed Sowings.

First Mixture.		Second Mixture.		Third Mixture.		Fourth Mixture.		Fifth Mixture.	
	Pds.		Pds.		Pds.		Pds.		Pds.
<i>Jodri</i> ...	14	<i>Bājri</i> ...	15½	<i>Til</i> ...	6	<i>Cotton</i> ...	75	<i>Indigo</i> ...	37½
<i>Tur</i> ...	7	<i>Mug</i> ...	1½	<i>Tur</i> ...	2½	<i>Castor-seed</i> ...	2	<i>Cotton</i> ...	23½
<i>Ambādi</i> ...	1	<i>Math</i> ...	1½	<i>Ambādi</i> .	1				
<i>Chavli</i> ...	1½			<i>Math</i> ...	1½				
Total ...	23½		16½		10½		77		60½

Wheat and linseed want the best land, while millet grows in the poorer soils. In dry, *jirāyat*, land a second crop can be had only after millet and sesamum, when the yield is little less than if the field had been fallow. But this is a heavy drain on the soil and cannot safely be often repeated. In the rich *Tāpti* and *Girna* plains, as it leaves the land idle for nearly eleven months, the practice is to take an early crop one year and a late crop the next. In garden, *bāgāyat*, land, except sugarcane, plantain, ginger, and betel leaf plantations which require one full year to grow and bear fruit, a second crop is generally grown especially after rice, sesamum, pulse, and other two and a half month crops.

Fallows.

Except where land is plentiful and the cultivator can throw over one field and take up another, fallows are little known.

Outturn.

The following is an estimate of a fair outturn of the staple crops, from two acres of land, one paying a rent of 3s. (Re. 1 *as.* 8) and the other of 6s. (Rs. 3) :

Average Acre Outturn.

CROP.	RENT.			
	3s.		6s.	
	Pounds.	Value.	Pounds.	Value.
		£ s. d.		£ s. d.
Cotton ...	160	0 16 0	320	1 12 0
Indian millet ...	480	0 14 0	640	1 0 0
Millet ...	320	0 9 0	(not grown)	.....
Wheat ...	240	0 14 0	480	1 8 0
Linseed ...	80	0 10 0	120	0 14 0
Gram ...	240	0 12 9	480	1 4 0

Aboriginal
Tillage.

A rude husbandry, known as *dahli* or *kumri*, was formerly practised on a large scale in the outlying and western parts of the district. A patch of brushwood was cleared by burning, and just after the first monsoon showers, *rāgi* and other coarse grains, and sometimes *bājri* were sown either in regular lines or broadcast. The strict forest rules introduced within the last few years have greatly reduced the area under this style of tillage. It continues to some extent in Pimpalner and Taloda.

Crops.

The following list shows the cereals and other cultivated plants in order of importance :

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Khandesh Cereals.

No.	ENGLISH.	BOTANICAL.	VERNACULAR.
1	Indian Millet ...	<i>Sorghum vulgare</i> ...	<i>Jvári.</i>
2	Spiked Millet ...	<i>Penicillaria spicata</i> ...	<i>Bájri.</i>
3	Wheat ...	<i>Triticum aestivum</i> ...	<i>Gahu.</i>
4	Rice ...	<i>Oryza sativa</i> ...	<i>Sál or bhát.</i>
5	Maize or Indian Corn ...	<i>Zea mays</i> ...	<i>Makka.</i>
6	... ..	<i>Panicum pilosum</i> ...	<i>Bh idli.</i>
7	Italian Millet ...	<i>Panicum italicum</i> ...	<i>Rála.</i>
8	<i>Panicum miliare</i> ...	<i>Vári.</i>
9	Chenna ...	<i>Panicum miliaceum</i> ...	<i>Síva.</i>
10	<i>Amaranthus spicata</i> ...	<i>Bhogur.</i>

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Crops.

1. Indian Millet, *jvári*, *Sorghum vulgare*, with, in 1878-79, a tillage area of 587,995 acres, is an early, *khariif*, crop sown between the 5th of June (*mrignakshatra*) and the 5th of July (*árdra nakshatra*). There are three varieties of *jvári*, *nilva*, *nirmali*, and *gurgi*. The *nilva* is a superior variety thriving only in rich damp soils. The grain is large and the flour white and sweet. The stalks, *kadbi*, growing about twelve feet high, are soft and easily chewed and form a favourite food for cattle. The *nirmali*, requiring but little rain, grows easily in most soils and is generally cultivated. The grain is smaller than the *nilva*, and though of a very good colour, is not so sweet. The *kadbi* is very hard, unnourishing, and not readily eaten by cattle. The third variety *gurgi* is much inferior. The grain is very small and neither so palatable nor so nourishing as the others. It is grown only on inferior soils together with *bájri*. The *kadbi* is liked by cattle, as the stalks are small and thin. As it is the first crop of the season, much care is taken to choose a lucky time, *muhurt*, for sowing Indian millet. This is fixed from the almanac, *pancháng*, by the village Joshi, who, in return, is at harvest time paid a few handfuls of grain by each cultivator. To prevent its running to straw, *jvári* must be sown on a firm bed. The field is not ploughed, only hoed and broken a few inches deep. Immediately after *Diváli* (October-November) the crop is ready for harvest. Led by the head of the village, the men cut over the stems about two feet from the ground, letting the cut stalks lie ripening for a day or two. Then women come and cut off the heads from the stalks, and after the women, the binders tie the stalks, *kadbi*, into small sheaves, *pendis*. The daily rates paid to harvest labourers are, for the reapers, two baskets, *navri*, of ears and five of the largest ears they can choose, *háth kansí*; for the head-loppers one basket of ears; and for the binders, who may glean what they can find, $\frac{3}{4}$ d. ($\frac{1}{2}$ *anna*) for a hundred sheaves. The size of the basket, *navri*, is fixed by the headman and varies with the price of grain. The average acre outturn of Indian millet is about 500 pounds. Indian millet is the people's staple food, not so much because of its cheapness, as because it is palatable without the butter and other costly ingredients required by millet or wheat. At the same time it is considered very cold, *thand*, and especially during the rainy season, is believed to cause bowel complaints.

Indian Millet.

2. Spiked Millet, *bájri*, *Penicillaria spicata*, of only one kind, with, in 1878-79, a tillage area of 700,635 acres, is a finer grain

Spiked Millet.

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Agriculture.

Crops.

Wheat.

than *javari*, and requires more careful tillage. At the same time it is not a sufficiently valuable crop to be grown in irrigated land. It is sown about the latter half of August (*punarvasu nakshatra*), and reaped about the beginning of October (*hasta to chitra nakshatra*). The average acre outturn is from 390 to 400 pounds. Taken with butter and other condiments it forms the favourite food of the well-to-do.

3. Wheat, *gahu*, *Triticum æstivum*, of many kinds, with, in 1878-79, a tillage area of 155,083 acres, is grown all over the district as a cold weather crop. The chief varieties are *pivla banshi* or *bakshi*, yellowish, large, full, soft, and black bearded, grown only on the best irrigated soil; *pivla potia* or *vânje*, yellow, short, and thick; *lâl potia* or *kâte*, inferior, red, hard, and pointed; *berad*, inferior, reddish, and sometimes shrunk; and *gore*, yellowish and rather full. These vary from the Gujarâti varieties in name and apparently also in quality. *Banshi*, requiring much rain and labour, is not a favourite crop. *Pivla potia* or *vânje*, on account of its inferiority, and because it can be raised only on irrigated land, is very little grown. At the same time it has the valuable property of taking very little out of the soil, and is generally sown as a second, *dusota*, crop in garden land. It is sometimes grown on sandy deposits in the beds of running streams, where, to ensure a good crop, manure is wanted. *Kâte*, a hardier variety, grown in poorer soil and requiring less care than *banshi*, is more generally cultivated. From the heat they give out, wheat seldom grows within two miles of trap hills. What suits it best is the deep black alluvial clay of the Tâpti valley, with a subsoil of yellow earth, *mân*, often eighty or ninety feet without rock or gravel. Before sowing with wheat, the ground is never ploughed, only three or four times laid open with the hoe to the sun, rain, and wind. If the ground is so damp that the clay sticks in balls, sowing begins in October or November, and in some of the Tâpti valley districts as early as September. The allowance of seed is from forty-five to seventy-five pounds an acre. A shower or two when the crop is shooting is useful, though by no means necessary. With cool seasonable weather and heavy dews, wheat flourishes without rain. It sometimes suffers from frost and sometimes from a blight known as *suk* and *asuk*. The crop ripens in five months, some time between the middle of February and the middle of March. The acre outturn is usually said to be about 300 pounds. But fields near the Government farm have been found to yield over 900 pounds, and in watered and well manured land the harvest is still greater. Except on feast days, especially *Holi* (February-March) and *Divali* (October-November) when even the poorest Hindus eat it, wheat is not largely used. In 1876 the yearly consumption was estimated to vary from eight pounds a head in Jâmner to eighty-eight pounds in Dhulia, and to amount for the whole district to about 17,259 tons (483,262 *mans*). Much wheat is sent to Bombay. At the same time considerable quantities are brought from the Central Provinces, and Holkar's and the Nizâm's dominions.

Rice.

4. Rice, *bhât*, *Oryza sativa*, with, in 1878-79, a tillage area of 34,539 acres, is grown only to a limited extent and always under

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irrigation. It is sown in June and reaped in September and October. The straw is of much value as a fodder for all kinds of working cattle. The acre outturn of grain varies from 1000 to 1200 pounds.

5. Indian Corn, *makka*, *Zea mays*, sown in June and July and reaped in September and October, is little grown and not at all for the sake of the grain. The heads, *butás*, are cut as soon as the grains are fully developed, and before they have begun to harden. They may be eaten raw, but are usually roasted in hot wood-ashes.

6, 7, 8, 9, and 10. These grains are in all cases sown sparingly, only enough for home consumption. Sown about the 5th of June, they are harvested about the end of July, and are prepared for use in much the same way as rice.

Khándesh Pulses.

No.	ENGLISH.	BOTANICAL.	VERNACULAR.
11	Gram	<i>Cicer arietinum</i> ...	<i>Harbhara</i> or <i>chana</i> .
12	Pigeon Pea	<i>Cajanus indicus</i> ...	<i>Tur</i> .
13	Peas	<i>Pisum sativum</i> ...	<i>Vátána</i> .
14	Black Gram	<i>Phaseolus mungo</i> ...	<i>Udid</i> .
15	Green Gram	<i>Phaseolus radiatus</i> ...	<i>Mug</i> .
16	Horse Gram	<i>Dolichos biflorus</i> ...	<i>Kulsh</i> .
17	Kidney Bean	<i>Phaseolus acutifolius</i> .	<i>Math</i> .
18	Small fruited <i>Dolichos</i> ...	<i>Vigna catiáng</i> ...	<i>Chavli</i> .
19	Lentils	<i>Ervum lens</i> ...	<i>Masur</i> .

11. Gram, *harbhara*, *Cicer arietinum*, of several kinds and colours, with, in 1878-79, a tillage area of 39,155 acres, is much grown. It is a cold weather crop, generally sown in October and November, in ground on which millet or some other early crop has been raised, and reaped from February to March. As it takes very little out of the soil and checks weeds, gram is grown more to clear the ground than for profit, the return seldom more than covering the cost of tillage. When the ground is properly prepared, it grows very freely, with an average acre yield of about 500 pounds. The crops would be much improved if, as in other parts of the Deccan, the practice of clipping superfluous leaves was adopted. It is a much-valued food for horses, and is eaten by men either parched, or split, and soaked. Under the name of *harbhari dál* it is boiled and highly seasoned.

12. *Tur*, *Cajanus indicus*, with, in 1878-79, a tillage area of 29,627 acres, is sown in alternate lines with cotton and other early crops, and yields a good yellow *dál*, only a little inferior to gram *dál*. The average acre outturn is about 340 pounds. From the stem a very useful charcoal is made.

13. Peas, *vátána*, *Pisum sativum*, with, in 1878-79, a tillage area of 2379 acres, are grown to some extent as a late crop, chiefly by stock-breeders for their valuable straw, *halum*. They are sown in October and November, and reaped in February and March.

14. *Udid*, *Phaseolus mungo*, with, in 1878-79, a tillage area of 2379 acres, a less valuable split pea than *tur* or gram, is considered

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*Indian Corn.**Gram.**Tur.*. *Peas.**Udid.*

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Mug.

the most fattening grain for horned cattle, and bears about the same market value as gram. It is never grown alone, but always under some tall plant such as *tur* or cotton. It is also mixed with a small proportion of *javari* and as much *ambadi* as will yield the cultivator one year's supply of ropes and strings.

15. *Mug*, *Phaseolus radiatus*, is sparingly grown.

16, 17, 18, and 19, are grown only to a small extent. 16, *kulith*, *Dolichos biflorus*, is by many preferred to gram for feeding horses.

Khândesh Oilseeds.

No.	ENGLISH.	BOTANICAL.	VERNACULAR.
20	Sesamum ...	<i>Sesamum indicum</i> ...	<i>Til.</i>
21	Linseed ...	<i>Linum usitatissimum</i> ...	<i>Alshi</i> or <i>Javas.</i>
22	Earthnut ...	<i>Arachis hypogæa</i> ...	<i>Bhuimug.</i>
23	Safflower...	<i>Carthamus tinctorius</i> ...	<i>Kardai.</i>
24	Brown Hemp ...	<i>Hibiscus cannabinus</i> ...	<i>Ambadi.</i>
25	Castor Plant ...	<i>Ricinus communis</i> ...	<i>Erandi.</i>
26	Mustard ...	<i>Sinapis racemosa</i> ...	<i>Mohari.</i>
27	...	<i>Bassia latifolia</i> ...	<i>Moha.</i>
28	Physic Nut ...	<i>Jathropa curcas</i> ...	<i>Chandrajot.</i>

Sesamum.

20. *Sesamum*, *til*, *Sesamum indicum*, whose seeds yield the gingelly oil of commerce, had, in 1878-79, a tillage area of 118,728 acres. It is sown in June and harvested in September, and has an average acre yield of from 300 to 380 pounds. It has endless varieties known by their colour, the shades passing from dull black through brown to the purest white. In Khândesh all these varieties sometimes grow together yielding seed known in trade as mixed *til*. White *til*, also called *tili* in Khândesh, commands the highest price in the Bombay market. It is much used in confections and is sometimes eaten raw. Pressed in the ordinary wooden mill, *til* seed yields about forty per cent of oil, and about ten per cent more under hydraulic pressure. *Til* oil is in general use in Khândesh for cooking and other house purposes.

Linseed.

21. *Linseed*, *alshi*, *Linum usitatissimum*, a widely grown crop, with, in 1878-79, a tillage area of 31,857 acres, is sown in October and ripens towards the end of January. The average acre yield is from 250 to 280 pounds. The cultivation is steadily spreading owing to the Bombay demand. It forms one of the principal and most valuable exports. Deep loamy soils seem particularly well suited to the growth of the plant. The seed is bought wholesale by wealthy merchants from the cultivators. Sometimes the husbandman receives from the merchant advances of money for seed, on condition that he makes over to him the produce of his field at a certain rate. The plant is too short and branchy to yield fibre of any value. It is never prepared, and many husbandmen are ignorant of the fact that the plant yields fibre. As nearly the whole of the seed is exported, little oil is pressed in the district.

Earthnut.

22. *Earthnut*, *bhuimug*, *Arachis hypogæa*, is to some extent grown as an early crop in light sandy soils. As a rule the roasted seeds are eaten, especially on fast days, but in years of plenty the surplus is sent to the oil press. The yield of oil is about forty per cent, and the cake is valuable as cattle food. The oil is used for cooking.

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23. Safflower, *kardai* or *kusumba*, *Carthamus tinctorius*, is a cold weather crop sown in October and November. The pure oil is seldom offered for sale. Though it lowers the quality of the oil, the outturn is generally increased by mixing its seeds with gingelly seed.

24. Brown Hemp, *ambádi*, *Hibiscus cannabinus*, an early crop, is sown in June and reaped in October. The oil though coarse is good for burning and machinery. But the yield is so small, fifteen to twenty per cent, that in spite of the cheapness of the seed it is seldom crushed.

25. Castor Plant, *erandi*, *Ricinus communis*, an early crop sown in June and reaped between the middle of September and October, has in most parts of Khándesh two varieties, one annual and small seeded, the other perennial and tree-like with large seeds. Of the castor tree there are many sorts, which, wanting much water, are commonly planted on the boundaries and along the leading water channels of sugarcane plantations. The castor plant is grown as an ordinary cold weather field crop. To extract the oil, the seeds are roasted, ground in a handmill, and boiled over a slow fire, the oil being carefully skimmed as it rises to the surface. The refuse forms an excellent manure for plantain trees, and the stems are useful in thatching roofs.

26. Mustard, *mohari*, *Sinapis racemosa*, except when wanted as a medicine, is commonly grown mixed with linseed and wheat.

27. *Moha*, *Bassia latifolia*, is a forest tree whose berries yield an oil used for burning by Bhils and other wild tribes especially along the Sátputra hills. It is also used in making country soap. During the hot weather, the Bhils gather the thick fleshy flowers, to some extent storing them for food, but mainly distilling from them a coarse alcohol.

28. Physic Nut, *chandrajot*, *Jathropa curcas*, is found in almost every stream bed and plot of waste ground. As cuttings readily take root, the plant is often used as a frame work for fences. The oil is useful in cases of rheumatism and burns well :

Khándesh Fibre Plants.

No.	ENGLISH.	BOTANICAL.	VERNACULAR.
29	Cotton	<i>Gossypium herbaceum</i> ..	<i>Kápus</i> .
30	Brown Hemp	<i>Hibiscus cannabinus</i> ...	<i>Ambád</i> .
31	Bombay Hemp	<i>Crotalaria juncea</i> ...	<i>San</i> .

29. Cotton,¹ *kápus*, *Gossypium herbaceum*, with, in 1878-79, a tillage area of 590,703 acres, has long been one of the chief Khándesh crops. The local cotton, known as Varhádi or Berár, is said to have come through Málwa. It is short-stapled, harsh and brittle, and has lately been largely supplanted by two foreign varieties,

¹ Contributed by Mr. H. M. Gibbs, Cotton Inspector Khándesh.

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Crops.*Brown Hemp.**Castor Plant.**Mustard.**Moha.**Physic Nut.**Cotton.*

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Cotton.

Hinganghát of two kinds, *banni* and *jeri*,¹ from the Central Provinces, and Dhárwár or acclimatised New Orleans from Dhárwár. The Dhárwár found chiefly in the Jámner, Páchora, Chálisgaon, and Amalner sub-divisions, is slightly longer in staple but much weaker than the Hinganghát, which, if well picked and cleaned, fetches a higher price. Dhárwár cotton, with larger and fewer pods, is the more easily picked. Being close-podded it can also be picked cleaner than Hinganghát, but from its larger and more clinging seeds, it is more apt to be stained in ginning.

Cotton grows both in black and light soils. It is seldom sown in the same field oftener than once in three years, the intermediate crops being wheat and millet. With a moderate rainfall the black soil crop, and with a heavy rainfall the light soil crop is the better. There is no special ploughing of the field for cotton. After the first or second rainfall the heavy hoe, *vakhar*, is passed over the field to loosen and clean it. Manure is seldom laid down immediately before sowing, as the natives hold that it should be in the ground a year before the seed is sown.

The seeds of the Dhárwár and the two kinds of Hinganghát differ considerably from each other. The Dhárwár is large, angular, and has an under-coating of down, and of the Hinganghát, while both are small and round, the *banni* is smooth and the *jeri* white and downy. Before sowing, to separate the seeds and free them from wool, they are rubbed by the hand or on a frame with dry light earth or cowdung, plunged into muddy water, and again rubbed with wood ashes. The sowing drill, *dusa*, is an eight-cornered wooden cylinder about three feet long. To it are fixed a pole to which the bullocks are yoked, and at a convenient angle two coulter about six inches from each end of the block. The bullocks are driven by a man, and about 1½ yards behind each coulter walks a woman pouring the seeds through bamboo tubes fastened with ropes behind the coulters. The depth at which the seed is sown is regulated by a movable notched piece of wood attached to the lower end of the tubes. From ten to twelve pounds (5-6 *shers*) of seed are used to the acre. The time for sowing is according to the rainfall, the end of June or the beginning of July. When the plant is four or five inches high the small hoe, *kolpa*, and again when it is from eight to ten inches high the large hoe, *vakhar*, is passed between the rows. The narrow strip of ground on each side of the plant is weeded by hand.

Cotton-picking goes on from the middle of October to the middle of January, the crop ripening soon in dry and late in wet seasons. There are two or three pickings before all the cotton is secured. The average proportion of clean to seed cotton is as one to three. Seed cotton, fallen on the ground, contains a certain amount of dirt, which is partially removed by beating it on the *jhánji* or *thátri*, a bamboo or cotton-stalk wicker-work frame. The following are Mr. Stormont's estimates of the profit of cotton cultivation :

¹ *Banni* an earlier variety has good staple, but is very leafy ; *jeri*, coming to market about a month or six weeks later, is whiter and freer from leaf, but of poorer staple.

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Khándesh Cotton Cultivation.

CROP.	PRODUCE IN POUNDS PER ACRE.		Value of Crop per Acre at present rate.	COST OF CULTIVATION.					Net Profit.
	Seed Cotton.	Clean Cotton.		Labour.	Manure.	Seed.	Rental.	Total.	
Superior { Good Season.	333	100	£. s. d.	£. s. d.	} Seldom used.	s. d.	£. s. d.	£. s. d.	£. s. d.
Field. { Bad " ...	233	70	1 19 6	0 9 4		0 7	0 5 0	0 14 11	1 4 7
Average { Good " ...	233	70	1 6 3	0 9 0		0 7	0 5 0	0 14 7	0 11 8
Field. { Bad " ...	100	30	0 11 3	0 8 7		0 7	0 2 0	0 11 2	0 0 1

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The cotton crop is usually mortgaged to the moneylender who receives it in the raw or unginned state, and gives back to the cultivator such seed as he may want for feeding his cattle and for sowing. As each *palla* (246 pounds) of seed mortgages a *man* (80 pounds) of the next year's cotton, the cultivator pays from two to three hundred per cent on the value of the seed.

During the last fifty years Government have attempted, by improving the staple and by stopping adulteration, to enhance the value of Khándesh cotton.

*Cotton
Improvement,
1831-1836.*

In August 1831, Mr. Boyd the Collector bought from £1500 to £2000 worth of cotton, paying something over the market rate for such as was carefully picked. The best cotton came from the north-east sub-divisions. Next year (1832), Government ordered Mr. Boyd to give every attention to the cultivation and cleaning of cotton. £800 (Rs. 8000)¹ worth of cotton was bought to be sent to China. On arrival at Panvel, where it was taken on pack bullocks, most of it was found in bad condition. A little was cleaned and sent to China, and the rest was sold by auction at a loss of £62 (Rs. 620). In 1833, a small quantity, thirty tons (855 *mans*), sent to Bombay, was by a committee of native merchants declared inferior to Anklesvar and other varieties. In China it fetched a price equal to that of fair Dholera. In the same year (April 1833), Mr. Boyd obtained a quantity of American, Egyptian, Bourbon, and Pernambuco seeds from the experimental farm at Broach. A sample of the cotton produced from this seed was, in February 1835, pronounced by a committee of native merchants to be of good quality, but old and yellowish. In November 1834, Mr. Taylor, a warehouse-keeper, forwarded two parcels of Pernambuco and Balna seed to the Collector of Khándesh for experiment, stating that the trees would not bear for three years, and should be kept trimmed at a height of about five feet. In 1835, the Gujarát customs collector reported that Khándesh cotton was being imported into Surat in large quantities, and that it was much used for adulterating Gujarát cotton. In 1836, fourteen tons (400 *mans*) of the best Broach seed were sent to Khándesh for trial. The produce was, according to the Bombay Chamber of Commerce (18th April 1837), better than

¹ The details are Rs. 500 worth from Amalner, and Rs. 2500 from each of the towns of Erandol, Yával, and Nasirabad.

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Improvement,
1837-1845.

any Broach received in Bombay, and realised a slightly higher price. In 1837 (4th May), Mr. Boyd sent a sample of the Dhulia-Bourbon cotton to the Bombay Chamber of Commerce, who pronounced it very superior, and much better than any offered for sale in Bombay during the two previous seasons. The colour was good and the staple strong, fine, and long. It fetched about £4 4s. (Rs. 42) a ton more than the best Broach. On May 22nd, the Collector forwarded to the Chamber of Commerce two more specimens of cotton raised in Khándesh from the Broach seed. Both were reported to be fully equal to any Broach cotton, and their value estimated at about £21 16s. (Rs. 218) a ton. The area under cotton cultivation amounted this year to 90,750 acres. In 1838 there was a decrease of 23,757 acres in the area under cotton. Printed copies of directions for sowing cotton were distributed among the cultivators.

In May 1840, Government sanctioned the loan to Mr. J. C. Grant of £5000 (Rs. 50,000)¹ without interest, to get gins and screws from England for cleaning and packing cotton. Mr. Grant was also allowed to use the Lock Hospital and Artillery Barracks at Málegaon during the rainy months. This season Mr. Grant bought cotton worth £20,000 (Rs. 2,00,000), and advanced £1200 (Rs. 12,000) for the next year's crop. The result of Mr. Grant's experiments in gins and screws is not mentioned. The 1840 cotton crop was estimated at 1785 tons (50,000 *mans*), or nearly 20 per cent above the average produce of the previous twelve years. In 1843 Mr. Reeves the Collector advised the abolition of the tax on cotton seed. The crop was rather above the average, although it yielded Government about £2000 (Rs. 20,000) less than in the preceding year.

In 1844,² two American planters, Mr. Blount of Gorakhpur and Mr. Simpson of Madrás, were appointed superintendents of cotton experiments in Khándesh. As the sowing season was over, they began by setting up saw gins at Dharangaon and Jalgaon. They bought 150,000 pounds of seed cotton. To show the working of the machines they sent about 819 pounds of ginned cotton to the Bombay Chamber of Commerce, who reported favourably on its quality. In England it realised from 5½d. to 5¾d. the pound, against 6½d. the price of Dhárwár cotton. New Orleans seed was brought from Dhárwár and Bourbon from Madrás, and in the next season 37½ acres were sown with exotic cotton as an experiment, and 1000 more were cultivated by natives under the planters' directions. A screw press was also built. This press failed from the cost of working it. But the saw gins were popular, some of the native merchants being anxious to buy them.

In 1846, on the resignation of the two planters, Mr. Simpson was again appointed superintendent for Gujarát and Khándesh, with Mr. Price as his Khándesh assistant. Giving up the idea of an experimental farm, Mr. Simpson arranged that in Erandol and Nasirabad,

¹ In 1833, Mr. Grant was offered, but declined, the same loan on the same conditions for extending cotton cultivation in Násik.

² The details from 1844 to 1857 are taken from Cassel's Cotton in the Bombay Presidency, 89-100.

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on condition of the remission of the land cess and the payment of 13*s.* 4*d.* an acre (Rs. 5 a *bigha*), New Orleans cotton should be grown in ninety-nine acres (132 *bighás*). He also sowed some New Orleans seed in a small plot of land in the factory garden. The plants came up well, and by the beginning of August, ranged in height from four to eight inches. It was a season of heavy rainfall. Near the Tápti about nine acres were flooded and the crop was lost, and in other places, though the local cotton flourished, the New Orleans suffered. The Dharangaon plants lost their pods and blossoms, and yielded only a scanty second crop. The rest looked well, but towards the close of the season were attacked by blight. The total yield was only 220 pounds of clean cotton, and this the planters reported inferior to the local variety both in length and strength of staple. Mr. Simpson thought that the failure was due to the unfavourable season, and it did not prove that New Orleans was unsuited to Khándesh. But the encouragement was so small, that Government ordered that no further attempts should be made to introduce New Orleans. A small experiment in 1848 was a little more successful, 3½ acres (5 *bighás*) yielding about 219 pounds of clean cotton.

In 1848, about 140 tons (196 *khandis*) of local cotton were bought and ginned by Mr. Price. A number of gins made at the factory were set up in the villages of Yával, Adávad, Chopda, and Kasoda. The demand was more than the factory could supply. In 1848-49, on Mr. Simpson's recommendation, a cart-load of New Orleans seed was brought from Dhárwár and given to different cultivators, who sowed about 166 acres (221 *bighás*). By July the plants were looking well and were two or three inches high. For some time the prospects were favourable, but later on the crop was partly destroyed by drought. In Yával the acre yield varied from twelve to seventy-two pounds. In the Dharangaon factory garden, under the careful supervision of Mr. Price, the acre yield was 133½ pounds. The whole New Orleans crop amounted to 9046 pounds of seed cotton or 2956 pounds of clean cotton. A sample was sent to the Chamber of Commerce, but they did not report favourably on it. It was clean and free from seed, but dull in colour, and somewhat weak and irregular in staple. Though poor for New Orleans it was much better than the local variety, and secured a ready sale at from £1 8*s.* to £1 14*s.* (Rs. 14 - Rs. 17) the ton above the ordinary Khándesh cotton. In 1849-50, the cultivation of Dhárwár acclimatised New Orleans increased from 185 to 1926 acres. Of these about 619 were early destroyed by too much rain, and the land was re-ploughed and sown with other produce. The heavy rains, though beneficial to the local cotton, proved injurious to the exotic plant. The Collector Mr. Elphinston reported that the exotic plant was less hardy than the local, and suffered more than it from too much or too little water. The total yield of New Orleans, as given in Mr. Simpson's tabular return, was 171,169 pounds or 88 pounds the acre, against 258 pounds the outturn of the local variety. In the year 1850, Mr. Price manured about 1½ acre of the factory garden at Dharangaon with 120 cart-loads of decayed vegetation and cowdung, and after the first fall of rain, sowed (19th June) about an acre with

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New Orleans and the rest with Georgian seed. The seed vegetated in four days, and by the end of June the plants were four inches high. The field was harrowed, and at the interval of three days, was thrice well weeded. The rows were thinned so as to leave eight inches between the plants. By the end of July they were 2½ feet high and had formed blossoms and pods. The first crop withered and fell off. But a second followed with an acre yield of 240 pounds of clean New Orleans and 213 of Georgian.

In 1850, Messrs. Ritchie Stewart and Company of Bombay established an agency¹ for buying and ginning cotton at Dharangaon. To help this agency Government allowed the Collector to encourage cotton cultivation by making advances up to £1800 (Rs. 18,000). The firm hired all the Government gins, nineteen of them in working order and twenty-one newly-made. Under this new arrangement both the ginning and buying of cotton by Government almost entirely ceased. In 1850, 5752 acres were under American cotton. Most of the seed was sown in May before the rains began. What was watered grew most freely, and even the unwatered plants did fairly well. At first prospects seemed excellent. In June, the plants, from eighteen inches to two feet and some of them three feet high, were beginning to throw out flowers and young fruit. Most vigorous and healthy, they had splendid leaves, some of them nearly six inches across. In July, the irrigated plants were from waist to breast high, well filled with bolls and blossoms. Later on they were equal to Louisiana cotton, and in Chopda and Yával, some of the plants were superb. Prospects continued good till the plants came into blossom. Then they suffered from two causes: the first-formed pods rotted from the too deep shade, and the later flowers were eaten by caterpillars. After a time came a second crop, but the plants were exhausted and the outturn was small. For local crops the season was very favourable.² The total produce from the New Orleans cotton was 690,933 pounds of seed cotton, or an average acre yield of 120 pounds, compared with 164 pounds, the yield of the local variety. In spite of this disappointment, by the exertions of the Collector and superintendent, and by distributing prizes among the cultivators who had helped most in the experiments, in the next year (1851) the area under New Orleans cotton rose³ to 10,214 acres (13,619 *bighás*).

¹ The competition between this agency and the local dealers created a large demand for cotton, and prices within two or three years were nearly doubled. Collector, 25th May 1854 : Bom. Rev. Rec. XX. of 1857, Part II. 3233-4.

² Of these experiments, Mr. Simpson has left the following details : Chopda, 30 lbs. seed sown ; crop grew freely ; yield 880 lbs. of seed cotton. Erandol, 30 lbs. seed sown in three parcels of 10 lbs. each. One patch came up and two were spoilt by excessive rain directly after sowing ; yield 39 lbs. seed cotton. Yával, 60 lbs. seed sown ; crop failed ; yield 36 lbs. seed cotton. Jámnar, 40 lbs. seed sown ; yield very little. Nasirabad, 50 lbs. seed sown ; yield 160 lbs. of seed cotton. The area under cultivation was 120 acres of brown and red soil. The crop was a good deal injured by insects. The yield was 23,335 lbs. of seed cotton or about 7785 lbs. of clean cotton, being at the rate of 64 lbs. per acre. Some native seed was mixed with the exotic, which being picked separately amounted to 4958 lbs. of seed cotton. The results were : cost of cultivation Rs. 1380-11-8, value of the crop Rs. 869-7-9, loss Rs. 511-3-11 or about 37 per cent.

³ According to the superintendent's report, the area was 9093 acres and the produce, probably of clean cotton, 519,008 pounds or 57 pounds the acre.

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The rains were very early over, and though the local crop was not injured, the New Orleans suffered, and the outturn was only 1,064,940 pounds or about 104 pounds the acre. In March 1851 the Collector Mr. Elphinston wrote: 'Hitherto the New Orleans crop has been precarious, and even if, in case of failure, Government excuses the rental, the cultivator has still lost time, labour, and profit.' Except in Chopda where the soil was good and the air moister than in other parts, the mámlatdárs all reported strongly against further attempts to grow New Orleans. In consequence of this, though seed was given gratis, the cultivation of New Orleans fell in the next year (1852) to 4022 acres (5363½ *bighás*). 'The people are convinced,' wrote Mr. Mansfield the Collector, 'that the soil and climate are not suited to the growth of exotic cotton.' The total produce was 346,735 pounds of seed cotton, or an acre yield of eighty-six pounds of seed or twenty-eight pounds of clean cotton. In the same year Mr. Binnie, of Messrs. Ritchie Stewart and Co., wrote from Dharangaon: 'From what I have seen the New Orleans crop is very uncertain and degenerates in two or three years.'

In 1853, only 1272 acres (1696 *bighás*) were under New Orleans. The latter rains were scanty, and the crop suffered from drought. The total produce amounted to 83,583 pounds of seed and 24,995 pounds of clean cotton or an acre yield of twenty pounds of clean cotton. In September 1854, the office of the superintendent of experiments was abolished, and only a small establishment kept to look after the Government gins. Of these, nineteen had been sold, a few hired out, and there were fifty-nine in stock without any demand. In the same year, the cultivation of New Orleans dwindled to twelve acres yielding 1396 pounds of seed or 416 pounds of clean cotton, or rather less than thirty-four pounds the acre. Since 1855, no Government attempt has been made to grow New Orleans cotton in Khándesh.¹ The Government machinery remained unused, till, in 1857, Messrs. Ritchie Stewart and Co. broke up their agency at Dharangaon.

From 1860, when Mr. Ashburner was appointed Collector, dates the renewal of Government efforts to improve Khándesh cotton. The provisions against cotton adulteration (Act X. of 1827), which for many years had been little more than a dead letter, were put in force. But the great demand for cotton gave much opportunity for fraud by mixing dirt and other trash, and Khándesh cotton continued to fetch much less than its proper value. In 1863, a pound of Peruvian seed was received by the Collector. Part planted at Laling failed entirely; the rest, sown in Dhulia and watered, yielded 86½ pounds of clean cotton. In 1864, under the new Cotton Frauds Act (IX. of 1863), adulteration greatly decreased, and Khándesh cotton was so well cleaned that its price rose to within thirteen per cent of New Orleans.² Presses were opened at Jalgáon and Bhusával, and a cotton cleaning

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¹ In 1859, Mr. Shámráv Rámchandra planted some New Orleans seed sent by the Chamber of Commerce. In two out of three fields in Chopda and Nasirabad the seed did not come up. In Dhulia a field of fifteen acres yielded 380 pounds of raw cotton.

² The price of Khándesh cotton was then 24d. the pound and of New Orleans 28d.

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company was started and land bought at Jalgaon. Great attention was paid to the introduction of new Hinganghát seed from Berár. In 1865, came the fall in price after the close of the American war, and much cotton remained unsold in the cultivators' hands. Still the efforts to improve the district cotton were continued. 1717 tons of seed were brought from Berár and took the place of more than 69 per cent of the local crop. The outturn was very good, fetching as high prices as Umrávati. Next year (1866), by the still further fall in price, the area under cotton was reduced from 465,524 to 237,911 acres. Almost the whole of this was Hinganghát.

In March 1867, £2000 (Rs. 20,000), and in April, £5000 (Rs. 50,000) were sanctioned for the purchase of Hinganghát seed. The executive committee of the Cotton Supply Association described the new cotton as worth at least double the former mixed kind. Several varieties of seeds were sown experimentally, but only Hinganghát came up well enough to pay. In Dharangaon a rich landholder raised, with two waterings, a crop of New Orleans that yielded an acre outturn of 800 pounds of seed cotton. In 1868, some New Orleans seed yielded a crop of good colour and appearance, but so weak in staple as to be comparatively useless. 'Nowhere,' says Mr. Wilkinson the cotton inspector, 'have I seen New Orleans fibre at all equal to Dhárwár, or even sufficiently good to encourage its growth.' During 1869 there was a marked increase in the number of half pressed bales, as many as 10,169 being despatched compared with only 460 in 1868.

In 1869-70, the crop was good, and getting to Bombay clean and unmixed, the Faizpur Hinganghát fetched as high prices as new Umrávati. In some parts of the district the old local cotton re-appeared. But by distributing new Hinganghát seed, steps were taken to prevent its spreading. Mr. Carrell, the superintendent of experiments, grew some Hinganghát cotton, which, from the care given to its growth, picking, and cleaning, fetched very high rates. Some natives made very successful experiments with New Orleans. One field of a single acre yielded as much as 250 pounds of clean cotton, and another of thirty acres yielded an acre average of ninety pounds. But the staple was brittle and rather stained in the cleaning.

In 1870, fresh Hinganghát seed was supplied where it was wanted, and experiments were made, but from an overfall of rain, with little success. In 1871, the experiments failed from want of rain. The number of saw gins increased in Jalgaon by twenty and fell off in Yával by five. The 1872 crop was good, and false packing, which had given rise to much complaint in Bombay, was traced and put a stop to. In 1873, the crop was again fair. Dhárwár or acclimatised New Orleans was coming into favour as it was found to yield a greater percentage of fibre than Hinganghát. The local Varhádi was again creeping into use and false packing was complained of. Experiments at the Bhadgaon Government Farm showed that seven unmanured fields of about 67½ acres yielded a net profit of 47·29 per cent. Mr. Fretwell the superintendent prepared some samples

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of the inner fibre of the cotton plant, hoping that they might prove a useful substitute for jute. In 1874, the area under cotton was reduced by 30,844 acres. The harvest was early and the crop very clean and high priced. Dhárwár continued to rise in favour, though, among the poorer class of cultivators, the want of good seed was complained of. The pressing arrangements continued to improve. The number of unpressed bundles, *dokdás*, fell to 770 and half pressing gave place to full pressing. In 1875 the crop was fair, though not so good as in the year before. The area under Dhárwár greatly increased. But complaints were made that, when opened in England, it was found stained by oil pressed out of bits of seed. In 1876, the year of scarcity, the cotton crop suffered severely.

Since 1876, the use of American-seed Dhárwár has further increased, and the area under pure Hinganghát been further reduced. Complaints have also been made that more of the Varhádi, the short-stapled local cotton, comes to market than was the case some years ago. It seems doubtful whether this complaint is well founded. In the outlying parts the growth of Varhádi, whose culture calls neither for care nor skill, was never quite suppressed; and it is doubtful how far it would be advisable entirely to put a stop to its growth. A certain quantity of Varhádi is required for the low counts of yarn used in the coarse cloth worn by the local poor. One of the chief difficulties in the working of Mr. Vallabhdás' factory at Jalgaon is the scarcity of this short-stapled local cotton, and much of what is wanted has to be brought from Indor and other native states. Though some of the Varhádi, grown in or brought into Khándesh, serves the legitimate use of being worked into cheap yarn, other portions of the crop are bought with the hurtful object of mixing with American-seed Dhárwár. This mixing is said to go on chiefly in the yards of the larger dealers, when the course of the cotton market makes it to their advantage to try to pass off inferior cotton against sales. It is no doubt an evil, and has of late caused much complaint. At the same time the practice is by no means general, and would cease if up-country buyers refused to take cotton with any mixture of the short staple variety. The preference shown by the Khándesh cultivators for American-seed Dhárwár over Hinganghát, seems chiefly due to the fact that it yields a larger outturn and is more easily picked. The want of field labour in Khándesh makes the proper picking of Hinganghát very difficult, in some places impossible. The cotton stays on the tree till it is overripe and, in picking, gets mixed with its withered and brittle small clinging leaves. On the other hand, the large leaves of the American variety, remaining soft and pliable, drop from the tree and make it easy to pick the cotton clean. Its freedom from leaf has of late led the cultivators to mix American-seed Dhárwár with Hinganghát, so as to raise the value of the Hinganghát by making it seem freer from leaf. With two varieties of cotton so nearly equal in price, mixture is much less hurtful than the mixture of Varhádi with American seed. At the same time, in the opinion of the Bombay Cotton Trade Association, the mixture is injurious and lowers the value of the Khándesh cotton crop. The two varieties are in some

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respects very dissimilar and do not mix well. Hinganghát, though it may gain in brightness, loses in fineness by mixture with the hard and rough American-seed Dhárwár. And though the mixture may be suitable for local spinning, its want of evenness unfits it for export. In the opinion of the Cotton Trade Association, Hinganghát is the best cotton for Khándesh to grow. Its even silky staple makes it a special favourite with spinners. And from what they have seen in Bombay, the committee think that American-seed Dhárwár fetches a less price than cotton grown from Hinganghát seed.¹

A new feature in the Khándesh cotton trade is the export, partly by road down the Tápti valley, but chiefly by rail, of unginned Hinganghát to Broach and Sion in Gujarát. This export in the past season (1879) was enough to make about 1500 Bombay bales of clean cotton. It took place early in the year, the cotton reaching Broach before any of the new local crop was in the market. The cotton was ginned in the Broach and Sion factories, and of the outturn about 1200 bales were bought and used by the Broach and Surat spinning mills, and the rest, about 300 bales, was sent to Bombay and sold as ginned Khándesh. The special circumstances that make it pay to send cotton from Khándesh to Gujarát are that as Hinganghát is earlier than Broach, the cotton reaches the Gujarát markets when supplies are low; that the tonnage charge for seed cotton is much less than for clean cotton; that ginning is both easier and cheaper in Gujarát than in Khándesh; that in Gujarát the seed fetches a much higher price than in Khándesh; and apparently the hope that it may be passed off as machine-ginned Broach, to which it is inferior by about eight or ten per cent. Steam ginning raises the value of Hinganghát. But this gain is nearly, if not quite, met by the greater loss in weight.

Brown
Hemp.

30. Brown Hemp, *ambádi*, *Hibiscus cannabinus*, grown more or less on every holding, is the most economical fibre for general agricultural uses. It is sown after the first rainfall in June and is cut in October. To develop a sufficiently long stem, hemp wants shade and is therefore always grown mixed with other crops usually with millet, sesamum, or *tur*. After the nurse crop is reaped, the hemp is allowed to remain for a few weeks to let the stems ripen thoroughly. It is then cut, tied in small bundles, and laid in a pool to 'rot.' After a few days, when the bark is softened, men, generally of the lowest caste, Mángs and Bhils, standing in the water take a few stems in their left hands, and with the right by a steady pull strip the bark from the root up to the points; the handful is then washed and laid out to dry. The smell from the rotten *ambádi* is very unpleasant. An expert strips about twelve pounds of fibre a day, and is paid at the rate of 2s. (Re. 1) for sixty pounds. The stripped stems are used in thatching, the tender tops as a vegetable, and the seeds yield an oil. The supply of fibre is barely enough for the people's wants. The bark of the *anjan* tree is much used in

¹ The Secretary Bombay Cotton Trade Association to Government, 6th Sept. 1880.

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making ropes, which are cheaper, more easily got, and more lasting than hemp ropes. (See 24).

31. Bombay Hemp, *san*, *Crotalaria juncea*, sown in June and reaped in October, is less widely grown than brown hemp. Its ordinary home uses are making well ropes and twine. The twine is usually spun by Vanjâris and other cattle-keepers who spin on a distaff as they graze their flocks and herds. To force it to grow tall enough, *san* has to be sown very thickly. The crop is cut as soon as the plant has done flowering. The fibre is taken out in much the same way as the brown hemp fibre, but the stems being smaller, the work is harder, and the workman earns 2s. (Re. 1) for forty instead of for sixty pounds. When skilfully prepared, *san* is little, if at all, inferior to Russian hemp.

The climate and soil of Khândesh are well suited to the growth of fibre-yielding plants of the *Hibiscus* species. Any quantity could be produced if the demand was urgent.

Khândesh Dyes and Pigments.

No.	ENGLISH.	BOTANICAL.	VERNACULAR.
32	Indian Mulberry ...	<i>Morinda citrifolia</i> ...	<i>Âl</i> .
33	Indigo ...	<i>Indigofera tinctoria</i> ...	<i>Gul</i> .
34	Safflower ...	<i>Carthamus tinctorius</i> ...	<i>Kardai</i> .
35	Turmeric ...	<i>Curcuma longa</i> ...	<i>Halad</i> .

32. Indian Mulberry, *âl*, *Morinda citrifolia*, grown exclusively by the Lodhis or *Âlkaris* of Faizpur, Yával, Sankle, and Erandol, is cultivated solely for the sake of its roots which yield a bright, though not a very lasting red dye. Khândesh *âl* has for long had a high name, the result probably of years of careful tillage. The export used to be enormous especially to Gujarât. But of late, though the local demand remains unchanged, the external demand has, from the competition of aniline dyes, been greatly reduced. The sowing of *âl* wants much skill and care. It takes place in July or August, that is towards the middle of the rains. The seed is sown very thickly, either broadcast or crosswise in close lines. It has to be covered about an inch deep with mould. If lower down or nearer the surface the seed usually fails to sprout. After this, periodical weeding is all it wants up to the end of the third year, when the crop is ready for digging. This costs about £6 (Rs. 60) an acre, as the whole field has to be dug about two feet deep. The deeper the roots go, the more valuable they are, as the finer and smaller portion of them contains more dyeing matter than those on the surface. If there is no demand, the roots are sometimes left as long as four years in the ground, and if the demand is great the cultivator occasionally digs the roots after the second year's growth. After the fifth year the roots become useless as a dye, and the bush, if not cut down, grows into a tree with a stem sometimes several feet in girth. The roots, chopped into half-inch pieces, are worth about 1½d. a pound (Rs. 15 for 128 *shers*). The best roots are those about as thick as a quill, the larger ones being wanting in colouring matter which is mainly secreted between the bark and the wood. An

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acre of *ál* when ready for market is worth about £20 (Rs. 200). The dye is prepared by Rangáris and used in colouring turbans, robes, and cloth. The Lodhis hold lands in their own names and also sub-rent fields and employ hired labour. The deep digging and overturning the soil to extract the roots does much good to the land.

33. Indigo, *guli*, *Indigofera tinctoria*, had, in 1878-79, a tillage area of 4936 acres. A two-year and sometimes a three-year crop, indigo is grown to a very small extent, owing to the great expense of preparing it for market. The seed is sown in July in carefully tilled ground. It can be thrice cut during the rains, and lasts two and sometimes three seasons generally without being watered. On account of its mixture with wood ashes, Khándesh indigo classes rather low. The first cutting takes place when the plant is two or three months old; the second year another crop of leaves is cut from the shrub which is then considered useless and generally destroyed by ploughing up the land and preparing it for some other crop. Some cultivators let the plant remain in the ground a year longer in order to get a third crop, but the yield is too poor to be remunerative. In the neighbourhood of Faizpur, indigo is raised in considerable quantities by Gujars, and the number of unused pits near old villages and among the buried cities of the Sátputa range, shows that the plant was formerly more widely grown than it is at present. In spite of the coarse and wasteful mode of preparing it and the dirtiness of the dye produced, Khándesh indigo has for long maintained its ground against Bengal indigo. Formerly large quantities were imported from Gujarát. But of late the manufacture of Gujarát indigo has almost entirely ceased, and Khándesh indigo now goes to Surat and other Gujarát markets.

Safflower.

34. Safflower, *kardai*, *Carthamus tinctorius*, is of two kinds, *sádhi* and *kusumbyáchi*. *Sádhi*, a strong plant with thorny leaves, is grown chiefly for its seed oil (*see* 23). *Kusumbyáchi*, a slenderer plant, is grown for its flowers, from which, when dry, the red *kusumba* dye is made. The market price of *kusumba* is about 1s. (8 *annas*) the pound.

Turmeric.

35. Turmeric, *halad*, *Curcuma longa*, is of several kinds, the tuber in all cases being the useful part. The kind used in dyeing is the *lokhandi halad* with very hard roots. It yields a yellow dye and is usually mixed with *kusumba*.

About the three colour crops, mulberry, indigo, and turmeric, the common belief is that if any but a Rangári grows them in a new village, the grower's family is doomed to perish. So when one of the crops has to be grown in a new village, a ready tilled field is handed over to a Rangári family who sow and harvest the crop, thus admitting the dyers' very just claim to a royalty on a branch of husbandry that owes its existence to their labour.

Khándesh Narcotics.

No.	ENGLISH.	BOTANICAL.	VERNACULAR.
36	Tobacco ...	<i>Nicotiana tabacum</i> ...	<i>Tambákhu.</i>
37	Hemp ...	<i>Cannabis sativa</i> ...	<i>Gánja.</i>
38	Poppy ...	<i>Papaver somniferum</i> ...	<i>Khaskhas.</i>

36. Though Tobacco was very early (1660) grown in Khándesh¹ and spread from Khándesh to Gujarát, its area is now small, about 5600 acres, and its export insignificant. So² much has the local tobacco fallen off by careless tillage, that it is now almost set aside for the exotic Virginian and Shiráz hybrid. This was introduced as an experiment in 1869-70 by Mr. Fretwell, superintendent of the model farm. The two seeds were accidentally mixed together and the present crop is a cross between them. The Havanna seed was also tried, but was found too delicate for the climate and was given up. The local tobacco is considered very inferior to the mixed variety both in strength and flavour. Next to the alluvial soils, which are very limited, the grey soil on the sites of deserted villages is the best for tobacco. Failing this, black soil is chosen, though light red is in some respects more suitable. In the grey soils of village sites very little manure is wanted. After more than one crop has been grown, an occasional dressing of old farm-yard manure is used. Indigo refuse is a favourite fertiliser, but seems to have no special merit. Guano has lately been found greatly to increase the yield.

Irrigation, though objected to by some, is, in Mr. Fretwell's opinion, especially in the dry east, necessary, not for the growth of the plant, but to bring the curing season before the middle of November when the air is still moist. Tobacco is generally grown in small plots of not more than one-eighth of an acre. The sowing season lasts from June to August, but is sometimes delayed till October. The seed is sown in beds nearly four feet square, well manured with cattle dung and hand-watered; and from three weeks to two months after sowing, when they are between five and seven inches high, the seedlings are planted in specially prepared plots, at a foot distance from each other, in rows half a yard apart. During the whole time of growth, the plants are carefully weeded, and as soon as they are well set, a small bullock hoe, *kolpa*, is passed between the rows. Twice during growth, the suckers are removed, but this is usually very carelessly done. In a native field, nearly all full grown plants have suckers rivalling the parent stem in luxuriance, and flowers on both stems and suckers. They seldom show any signs of an attempt to limit the number of leaves. For this reason the leaves are not properly developed and their strength and flavour never come to perfection. The cutting time lasts from November to February, or about five and a half months from the time of sowing. At the time of cutting, the lower leaves are usually faded and yellow, the central ones in prime condition, and the upper ones unripe. Generally, the whole plant is

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¹ At the beginning of the seventeenth century tobacco was a novelty. Asád Beg (died 1626), on a mission from Akbar to Bijápur about 1603, saw tobacco for the first time. He brought some back as a rarity to Agra. The Emperor took a few puffs, but was dissuaded by his physicians from smoking more. The nobles took to it and the practice spread rapidly (Elliot's History, VI. 165, 167). In 1617, as it had a very bad effect on the health of many people, the Emperor Jahángir forbade its use (Elliot, VI. 351). In 1660, Tavernier speaks of its growing in such quantities near Burhánpur that the people having no vent for it left it to rot on the ground,

² Collector's 3228, 22nd July 1873.

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cut and the flower buds nipped, leaving a few inches of stem which again throws out fresh leaves. But these are worth very little and are seldom gathered. The Kunbis, from a feeling against destroying vegetable life, do not cut the plants themselves, but employ Bhils and others to do it for them. A few of the better husbandmen, especially among the Musalmáns and those near the Government farm, pluck the leaves singly.

According to the common way of curing them, the plants as they are cut, are laid in rows on the ground until the leaves lose their brittleness and become limp and flaccid. They are made into bundles, *erkás*, of four or five plants each, and brought to some convenient place for drying, very often to the roof of the owner's house, and laid in close overlapping rows. When the colour of the leaves has begun to change, the rows are turned over, and this is done several times with many sprinklings of water till all are of nearly the same shade. At this stage, about twenty-five small bundles are made into large bundles, *judis*, tied together with a few fibres of the root of the *pálas*, *Butea frondosa*, tree, sprinkled with water, stacked and covered with gunny cloth or *rosha*, *Andropogon schoenanthus*, grass, and loaded with heavy stones. To equalise the fermentation, every third day the bundles are turned, watered, and rebuilt. This water-sprinkling, made necessary by the dryness of the climate, destroys the finer qualities of the tobacco. The process of curing is entirely performed in the open air and takes from five weeks to three months. The part near the stem is always mouldy and the rest varies from the proper fawn colour to deep black. Much is absolutely rotten.

Blackened tobacco, though useless for any other purpose, is generally preferred by the natives. The present method of curing must continue, unless, by the help of irrigation, tobacco is sown in June and cut in November, and a drying house is made underground and covered with thick thatch. Even with this care, the wind will probably be too strong to allow leaves to grow perfect enough to be made into cigars. The only improvement in curing, introduced on the model farm, is the cutting out of the stem. Cultivators dispose of their tobacco to dealers at from £3 to £4 (Rs. 30-Rs. 40) the hundred bundles, *judis*. The price of the local variety varies from 16s. to £1 6s. (Rs. 8-Rs. 13) the *man* of eighty-two pounds. The new tobacco, when grown by natives, realises from £1 to £1 10s. (Rs. 10-Rs. 15), and on the model farm from £1 12s. to £2 10s. (Rs. 16-Rs. 25) the *man* of eighty-two pounds. The average acre cost of tillage varies from £3 to £3 10s. (Rs. 30-Rs. 35), and the outturn from about £14 8s. to £25 (Rs. 144-Rs. 250).¹ Considering the climate, Mr. Fretwell is of opinion that tobacco should be grown only for local use. He suggests, for the improvement of the crop, that the local variety should be given up; that the seed should be chosen only from the crown flowers in the best plants; that manure should be more freely used and the seed sown early in June; that tops and suckers should be continually removed, allowing only seven or eight

¹ Nine to ten 82 pound *mans* at from £1 12s. to £2 10s. (Rs. 16-Rs. 25) a *man*.

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leaves on each plant ; and in the matter of curing, that single leaves should be plucked and cured without the stems.

37. Hemp, *gánja*, *Cannabis sativa*, is sparingly grown in gardens to make *bháng*. Most of the *bháng* used in the district is imported.

38. Poppy, *khaskhas*, *Papaver somniferum*, despite all Government efforts short of actual prohibition, was formerly widely grown. In 1839, its cultivation was most profitable. Enough of the Khándesh drug was in store at Ahmedabad to meet the Gujarát demand for two years. Although both the soil and climate were unsuited to its growth, its cultivation had been carried on for generations and the people were particularly partial to it. The cultivator had a certain market for his produce at a fixed though moderate price. The Collector was allowed to buy all the opium in its raw state at about 8s. (Rs. 4) the pound, and prepare it in the Dhulia factory for sale. In 1856, by order of the Government of India, the Dhulia factory was closed and poppy cultivation stopped. During the twenty years ending 1856, the greatest area cultivated in any one year was 2380 acres, which yielded 28,208 pounds or 11·84 pounds the acre.¹

Khándesh Garden Crops.

No.	ENGLISH.	BOTANICAL.	VERNACULAR.
39	Sugarcane ...	<i>Saccharum officinarum</i> ...	<i>Us.</i>
40	Chillies ...	<i>Capsicum frutescens</i> ...	<i>Mirchi.</i>
41	Brinjals ...	<i>Solanum melongena</i> ...	<i>Vángi.</i>
42	Sweet Potatoes...	<i>Ipomœa batatas</i> ...	<i>Ratálu.</i>

39. Sugarcane, *us*, had, in 1878-79, a tillage area of 1420 acres. Though called *Saccharum officinarum*, it has no botanical existence, as it has drifted so far from its natural condition that it cannot be reproduced by seed. Sugarcane has, from very early times, been grown in India, and it is believed that from India the whole cane-growing districts of America and the West Indies were supplied with cuttings. In 1750 canes were introduced into the Mauritius and there brought to very high perfection, and from Mauritius many superior kinds have been brought back to India and grown for years without any marked falling off.

The five chief kinds of Khándesh cane are: a small cane, *khadya*; a black cane, *kála*; a white cane, *pundya* or *pándhra*; a striped cane, *bángdya*; and Mauritius, a yellow cane. The small *khadya* cane is the most widely grown, as though it yields inferior molasses, its hardness makes it stand storing and carrying from one market to another. The black, *kála*, cane, the best for eating, is usually grown for that purpose only. The white, *pundya* or *pándhra*, and striped, *bángdya*, canes are both good croppers, but require to be well watered and freely manured. They are usually cut for the market, but also yield very fair molasses. One variety of the white cane, a

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*Poppy.**Sugarcane.*¹ Collector's 970, 19th May 1856.

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little stouter than the finger, hard and woody, contains apparently but little juice. What there is must be very sweet as the yield of molasses is very great. The Mauritius cane, introduced on the Government farm at Bhadgaon, is now rather widely grown. As to bring it to perfection it wants rich manuring and watering, it is usually found only in the fields of the well-to-do. The molasses is sugary and fine, but as it carries badly, its price runs little above the small *khadya* cane molasses.

Rich black loam is the best soil for sugarcane; but highly manured light soils are also very productive. In growing sugarcane, care is taken not to plant it on the same ground oftener than once in three years, and that the intervening sowings are ordinary dry crops, *jirayat*. The ground is first ploughed crosswise and hoed to break the clods; manure, from thirty to 100 cart-loads the acre, is spread, and the field ploughed once or twice so as thoroughly to work in the manure. The surface is then smoothed, and any large clods are powdered with a wooden mallet. Then, after a final ploughing into parallel ridges one and half feet apart, and letting water into the channels between the ridges, the field is ready for planting. The seed canes are cut into short lengths, *kándis*, and the planter, filling a small basket and placing it under his left arm, drops, end to end and about six inches apart, the pieces of cane along the channels, treading on each to settle it well into the mud. Every three or four planters have an attendant who keeps filling their baskets with cuttings. On the third day after planting, comes the first watering, *ambuni*, and on the seventh day the second, *nimbuni*. After these follow regular eight-day waterings. A fortnight after planting, young shoots begin to sprout, and at the end of the first month, they are far enough on to allow the hoe, *kolpa*, to pass between the lines. This is done three times at intervals of a month. After this it is weeded by hand.

During the sixth month, or just before the *uttara nakshatra*, the latter half of September, the ground is, to help the after-growth, *háthbhar*, that comes thickly during the early rains, carefully loosened to a considerable depth by a small mattock, *kudal*. While rain is falling water is withheld. But as soon as rain ceases, a light watering, *veravni*, is given merely to wash in the rain water which is deemed cold and hurtful to surface roots.

The cane suffers from several enemies. The white ant, *udhái*, may be kept in check by placing bags of pounded cowdung mixed with salt and blue vitriol, *morchut*, in the main water channels. Flowing over these bags, the water becomes salt enough to kill the ants without hurting the cane. *Alu*, a small grub which destroys the cane by boring numerous holes in it, is the larva of a large fly which lays its eggs in the axils of the leaves. No remedy for this pest is known. *Hamni*, a grub about four inches long, eats the young roots, and if not checked, works great havoc. It is got rid of by soaking dried *til* (No. 20) stems in the well until the water becomes light brown. Two or three doses of this water are usually enough. Nothing but fencing and watching can check the robberies of pigs and jackals.

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The cane is ready for cutting about the end of the eleventh month, if not it is left until the thirteenth month, as the cultivators believe that if cut in the twelfth month, the juice is much less sugary. When the canes begin to throw up flowering spikes, they are considered ready for crushing. As the root part is charged with particularly rich juice, the canes are cut over several inches below the ground. They are then stripped of all dry and loose leaves and carted to the mill. Here the tops, *bándyás*, are cut off, and used to feed the mill cattle. The crop is not at present so profitable as it might be made by improved machinery. A great deal of the sweet matter is wasted by the rude mode of extracting the juice. Besides, not acquainted with any method of refining sugar, the cultivator's only produce is raw molasses, *gul*. A large quantity of canes are also eaten by the people in their natural state.

The crop is disposed of in three ways, by sale in the village markets to be eaten raw; by making cuttings, *bene*, for planting; and by crushing in mills for molasses. When sold to be eaten raw a good crop leaves a profit of from £10 to £12 10s. (Rs. 100 - Rs. 125) an acre; when sold as cuttings for planting, it fetches from £20 to £30 (Rs. 200 - Rs. 300) an acre; and when made into molasses, the acre yield is £5 (Rs. 50). Only the best and the largest canes are fit for cuttings. Smaller canes, if juicy and sweet, are set aside to be eaten raw; and those attacked by jackals, pigs, and white ants are taken to the mill. The mill, *gháni*, made of *bábhul*, *Acacia arabica*, and kept under water in some well or reservoir, is generally the property of the cultivator. It costs about £2 10s. (Rs. 25) and lasts for two or three seasons. The boiling pan, *kadhái*, is hired from a Gujar or a Márvádi for 2s. to 4s. (Re. 1 - Rs. 2) a day. The mill-workers are about twelve in number, seven of them *ghadles*, mostly of the Mhár caste, for removing the canes from the field and stripping them of their leaves; one *pertodya* to cut the canes into small two-feet pieces; two millers, *ghándárs*, one to feed the mill and one to take the canes from the other side; one fireman, *dastkuli*; and one boiler, *galva*. The boiler gets from 3s. to 4s. (Rs. 1½ - Rs. 2) a day, besides an eighty-two pound lump, *beli*, of molasses when the work is finished. The others get from 2½d. to 3d. (1½ - 2 annas) a day, and small quantities of molasses, cane, and juice. Besides these, the village carpenter, potter, leather worker, washerman, and Mhár have their respective allowances. When cane is being crushed beggars infest the place night and day, and the Kumbi tries to please them expecting in this way to reap a good harvest. In the evening the mill is the resort of all the *pátils* and elders, and the owner distributes juice, cane, and bits of the new molasses, *gul*.

40. Chillies, *mirchi*, *Capsicum frutescens*, with a tillage area, in 1878-79, of 12,569 acres, form part of the people's daily food. It is the chief element in their curries and enters more or less largely into all their other dishes. Hence every cultivator tries to keep a suitable corner near a well, or other water-supply, in which to grow at least enough for his household wants. Sown in the third week of May, the seeds are evenly scattered

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over a richly manured bed. Water is given every other day during the first week, and afterwards once a week. Early in June, after the first shower, when about six inches high, the young plants are ready for moving. They are put out in pairs about two feet apart. During the early stages of their growth they have to be often hoed with the *kolpa*, and while the fruit is setting, water is altogether withheld. After the flowers are shed a small top-dressing of manure is applied, and the usual watering resumed. *Mirchi* yields two crops a year. The first or green crop is gathered about the middle of August and sold at the rate of about three farthings a pound (30 or 40 lbs. the rupee). The late or dry crop comes six weeks later. When fully coloured, the pods are picked and spread in the sun until thoroughly dry, when they are called red, *lál mirchi*, and are worth about 2*d.* a pound (12 pounds the rupee).

Brinjal.

41. Brinjal, *vángi*, *Solanum melongena*, is grown in the same way as chillies. But as it is subject to the attacks of various under-ground enemies, it is usual, at the time of transplanting, to smear the roots with a mixture of a basket of buffalo dung and a *tola* of assafoetida in two pails of water. If grubs appear while the plant is growing, they are usually got rid of by placing in the main water channel a large bag with assafoetida, garlic, camphor, and sulphur. Sunday is thought the luckiest day for transplanting brinjals, and also for sprinkling the plants with cow's urine to guard against leaf insects. When the fruit is small and poor, the usual cure is to lay a dead dog in the water channel. The ordinary price is less than a half-penny a pound (4 lbs. for one *anna*).

Sweet Potatoes.

42. Sweet Potatoes, *ratálu*, *Ipomæa batatas*, evidently a variety of the common potato, are planted in June and sometimes in March. The ground wants much manure, cowdung ashes being thought the best. As in the case of the betel creeper, the climbing stems are cut into lengths of about fifteen inches and planted. So soon as the cuttings have struck root, they are hoed with the *kolpa*. The crop wants frequent but not over-heavy waterings. The greatest regularity and care are required to save it from the attacks of a minute grub. When the tubers are full grown, to help them to ripen, the watering is stopped. It is a splendid vegetable, and much eaten especially on fast days.

Gardening.

Field and garden tillage are not clearly separated. The tools and methods are the same, and gardening is little more than a special branch of the tillage of watered land.

Khandesh Bulbs and Roots.

No.	ENGLISH.	BOTANIC.	VERNACULAR.
43	Potato	<i>Solanum tuberosum</i>	<i>Batáta.</i>
44	Yam	<i>Dioscorea alata</i> ...	<i>Gorádu.</i>
45	Onion	<i>Allium cepa</i>	<i>Kánda.</i>
46	Garlic	<i>Do. sativum</i>	<i>Lásun.</i>
47	Carrot	<i>Daucus carota</i> ...	<i>Gájer.</i>
48	Radish	<i>Raphanus sativus</i> ...	<i>Mula.</i>
49	Turmeric	<i>Curcuma longa</i> ...	<i>Halad.</i>
50	Ginger	<i>Zingiber officinale</i> ...	<i>A'le.</i>

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43. Potatoes, *batáta*, *Solanum tuberosum*, are little grown. The soil is too sticky, and even when the difficulty of soil has been overcome, the climate does not admit of any great success.

44. Yams, *gorádu*, *Dioscorea alata*, are managed in much the same way as sweet potatoes. There are two or three cultivated kinds, and several wholesome wild yams are gathered both for food and medicine.

45. Onions, *kánda*, *Allium cepa*, are a most important crop. Great care is bestowed on them, the system differing little from the best practice of European gardens. Reared in seed-beds, the young plants are put out in lines on prepared ground. The onion crop takes three months to ripen and should be watered once a fortnight.

46. Garlic, *lasun*, *Allium sativum*, is treated in much the same way as onion. A perennial plant, it is propagated by dividing the roots which are made up of a number of small bulbs. The crop wants constant and careful watering, and is ready in about 4½ months.

47. Carrots, *gájar*, *Daucus carota*, are widely grown and with great success. The chief Khándesh carrot is long and reddish, in flavour not much inferior to the best European kinds. The seed is always sown on the third or fourth day before the *amávásya*, the last day of the Hindu month, as it is believed that the woody heart of the carrot will thus be reduced to the smallest possible size.

48. Radishes, *mula*, *Raphanus sativus*, are of two kinds or colours, white and red. They are much grown, and are eaten both raw and boiled. The leaves are used as greens.

49. Turmeric, *halad*, *Curcuma longa*, is of two kinds. One, highly aromatic, is used as a medicine and a seasoning for curries and *dál*. The other is a dye stuff. (See 36).

50. Ginger, *ále*, *Zingiber officinale*, wants free manuring with equal parts of horse, cow, and sheep dung. The seed is sown any time from April to September, and the roots are fit for digging after about eighteen months. The after-management of the roots depends on their quality and the class of article for which they are best suited. In curing ordinary ginger, the roots, on being dug up, are partly boiled in a wide-mouthed vessel. Then, after drying for a few days in the shade, they are steeped in weak lime-water, sun-dried, steeped in stronger lime-water, and buried for fermentation. When the fermenting is over, the ginger, now called *sunth*, is ready for the market.

Khándesh Fruit Vegetables.

No.	ENGLISH.	BOTANIC.	VERNACULAR.
51	Brinjal or Egg plant..	<i>Solanum melongena</i> ..	<i>Vángi</i> .
52	Tomato or Love apple	<i>Lycopersicum esculentum</i> .	<i>Vel vángi</i> .
53	Common Melon ...	<i>Cucumis melo</i> ...	<i>Kharbuj</i> .
54	Water Melon ...	<i>Cucurbita citrullus</i> ...	<i>Tarbuj</i> or <i>Kalingad</i> .
55	White Gourd...	<i>Cucurbita alba</i> ...	<i>Kohla</i> , <i>Bhopla</i> , or <i>Chukdi</i> .
56	Bottle " ...	<i>Legenaria vulgaris</i> ...	<i>Dudhya</i> .
57	Squash " ...	<i>Cucurbita melopeppo</i> ...	<i>Gangáphal</i> .
58	Milk " ...	<i>Do. longa</i> ...	<i>Munga bhopla</i> .
59	Snake " ...	<i>Trichosanthes anguina</i> ...	<i>Paival</i> .
60	Common Cucumber	<i>Cucumis sativus</i> ...	<i>Kákdí</i> or <i>Khíri</i> .
61	Field " ...	<i>Do. utilisissimus</i> ...	<i>Turái</i> .
62	Cornered " ...	<i>Luffa acutangula</i> ...	<i>Kárlé</i> .
63	Hairy " ...	<i>Momordica charantia</i>	

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*Yams.**Onions.**Garlic.**Carrots.**Radishes.**Turmeric.**Ginger.*

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51. *See* 41.

52. Tomatoes, *vel vāngi*, *Lycopersicum esculentum*, are found in almost every native garden.

53. Common or Musk Melons, *kharbuj*, *Cucumis melo*, are grown in mounds, in the beds of streams and half dry rivers. Koli fishermen and Bhois show wonderful skill in the growth of this plant. Unfortunately an enormous quantity of manure is used, and as the mounds are washed away every rains, the unused manure is wasted.

54. Water Melons, *tarbuj* or *kalingad*, *Cucurbita citrullus*, sometimes grown during the rains, either in garden ground or millet fields, are gathered green, and cooked as a vegetable. In the hot months, the water melon is much more widely grown than the common melon, and forms a delicious cooling food for all classes. They are sold very cheap, three farthings ($\frac{1}{2}$ *anna*) being the ordinary price for a fruit of four to six pounds weight.

55 to 58. Gourds, of which besides those named there are several uncertain species, are mostly grown in gardens in the rains and eaten cooked. An uneatable wild bottle gourd (No. 56), called *kadva bhopla*, is much sought after for making floats. Two of them, firmly netted together with string, make a very substantial buoy for a single swimmer, and a raft well provided with them can carry a heavy load across the roughest river.

59. The Snake Gourd, *padval*, *Tricosanthes anguina*, is usually planted by the side of a cottage or fence over which it is allowed to climb. It is much esteemed as a vegetable.

60. The Common Large Cucumber, *kākdi*, *Cucumis sativus*, is treated in the same way as the melon, and like the melon bears in the hot weather.

61. The Small Field Cucumber, *kākdi*, *Cucumis utilisissimus*, perhaps the most valuable of the gourd tribe, is alike easy of culture in the field or garden during the rains, and under irrigation during the dry season. It is eaten both raw and cooked, and is considered particularly wholesome.

62. The Cornered Cucumber, *turāi*, *Luffa acutangula*, is of two kinds, known as *dodke* and *gilke*. The *dodkas*' long deep-fluted angles, sliced off and cooked, are an excellent substitute for French beans.

63. The Hairy Cucumber, *kārle*, *Momordica charantia*, is seldom grown. It is a hard-skinned fruit, and has to be thoroughly steeped in salt water before it is used.

Khandesh Pod Vegetables.

No.	ENGLISH.	BOTANIC.	VERNACULAR.
64	Chinese Beans ...	<i>Dolichos sinensis</i> ...	<i>Chavli</i> .
65	... ..	<i>Canavalia gladiata</i> ...	<i>Govār</i> or <i>Vaus</i> .
66	... ..	Do. <i>virosa</i> ...	<i>Jangli govār</i> .
67	... ..	<i>Dolichos lablab</i> ...	<i>Pāva</i> .
68	... ..	<i>Psophocarpus tetragynolobus</i> .	<i>Chaudhāri</i> .
69	French Beans ...	<i>Phaseolus vulgaris</i> ...	<i>Vilāyati phali</i> .
70	<i>Hibiscus esculentus</i>	<i>Bhendā</i> .
71	Earthnut ...	<i>Arachis hypogæa</i> ...	<i>Bhumug</i> .

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64 to 68. All these beans are used green, sliced into strips, and boiled. 66 is probably the wild original of 65 which has been cultivated to great perfection.

69. French Beans are pretty generally grown near towns, but seldom in ordinary country gardens.

70. The *Bhendi*, *Hibiscus esculentus*, is grown everywhere, both in fields and gardens. Full of slimy juice which can be got rid of by boiling with lime juice, it is highly prized by all classes for its cooling and strengthening properties.

Many wild plants, especially members of the pea tribe, are eaten by the poor in years of scarcity. Several others are more or less widely grown, but they are mere varieties of those already described.

71. See 22.

Khándesh Greens.

No.	ENGLISH.	BOTANIC.	VERNACULAR.
72	Brown Hemp...	<i>Hibiscus cannabinus</i> .	<i>Ambádi.</i>
73	... ..	<i>Phaseolus aconitifolius</i> .	<i>Math.</i>
74	Gram	<i>Cicer arietinum</i> ...	<i>Harbhara.</i>
75	Radish	<i>Raphanus sativus</i> ..	<i>Mula.</i>
76	Bastard Saffron ...	<i>Carthamus tinctorius</i> .	<i>Kardai.</i>
77	Bitter Greens ...	<i>Trigonella fœnum-græcum</i> .	<i>Methi.</i>
78	Coriander	<i>Coriandrum sativum</i> .	<i>Kothimbir.</i>
79	Goose Foot	<i>Chenopodium viride</i> ...	<i>Chákvat.</i>
80	Amaranth	<i>Amaranthus polygamus</i> .	<i>Chavli.</i>
81	Indian Spinach ...	<i>Basella alba</i> , &c. ...	<i>Mayál.</i>
82	Dill	<i>Anethum sowa</i> ...	<i>Shepu.</i>
83	... ..	<i>Tribulus terrestris</i> ...	<i>Gokhru.</i>

72 to 76 have been already described as ordinary crops. (See 25, 30, 17, 11, 48, and 34). They are also grown in gardens for the sake of their young tender tops which are used as greens. Cultivators usually allow gram tops to be gathered in their fields, as careful pinching brings a growth of side shoots and an increased yield.

77. Bitter greens, *methi*, *Trigonella fœnumgræcum*, is the most commonly grown of all native vegetables. It is sown in the rains and in the cold season under irrigation. In rich soil it is fit for cutting about the third week after sowing, and sells for a little under a half-penny a pound (1 *anna* for four one-pound bundles). The ripe seeds are largely used in compounding native medicines, and sparingly as an article of food.

78. Green coriander, *kothimbir*, *Coriandrum sativum*, is an excellent vegetable and is generally used for seasoning curries and chutneys. The ripened seeds, *dhane*, pounded fine, are used in most kinds of native diet.

79, 80, and 81, are all common vegetables, the green leaf in each case being the edible part.

82. Dill, *shepu*, *Anethum sowa*, is grown all the year round except in the three hot months. As the whole plant when young is fit for use, the quantity of food obtained, from even a small plot, is very great. The ripe seed, *shop*, is a popular remedy for flatulence, and is used as a condiment.

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83. *Gokhru*, *Tribulus terrestris*, though wild, is so universally gathered as a food stuff as to deserve a place among local vegetables.

Khândesh Spices and Condiments.

No.	ENGLISH.	BOTANIC.	VERNACULAR.
84	Ginger...	<i>Zingiber officinale</i> ...	<i>Sunth.</i>
85	Chillies ...	<i>Capsicum frutescens</i> ...	<i>Mirchi.</i>
86	Sugarcane ...	<i>Saccharum officinarum</i> ...	<i>Us.</i>
87	Mustard ...	<i>Sinapis racemosa</i> ...	<i>Rdi.</i>
88	Coriander Seed ...	<i>Coriandrum sativum</i> ...	<i>Dhane.</i>
89	Turmeric ...	<i>Curcuma longa</i> ...	<i>Hulad.</i>
90	Dill Seed ...	<i>Anethum sowa</i> ...	<i>Shop.</i>
91	Cardamom ...	<i>Elettaria cardamomum</i> ...	<i>Elchi.</i>
92	... ..	<i>Carum ptychotis</i> ...	<i>Ova, ajyân.</i>
93	Curry Leaf ...	<i>Bergera konigii</i> ...	<i>Kadi nimb.</i>
94	Fennel ...	<i>Foeniculum vulgare</i> ...	<i>Badi shop.</i>
95	Cumin ...	<i>Cuminum cyminum</i> ...	<i>Jire.</i>
96	Anise Seed ...	<i>Peucedanum graveolens</i> ...	<i>Shop (another kind).</i>
97	Black Pepper...	<i>Piper nigrum</i> ...	<i>Kâle miri.</i>
98	Betel Nut ...	<i>Areca catechu</i> ...	<i>Supâri.</i>
99	Betel Leaf ...	<i>Piper betel</i> ...	<i>Pân.</i>

84 to 90. See 50, 40, 39, 26, 78, 49, and 82.

91. Cardamoms, *elchi*, *Elettaria cardamomum*, are grown in sufficient quantities for local wants. There is no export.

92. *Ova*, *Carum ptychotis*, a blind nettle with fleshy odorous leaf, is pretty generally grown in gardens, but nowhere very extensively. The seeds are used as a medicine.

93. Curry Leaf, *kadi nimb*, *Bergera konigii*, is used by Hindus to season curries.

94, 95, and 96. Fennel, *badi shop*, *Foeniculum vulgare*, cumin, *jire*, *Cuminum cyminum*, and anise, *shop*, *Peucedanum graveolens*, are seldom used as pot-herbs, and even their seeds cannot, as condiments, compete with the much more pungent and aromatic caraway so cheaply imported from Europe and the Persian gulf. Among native drugs they keep a prominent place as stomachic medicines, especially in the ailments of women and children.

97. Black Pepper, *kâle miri*, *Piper nigrum*, is grown in most gardens but nowhere extensively.

98. Betel Nuts, *supâri*, *Areca catechu*, are not a product of the district, although a few trees are grown in most large gardens.

99. Betel Leaf, *pân*, *Piper betel*, is in general use, being chewed with a little lime and a slice of the betel nut. It is said to stimulate the digestion. But if swallowed in large quantities it causes giddiness and other symptoms of intoxication. The cultivation of the betel vine, a common Khândesh industry, is carried on with astonishing accuracy and success.

The betel garden, *pân mala*, is a work of art. The best site is the well-drained alluvial bank of a river or stream. The vine is rather fond of an iron soil, but lime, salt, or soda are fatal to it. The well must last throughout the year, be perfectly sweet, and not more than forty feet deep, otherwise the cost of raising the water eats away the greater part of the profits. The betel leaf, it is said, cannot be grown from channel water, which is very cold. After the site has been chosen, the next point is to fence it from cattle,

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thieves, and strong winds. First is an outer line, *kumpan*, of substantial wicker work, split bamboos, zizyphus twigs, or other pliable material. Inside of this fence is a thick milk-bush hedge.¹ Then comes a belt of the large castor plant, and last of all, a row of plantain trees. The garden is laid out in an unvarying pattern. The whole, crossed by water channels and roads, forms beds of different shapes and sizes. Each bed, known by a particular name such as the *cheritang*, the *bertang*, and the *váfa*, is stocked with a certain number of vines, so that the outturn and other particulars of a garden can be calculated with great nicety.

After the ground has been laid out and properly levelled, tree seeds are sown for the vines to train on. Round the edge of each bed is a line of *shevri*, *Sesbania ægyptiaca*, and in the centre, from two to three feet apart, the seeds of *hadga*, *Agati grandiflora*, and *pangára*, *Erythrina indica*, and from four to six feet apart, single seeds of the *nimb*, *Azadirachta indica*, are planted. In addition to these, the *popai*, *Carica papaya*, singly, and plantain trees in pairs are dotted about according to the amount of shade required. These seeds are sown in the first week in June, *mrig nakshatra*, and after that, hand-weeding and watering every eight days is all that is wanted up to the end of December, *pushya nakshatra*, when the nurse trees are eighteen inches to two feet high or large enough for planting the vines.

From the tops of the best ripened shoots, in the old plantation, seven inch cuttings are taken. They are first made into small bundles, wrapped in plantain leaves, soaked in the water they have been accustomed to, carried to the new plantation, soaked in the new water, and all but two tips buried in the ground. For some time water is given daily; later on once in two days; and afterwards, except during the hot months when it is given every other day, once in six days.

From each unburied tip a shoot springs. When they are a few inches long the shoots are led up the stems of the nurse trees, and lightly tied with strips of a dried sedge, *path*, so elastic that, without untying it, the pressure of the growing vine keeps it loose. When the vine has grown to the proper height, it is turned back and trained down until it reaches the ground, where it is layered in the earth and again turned up. This is repeated until the tree stem is fully clothed with vines, when the whole is firmly tied with the dried reeds of the *laváli* grass. After this the management of the plantation closely resembles the cultivation of the grape vine in Southern Europe.

Leaf picking may be begun eighteen months after planting, but in the best gardens it is put off till the end of the second year. The leaves may be gathered green and ripened artificially, or they may be left to ripen on the vine, though this reduces their value. The leaf picker uses both hands, the thumbs sheathed in sharp-edged thimble-like plates which nip the leaves clean off without wrenching

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¹ *Thor*, *Euphorbia nerifolia*.

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the plant. The vine-grower is either himself a leaf-dealer or he sells his crop in bulk to a leaf-dealer. Their table of measures is : 400 leaves make a *kavli* ; forty-four *kavlis* a *kurtan* ; and four *kurtans* or 70,400 leaves an *ojhe*. In retail the leaves are sold from 1½d. to 3d. (1 - 2 annas) the hundred.

Khandesh Fruit Trees.

No.	ENGLISH.	BOTANICAL.	VERNACULAR.
100	Plantain	Musa paradisiaca ...	<i>Kel.</i>
101	Mango	Mangifera indica ...	<i>A'mba.</i>
102	Pomegranate... ..	Punica granatum ...	<i>Dāmb.</i>
103	Guava	Paidium guava ...	<i>Jāmb.</i>
104	Custard Apple	Anona squamosa ...	<i>Sitāphal.</i>
105	Bullock's Heart	Do. reticulata ...	<i>Rāmphāl.</i>
106	Papai	Carica papaya ...	<i>Popai.</i>
107	Grape Vine	Vitis vinifera ...	<i>Drāksha.</i>
108	Orange	Citrus aurantium ...	<i>Nāring.</i>
109	Pomello or Shaddock.	Do. decumana ...	<i>Papnas.</i>
110	Lime	Do. limetta... ..	<i>Limbu.</i>
111	Mulberry	Morus indica ...	<i>Tut.</i>
112	Jujube	Zizyphus jujuba ...	<i>Bor.</i>
113	... ..	Eugenia jambolana ..	<i>Jāmbul.</i>
114	Tamarind	Tamarindus indica ...	<i>A'mli or Chinch.</i>
115	Wood Apple	Feronia elephantum .	<i>Kavath.</i>
116	Marking Nut	Semecarpus anacardium.	<i>Bibva.</i>
117	... ..	Bissia latifolia ...	<i>Moha.</i>
118	... ..	Ægle marmelos ...	<i>Bel.</i>

Plantain.

100. The Plantain, *kel*, Musa paradisiaca, is widely grown wherever water is plentiful and easily raised. There are two tolerably distinct kinds, the *rāy kel* and the common *kel*. The *rāy kel* is like the Chinese banana. The fruit, though thinner skinned and somewhat better flavoured than the common plantain, is less suitable for cooking, and being a light cropper and wanting much water, is but sparingly cultivated. The common three-cornered plantain, the *taperi* of Gujarāt, the *monde* of Madras, and the *gulur bāle* of Mysor, is easily grown and yields freely. As the fruit matures, its very thick rind becomes so tough and leathery, that the ripening has to be finished by artificial means. Newly cut bunches, piled into a conical heap, are covered with a thick layer of clay. At the bottom a small opening is left, through which, by means of a tube, the smoke of burning cowdung is blown until the inside is full of smoke, when the opening is closed. This is repeated for several days until the plantains become yellowish white. They are then fully ripened, and when washed are fit for sale. Good plantains usually sell at a little less than a farthing a piece (eight for 1 *anna*). The small sweet banana, or golden plantain, is now grown to some extent in Khāndesh, especially near the Government farm where it was introduced.

Mango.

101. The Mango tree, *āmba*, Mangifera indica, is common in gardens and in fields where it is usually planted in clumps or groves. There are many varieties, depending mainly on the condition of the soil in which the tree is grown. Though wholesome when ripe and taken in moderation, the mango is, in the hot season, the cause of much sickness, the poorer classes often eating it unripe and to excess.

102, 103, 104, and 105 are all common fruits and are found sometimes in separate plantations and sometimes mixed.

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106. The Papai, *popai*, *Carica papaya*, is sometimes eaten raw and ripe, but more often half ripe and cooked. It grows rapidly from seed, and as a rule bears in fourteen months.

107. The Grape Vine, *dráksh*, *Vitis vinifera*, is not much grown, and only in the gardens of the rich. The white sweetwater is the favourite kind. It suffers a good deal from mildew, especially on sour land, but where the subsoil and other conditions are suitable, the fruit is sometimes excellent.

108. The Orange, *náring*, *Citrus aurantium*, is very successfully grown in some gardens. There are several kinds, each with its local name. The finest flavoured is the *sintra*.

109 and 110. The Pomelo, *papnas*, *Citrus decumana*, is not much grown, being too uncertain in its bearing. This is also the case with the sweet lime, *sákhra limbu*, a variety of *Citrus limetta*. The sour lime is in every garden, and here and there in large orchards.

111, 112, and 113, often grown in gardens, are also found self-grown round fields and in waste land. The silk factory at the Government farm has given an impetus to the growth of the mulberry.

114 and 115 are both forest trees. The pod of the Tamarind, *chinch*, *Tamarindus indica*, and the fruit of the wood-apple, *kavath*, *Feronia elephantum*, are much esteemed by native cooks for their rich sharp flavour.

116 and 117. The Marking Nut, *bibva*, *Semecarpus anacardium*, and *moha*, *Bassia latifolia*, though hardly garden plants, are generally found near villages where the *bibva* nuts are eagerly gathered and eaten by children. The *moha* succeeds best on stony ground. It is usually owned by Bhils and other wild tribes, who eat and distill the flowers and boil oil from the ripe seeds.

118. The *Bel*, *Ægle marmelos*, commonly found near Hindu dwellings, is planted by the people, not so much for its fruit, for only the poor eat it, as for its leaves which are a favourite offering to Shiv.

Khándesh Flowers.

No.	ENGLISH.	BOTANIC.	VERNACULAR.
119	Rose	<i>Rosa</i> of species ...	<i>Guláb.</i>
120	Oleander	<i>Nerium odorum</i> ...	<i>Kanher.</i>
121	Shoe-flower	<i>Hibiscus rosa-sinensis</i> ...	<i>Jásvand.</i>
122	Exilis Tree	<i>Cerbera thevetia</i> ...	<i>Sonchápá.</i>
123	Coral Plant	<i>Jatropha multifida</i> ...	<i>Párijátak.</i>
124	Jasmine	<i>Jasminum grandiflorum</i> ...	<i>Chambeli.</i>
125	Do.	<i>Jasminum sambac</i> ...	<i>Mogra.</i>
126	Indian Forget-me-not, or China Creeper ...	<i>Quamoclit vulgaris</i> ...	<i>Ishkapech.</i>
127	Rangeon Creeper ...	<i>Quisqualia indica</i> ...	...
128	Elephant Creeper ...	<i>Argyrea speciosa</i> ...	<i>Samudrashek.</i>
129	Sunflower	<i>Helianthus annuus</i> ...	<i>Suryaphul.</i>
130	French Marygold ...	<i>Tagetes patula</i> ...	<i>Gul-jáfrí.</i>
131	Zinnia	<i>Zinnia elegans</i> ...	<i>Máka.</i>
132	Indian Shot	<i>Canna indica</i> ...	<i>Devkel.</i>
133	Marvel of Peru	<i>Mirabilis jalap</i> ...	<i>Gul-abas.</i>
134	Water Lilies	<i>Nymphaea</i> ...	<i>Kamal.</i>
135	Globe Amaranth ...	<i>Gomphrena globosa</i> ...	<i>Jáfrigundi.</i>

119. Damask and China Roses are the most common. The large perpetual rose, *sheviti*, is also grown in good gardens.

120 to 123 are flowering shrubs, all commonly cultivated.

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Gardening.

124 and 125. Besides the common *chambeli*, *Jasminum grandiflorum*, and *mogra*, *Jasminum sambac*, several other jasmines are sometimes found. These two are the gardener's stock plants, and the most profitable of all his crops, much sought after to supply the jesamin flowers worn at festivals, marriages, and other rejoicings.

126, 127, and 128 are beautiful climbers, usually planted in pleasure gardens. They are little cultivated by mere market gardeners.

129. The Sunflower, *surya phul*, *Helianthus annuus*, is sometimes grown for its seed oil, but the quantity of oil is too small to make it a paying crop though of excellent quality.

130, 131, 132, and 133 are common in every garden. The flowers are sold for the ordinary purposes of decoration, the leaves of the *Zinnia* being preferred in the *shrāddha* ceremony for decorating offerings to the spirits of deceased ancestors.

134. The Red and the White Lotus, *kamal*, *Nymphaea*, are abundant in every pond.

135. The Amaranth, *jāfirigundi*, *Gomphrena globosa*, is the commonest cottage garden annual, its globular flower heads being in great demand as ornaments for women's hair.

Government
Farm.

The Khāndesh Government Farm was started early in 1869 by the Collector Mr. L. R. Ashburner, C.S.I., who obtained a Government grant of £2000 (Rs. 20,000). Mr. Ashburner meant to have chosen a site somewhere near Dhulia the head-quarter station, but near Dhulia land was dear and difficult to buy, and the farm was finally fixed about two miles north of Bhadgaon where was a considerable area of waste land. The assistant collector in charge of Bhadgaon began by buying a few fields bringing up the whole area to 324 acres. Some of the fields were sown with cotton and other ordinary crops, and in April 1869, the farm was handed over to Mr. Fretwell who had been appointed superintendent. For the first few years the continuance of the farm was very doubtful, and twice, for want of funds, it was all but given up.

Experiments.
Tobacco.

The first important experiment was the introduction of exotic tobacco. Seed was brought from Cuba, Havannah, and Virginia, and Shiráz seed was supplied by Dr. Balfour of Haidarabad. The Shiráz seed, first sown in 1868 by Mr. Ashburner in his garden at Dhulia, was afterwards sent to the farm, where accidentally mixed with the Virginian seed, it was in 1869-70 introduced as an experiment. The hybrid variety has since spread over a very large area, proving, if not the finest of the foreign kinds, at least the best suited to the climate and soil of Khāndesh.

Amateur experiments have also been made in curing the leaf for the various forms of prepared tobacco. So far as they have gone, these experiments seem to show that cheroot-making is not likely to succeed, but that the manufacture of cake tobacco, such as black cavendish, or even golden leaf, is fairly practicable. Though it might not for a time make much way in European markets, this tobacco would readily take the place of the lower sorts of American tobacco so largely used in India especially by the European troops.

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Though various minor experiments were tried, for the first two or three years the farm was a cotton farm, other crops being dealt with as necessary items in a rotation, the object of which was the growth of cotton. Hinganghát cotton was introduced into Khándesh in 1864, and chiefly by the free distribution of seed, soon displaced the coarse short-stapled local Varhádi. Hinganghát has in turn been largely superseded by American acclimatised in Dhárwár. This is now, as a rule, sown on all light lands as well as on the less sticky kinds of black. The choice from year to year of the finest of the produce for seed has, since 1868, been carefully carried on. The seed thus obtained is every year sold to the neighbouring cultivators to sow in their fields. Latterly the demand has much exceeded the supply.

The scarcity of field labour has throughout been a standing hindrance to the farm. Kunbis have seldom to leave their family holdings in search of work, and Bhils, Mhárs, and other day labourers are usually so irregular in their habits as to be unfit for work involving care or skill. In 1869 arrangements were made with the Bombay Commissioner of Police to supply a number of freed slaves. Several batches came from time to time and were gradually trained. A few ran away and otherwise misbehaved, but most turned out well, becoming the most useful and trusted workmen on the farm. In 1875, the whole of them, about sixty in all, accepted the offer of the Church Missionary Society and went to South Africa to form an agricultural colony.¹ The sudden withdrawal of such a large number of workers was a great loss to the farm.

In 1874, the farm was placed under the management of Mr. Stormont and on the new footing of self-support. A farm that did not pay was, it was argued, no fit model for native husbandmen. Under this system all experiments were given up, and only crops certain to pay were grown. The results were not satisfactory, and in 1876 the institution was restored to its former position as an experimental farm. The farm's chief successes have been the introduction of Mauritius sugarcane from Baital; the spread of Shiráz tobacco over the district; the regular use of machinery and the remedy of many defects; the successful rearing of silkworms and reeling of silk; the growth of mulberry, dividivi, logwood, bamboos, casuarinas, and other useful trees; the discovery of several new fibres; and the introduction of an improved breed of cattle from Mysor, Guntur, and Gujarát.

The cross between the foreign and the native breeds of cattle has produced a race of excellent milkers. Cheese-making is at present a subject of experiment on the farm. A stud of Arab pony stallions has been added to the farm stock. Two Arab donkeys have also been located for mule-breeding, and an improvement is being attempted in the breed of sheep by crossing the country sheep with the heavy fat-tailed African animal.

¹ When these negroes came to the farm they lived in the fields rather than in huts. They ate no cooked food, and were ignorant of any sort of tillage. When they left, they had learned house habits and cooking, and had gained a fair knowledge of the raising of the commoner crops.

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*Want of
Labour.*

Self-support.

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Teaching.

In 1874, a class was opened for stipendiary apprentices. These apprentices are lads between fifteen and twenty, sons or relations of cultivators paying a yearly Government rental of at least £5 (Rs. 50), who have passed the fourth vernacular standard examination, and who promise to serve for three years and learn all branches of farm work. They have free quarters and a monthly allowance of £1 (Rs. 10) the first year, £1 4s. (Rs. 12) the second, and £1 10s. (Rs. 15) the third. Several youths have finished their terms, and started farming and stock-breeding. So far they promise to do credit to their training. An evening class for teaching Bálbodh reading and writing has also been opened on the farm for the use of the boys and young men.

The general opinion of Europeans in India, who have not studied native agriculture, is that it is wasteful and systemless. Mr. Stormont is satisfied that this opinion is unsound. Considering his position and the means at his disposal, it is, says Mr. Stormont, difficult to suggest any decided reform which the cultivator can afford to carry out. Especially with the spread of irrigation, manure is the great want. The supply can be only gradually increased. Town sweepings and night-soil must be better stored and more widely spread, firewood must be cheapened and take the place of dry dung cakes, and the practice of stall-feeding and the use of litter must become more general.

Silk.

The first attempt to grow silk was made in 1826 by Mr. Giberne the Collector.¹ The worms were not the local *tasar* silkworms, but what they were and whence they came is not known. In 1827, a mulberry garden with a small establishment was opened in Dhulia, and a sample of the silk was sent to Bombay. A committee of silk brokers pronounced the sample inferior and not suited to the China or English market. For local manufacture it was valued at from 14s. to 18s. (Rs. 7 - Rs. 9) a pound. Strong hopes were entertained that the silk would improve if the trees gave better food. In 1831, Khandesh silk, classed with third or fourth class Canton silk, was sold in Dhulia at 18s. (Rs. 9) the pound. In 1837, Signor Mutti, an Italian, superintendent of silk culture in the Deccan, inspected the Dhulia silk factory. He reported that, though in charge of three peons entirely ignorant of the proper mode of treating the worms and winding the silk, the worms and mulberry trees thrived well. He was surprised to find the silk so superior in quality. It was selling at from £1 4s. or £1 6s. (Rs. 12 or 13) a pound. He particularly noticed the luxuriant growth of the mulberry, but complained that, instead of in rows close together, they should have been planted twenty-five feet apart. To help Mr. Giberne's experiment, the Bombay Government asked the Government of Bengal to send five convicts with their families, skilled in the management of silkworms and in the winding of silk. The convicts came bringing with them a quantity of eggs, but they were sent to Poona instead of to Dhulia. In 1838, Government having determined to concentrate all their efforts

¹ Silk in India, by Mr. J. Geoghegan, Under-Secretary to the Government of India, 1872, 27-43.

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on the Poona experiments under Signor Mutti, made over the Dhulia factory to a Bohora named Nur-ud-din, who, from other speculations, after a few years became bankrupt, and the culture of silk was given up. The failure of the experiment was owing to want of special knowledge and experience in the persons engaged. Mr. Giberne's information was entirely theoretical, and he seems to have left the district soon after the experiment began. His successor took no particular interest in the subject and it was neglected. The experiment was sufficient to prove that the district was in a high degree suitable both to the mulberry tree and the silkworm. In 1843, the special attention of the local authorities was directed to the subject of silk, but nothing seems to have been done. In 1867, Mr. Ashburner the Collector applied for a yearly grant of £150 (Rs. 1500) to enable him to introduce the culture of silk. He observed that the first experiment had not received a fair trial, and that this second attempt could be made under more favourable circumstances. The silk districts of Bengal were connected by rail with Khándesh, and the people were ready to take up any speculation likely to prove profitable. Mr. Ashburner's proposal was sanctioned; but as he soon after left the country on furlough, the experiment did not make much progress. The establishment was united with that of the Model Farm under Mr. Fretwell, who visited Mysor to study the rearing of silkworms. In April 1869, the Collector Mr. Sheppard reported that he was going to push on mulberry cultivation during the next rains, and hoped to begin the rearing of worms in the cold weather. Meanwhile the farm was reduced to a cotton farm and the silk experiments fell to the ground. In 1870, Dr. Bainbridge, superintendent of the Dhulia jail, began an experiment with some 500 eggs of a variety which ran through all its stages in about sixty days. The seed came from the Dhárwár jail, and the first breed was successfully fed, and though stunted, was healthy. Of about 8000 worms, 1000 died early. The rest were large and strong, and 300 moths yielded 50,000 eggs, whose hatching fell due in the beginning of June. Three-fifths were hatched, but all died within a fortnight either from excessive heat or from the smell of a neighbouring latrine. The cocoons 5100 in number, after killing the chrysalis in hot water, weighed on an average 2·4 grains. Steady efforts have since been made to rear silk worms at the Bhadgaon farm. But so far the results have been disappointing.

Blights are rare, and never so widespread as to affect the general harvest. Cotton occasionally suffers from a blight, *daya*, under which the flowers and pods fall off. Ploughing between the rows is said to have a good effect, and if, at the same time, a shower of rain falls, the disease is said to be sure to stop. Indian millet, *juári*, sometimes suffers from a similar disease, brought on by mist or dew, which, finding its way between the grains, causes them to fall off. It also suffers every year more or less from diseases known as *kane* and *gosái* brought on by haziness in the weather. Ears suffering from *kane* become elongated and of a pale lilac colour, and when touched by the hand cover it with blackish dust. *Gosái*, or the ascetic's hair, is the name given to the long black plume into which,

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under this disease, the healthy head of grain is turned. Wheat sometimes suffers from a blight known as *suk* and *asuk*. Cotton, *bājri*, and *jvāri*, when the pod or ear is ripening, suffer from a heavy fall of rain which causes the thin stalks to rot and give way. Sugar-cane suffers from several enemies. The white ant, *udhāi*, and the two kinds of grubs, *alu* and *hamni*, sometimes make great havoc. Cold weather crops, including wheat and gram, suffer much from cloudiness and frosts. As a preventive, ashes and cow's urine are sprinkled round the crops, and the field is sometimes filled with smoke.

Locusts.

Locusts have sometimes visited the district, but never in sufficient numbers to do much harm. In 1869, a large cloud crossed the district from north to south, and in 1873 and 1878 they did much injury to the late crops. The Khándesh cultivator thinks locusts a visitation from God not to be opposed. Except prayers and the gift of a rupee placed on the ground in the direction of their flight, nothing is done to stop them or drive them off. Parrots and birds do much harm to the grain crops, and maize and sugarcane fields suffer at night from the attacks of jackals and pigs. Rats, as in 1847-48 and 1878-79, also sometimes cause much havoc. Birds are scared away by watchmen, and a good close fence is the usual protection against jackals and pigs, but no practical remedy for rats has yet been discovered.

Famines.

1396-1407.

1629.

Besides the great Durgádevi famine (1396-1407), which is said to have reduced the population of Khándesh to a few Bhils and Kolis,¹ the only scarcity mentioned before the beginning of the present century is that of 1629. In that year, following the ravages of war, came a total failure of rain. Lands famed for their richness were utterly barren; life was offered for a loaf, but none would buy; rank for a cake, but none cared for it. The ever-bounteous hand was stretched out to beg; and the rich wandered in search of food. Dog's flesh was sold, and the pounded bones of the dead were mixed with flour. The flesh of a son was preferred to his love. The dying blocked the roads, and those who survived fled. Food houses were opened at Burhānpur. Every day soup and bread were distributed, and each Monday £500 (Rs. 5000) were given to the deserving poor. The Emperor and the nobles made great remissions of revenue.²

1802-3.

In the troubles which followed Bájiráv's establishment as Peshwa, Khándesh suffered more than any part of the Deccan. The year 1802-3 was not, as regards rainfall, unfavourable, nor had any scarcity in the neighbouring districts caused immigration. The country was prosperous, well watered, and thickly peopled, when two seasons of lawlessness spread desolation and famine from one end to the other. The disorders were too great to allow of grain being imported, and the price rose to more than a shilling the pound (1 *sher* the rupee). Vast numbers died from famine or disease,

¹ It is doubtful whether this was the great Durgádevi famine or one about thirty years earlier. See below under "History".

² Bádsháha Náma in Elliot, VII. 10, 11, and 17.

and many left their homes never to return. To lessen the pressure of distress the Peshwa's government abolished import duties and remitted revenue; the export of grain was stopped, prices were regulated, and measures taken to repress Bhils, Arabs, and other freebooters. By the end of 1804 the country was again quiet, but traces of this time of frightful misrule and misery still remain.

From 1824 to 1826 was a time of great scarcity. Except a few slight showers no rain fell. There was much distress among the poor, and about £91,176 (Rs. 9,11,760) of the district revenue was remitted in three years. Owing to short rainfall, from 1833 to 1836 was a time of great scarcity and distress, Indian millet prices ranging between sixty-two and seventy-three pounds. In 1838-39 prices rose from 121½ to 80½ pounds, and remissions amounting to £66,581 18s. (Rs. 6,65,819) were granted. In 1844-45, and again in 1845-46, the failure of the latter rain caused much distress and made large remissions necessary. In 1855-56, on account of want of rain, a large area of land remained unsown, and where sown, the crops, especially in Chopda and Sávda, failed. A great part of the labouring population left the district, and even some of the well-to-do cultivators were hard pressed. In some cases from 60 to 75 per cent of the assessment was remitted. Between 1862 and 1866 the rainfall was scanty, and on account of the very high price of cotton, the grain-growing area was much reduced. Indian millet rose from fifty-two to thirty-five pounds the rupee. But wages were high and work was plentiful, and the labouring classes passed through this period of famine prices without much suffering.

In 1868-69, the latter rains failed entirely in several sub-divisions and were scanty throughout the district. The early crops were in many places below the average, and the late ones were almost everywhere inferior. Cotton, especially in Chálisgaon, was only half an average crop and the scarcity of grass was great. Fears were entertained that the Bhil population, suffering from want of food and of labour, would take to robbing and plundering. These fears were increased by the arrival of large numbers of destitute persons from Márwár and Rajputána, where the failure of the rain was more complete and the scarcity amounted to famine. *Jvári* prices rose from seventy to twenty-four pounds the rupee. Relief works were started, many new roads were made, several irrigation works were begun or repaired; and £833 (Rs. 8330) of the land revenue were remitted.

In 1871-72, except a few partial showers in September, there was a total failure of rain, and most of the crops withered. In the middle of November there was heavy rain, but it came too late to save the early crops and did little good to the late harvest. Owing to large importations from the Central Provinces there was no want of grain, prices falling from thirty-seven to fifty pounds the rupee. Relief works were undertaken and remissions to the extent of £37,520 16s. (Rs. 3,75,208) granted.

The scanty rainfall of 1876, 14·4 inches compared with an average of 24·24, led to failure of crops and distress over about half of the

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1802-3.

1824-1826.

1833-1836.

1838-39.

1844-45 & 1845-46.

1855-56.

1862-1866.

1868-69.

1871-72.

1876-77.

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district.¹ The east and north-east suffered most severely. In addition to the failure of the early crops, only a few showers fell in September and October, and most of the cold-weather crops that were sown perished. With high grain prices, millet at 26½ instead of fifty-four pounds² the rupee, and very little demand for field work, the poorer classes fell into distress, and about the middle of September, the need for Government help began to be felt. As the grain dealers were holding back their stores, about the middle of November several of the municipalities opened grain shops and sold grain to the poor at cost price.³ This had no appreciable effect on the market. Through all the cold and hot weather, prices remained high, and distress, though not very severe, was widespread. The next rains (June 1877) began well. But again there came a long time of dry weather. In August, prices rose to an average of 16½ pounds and affairs seemed critical. A good rainfall at the end of August revived the failing crops. Prospects rapidly brightened, and at the close of November, the demand for special Government help had ceased. Though prices were high and there was much distress, grain was always available and the scarcity never deepened into famine. Though there were many cases of individual suffering, the distress was by no means general. One village had good crops, another bad, and field differed from field as much as village from village. The distress was most felt by the labouring classes, the Bhils and Mhárs, the latter of whom seemed at one time likely to give trouble, and by the petty local manufacturers whose industries suffered greatly from the failure of the ordinary demand. Still the distress was not so keen as to drive people away for any length of time, and from the more seriously affected districts, Ahmednagar, Sholapur, Poona, and Sátára, many outsiders came and some have permanently settled.

¹ The estimate was in area 5500 square miles of a total of 10,162, and in population 646,944 out of 1,028,642.

² Fifty-four pounds for millet, *bājri*, and fifty-six pounds for Indian millet, *judri*, were the ordinary prices.

³ The following statement shows the details :

Khandesh Famine Grain Shops, 1876-77.

NAME.	DATE.		Cost.
	Opened.	Closed.	
Dhulia	November 1877	November 1877	Ra. 2700
Amalner	18th December 1876	August 1877	500
Párola	1st December 1876	24th January 1877	3450
Erandol	28th November 1876	29th November 1877	975
Dharangaon	13th November 1876	2nd August 1877	967
Nandurbár	20th November 1876	26th April 1877	475
Taloda	For about	two years.	1200
Sindkheda	14th January 1877	18th September 1878	243
Betávad	28th May 1877	16th November 1877	84
Shirpur	16th November 1876	27th April 1878	1000
Vurangaon	81st August 1877	16th September 1877	223
Jalgaon	5th November 1876	18th December 1877	4103
Total ... ..	.....	.....	15,925

Besides these, four grain shops, at Nizámpur, Sháháda, Prakásha, and Sánda, were opened by private contribution.

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The following details show, month by month, the state of the district and the measures taken to relieve the destitute.

Early in September (1876), a good fall of rain over most of the district considerably lowered prices, *bājri* falling from twenty to thirty-seven pounds (10½ *shers*) the rupee, and *jvāri* from twenty-five to forty-five pounds (13 *shers*). In the Tápti villages of Sávda, the early crops had been completely lost, and employment was provided for about 1150 of the poorer cultivators and labourers on the Sávda-Gáta and Jalgaon-Nasirabad roads. Encouraged by the rain a second crop of *bājri* was sown in places where, owing to the previous lack of moisture, the first had failed. Later in the month no rain fell and prices again began to rise. The early crops, except in the west and north-west where they were still fair, were fast withering or had perished. By the close of the month relief works were opened in many parts of the district.

October passed with only one slight shower at Nasirabad. The early crops were fair only in the west and north-west, elsewhere they ranged from middling to very bad, and in some parts the failure was complete. Cotton was suffering, and the young shoots of the cold-weather crops were withering. In Jalgaon and Párola there was great scarcity of drinking water, and grass was everywhere scanty and poor. Grain prices were fast rising, and distress was spreading among the poorer classes. Relief works, mostly repairs to roads and ponds, were opened in the distressed parts and employment given to over 2600 people.

In November there was no rain and no improvement in harvest prospects. The scanty early harvest was reaped, but most of the cold-weather crops perished. In a few towns on the railway there were slight grain importations from Berár and the North-West Provinces. In spite of this, prices rose for *bājri* to 26½ and for *jvāri* to 32½ pounds the rupee. The Bhils began clamouring for work. During the month the average daily number of persons on relief was 3287.¹ These were all able-bodied workers, expected to do a full day's work and superintended by ordinary public works officers. In the first days of the month a sum of £300 (Rs. 3000), presented by His Highness Holkar for the relief of the famine-stricken in Khándesh, was placed at the Collector's disposal.

December passed without rain and there was no change in crop prospects. During the month there were large grain importations, and *bājri* fell from twenty-seven pounds, about the beginning of the month, to 28½ pounds at the close. During the greater part of the month *jvāri* remained steady at thirty-one pounds, but about the end it rose to thirty. The average daily number receiving relief rose to 4714, 3267 of them on public works and 1447 aged or feeble people on works superintended by assistant collectors or mámlatdárs.

¹ The rates of wages originally fixed for the workers were : for a man 3*d.* (2 *annas*) a day, for a woman 2½*d.* (1½ *annas*), and for a boy or girl of 1½*d.* (1 *anna*). About the middle of November when prices rose over 16 pounds the rupee, a sliding scale was introduced which provided that the money rate should vary with the price of grain, and that a man should always receive the price of one pound of grain in addition to one *anna*.

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1876-77.
1876.
September.

October.

November.

December.

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Famines,
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1877.
January.

On the 19th of January a very heavy storm of rain and hail passed over the district. The rain destroyed the river bed tillage, and the hail stones, weighing from two ounces to $1\frac{1}{2}$ pounds, besides seriously damaging such of the cold-weather crops as had survived the drought, caused the deaths of many cattle. Small-pox and fever were prevalent in some parts. *Bájri* prices remained steady at $28\frac{1}{2}$ pounds the rupee, and *javári* prices fell from thirty to $34\frac{1}{2}$. About the middle of the month (19th) the pay of non-able-bodied workers¹ was reduced, and at the same time the task test was enforced. The result of this was that the numbers on relief fell, on public works from 3267 to 2125, and on civil works from 1447 to 803.

February.

In the first half of the month there was a fall of about 68 cents of rain. The grain importations were slight, and prices rose for *bájri* from $28\frac{1}{2}$ pounds at the beginning of the month to $26\frac{3}{4}$ pounds at the close, and for *javári* from $34\frac{1}{2}$ to 31 pounds. Small-pox was prevalent during the whole month. The numbers on public works rose from 2125 to 3735, against a fall on civil works from 803 to 288.

March.

In the first days of March hail storms considerably damaged the crops in three sub-divisions. In the beginning of the month *javári* prices fell from 31 to $36\frac{1}{2}$ pounds the rupee, and then rose to $34\frac{1}{2}$ pounds; *bájri* prices fell from $26\frac{3}{4}$ to $28\frac{1}{2}$ pounds. The numbers on public works fell from 3735 to 2982, and on civil works from 288 to forty-seven. During the month 106 persons received charitable relief.

April.

April passed without rain. The grain importations were small. *Bájri* remained steady at $28\frac{1}{2}$ pounds the rupee, but *javári* rose from $34\frac{1}{2}$ to thirty-one pounds. In some sub-divisions fever and small-pox were prevalent. The numbers on public works rose from 2982 to 3378, and on charitable relief from 106 to 163, against a small fall on civil works from forty-seven to twenty-one.

May.

During May there were a few slight showers, especially in the east. Cattle were dying from want of water and fodder. Prices rose for *bájri* from $28\frac{1}{2}$ to $26\frac{3}{4}$ pounds the rupee, and for *javári* from thirty-one to $29\frac{1}{4}$ pounds. Fever and small-pox continued. The numbers on public works fell from 3378 to 2596, on civil works from twenty-one to fifteen, and on gratuitous relief from 163 to fifty.

June.

In the first days of the month there were slight showers in the western sub-divisions, and about the end good rain fell all over the district, varying from 20 cents to 5.5 inches. In parts where the fall was light more rain was wanted. The sowing of the early crops was begun and made fair progress. Cattle disease and ague were prevalent during the month. *Jvári* prices fell from $27\frac{1}{2}$ to $28\frac{1}{2}$ pounds the rupee, while *bájri* remained pretty steady at $26\frac{3}{4}$ pounds, with a slight rise in the middle of the month to twenty-five pounds. The numbers on public works fell from 2594 to 2295 and on

¹ The new rates were : for a man, the price of one pound of grain and $\frac{3}{4}$ d. ($\frac{1}{2}$ anna) instead of $1\frac{1}{2}$ d. (1 anna); for a woman, the price of one pound of grain and $\frac{3}{8}$ d. ($\frac{1}{4}$ anna) instead of $\frac{3}{4}$ d. ($\frac{1}{2}$ anna); and for a boy or girl, the price of half a pound of grain and $\frac{3}{8}$ d. ($\frac{1}{4}$ anna).

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charitable relief from fifty to four, against a rise on civil works from fifteen to ninety-one.

In July an average of 3·17 inches of rain fell, but it was badly distributed. In the first four days of the month there were some good showers in a few sub-divisions, then followed a break for a week and sowing operations were stopped. When rain again fell the people came back to their fields, but much seed was lost, and as the fall was insufficient except in the west, the young crops began to wither. More rain was everywhere wanted. There was no fodder except on the hills, and cattle were being driven back to the Sátputrás. Prices rose for *bájri* from 25½ pounds at the beginning of the month to 20½ pounds at the close, and for *javári* from 27½ to 20½ pounds. Cholera was slightly prevalent. The numbers on public works rose from 2295 to 2428 against a fall on civil works from ninety-one to seventy-four. During the month no one received charitable relief.

Most of August passed without rain. The withering crops were attacked and much damaged by insects. Prices rose for *bájri* from 18½ to 15½ pounds the rupee, and for *javári* from 19½ to 17½ pounds. This in some parts caused much distress, especially among the Bhils. Cholera increased and large numbers left the district for a time. The numbers on public works rose from 2380 on the 4th of the month to 9698 on the 25th, and on civil works from 582 to 10,729. During the month 165 persons received charitable relief. About the close of the month a general and plentiful rainfall, lasting for four days, greatly revived the crops. Prospects were much improved and people began leaving the relief works, so that in the last week of the month there were only 6670 people on public and 1354 on civil works.

In the beginning of September there was good rain over the whole district, and the crops wonderfully revived. Later in the month only slight showers fell and more rain was generally wanted. There was considerable mortality among cattle and cholera was prevalent. The grain importations were very small and rupee prices rose for *bájri* from seventeen to sixteen, and for *javári* from nineteen to seventeen pounds. The numbers on public works fell from 8010 in the first week of the month to 7191 in the last week, and on civil works from 1013 to 600, against a rise on charitable relief from 165 to 519.

In October with an average of 1·52 inches of rain, the early crops were generally fair, except in Taloda, Edlabad, and Páchora where they were poor, and in Érandol where they were bad. The sowing of the cold-weather crops was over, but in some places more rain was wanted. Rupee prices fell for *bájri* from 17½ to twenty-five pounds and for *javári* from 20½ to 32½ pounds. The numbers on public works fell from 746 to 3663, on civil works from 830 to 298, and on charitable relief from 519 to 384.

In November no rain fell. The early, *kharif*, harvest was almost finished. The late, *rabi*, crops, stunted by the heat and want of moisture, gave but a poor promise. *Jvári* prices rose from 32½ to thirty pounds, and *bájri* prices fell from twenty-five to twenty-six

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pounds the rupee. The numbers on public works fell from 1309 in the beginning of the month to twenty-four at the end, on civil works from 122 to eighty-three on the 10th of the month when the civil works were closed, and on charitable relief from 384 to ten. At the end of the month all relief works were closed.

In December there were light showers in a few places, but more rain was required for the *rabi* crops. *Bajri* prices rose from twenty-six to twenty-five pounds, and *javari* prices fell from thirty to thirty-five pounds the rupee. Though Government continued to offer it, no one required charitable relief.

The following statement of millet prices and of the numbers receiving relief shows that during the first five months of 1877, grain kept pretty steady at twenty-eight pounds the rupee or about twice the ordinary rates; that its price rose rapidly in June and July till it reached 16½ in August and September; and that it then quickly fell to twenty-five pounds. As early as December 1876, the numbers on relief works reached 4714. By lowering wages and enforcing the task test, the total was in January reduced to 2928. From this it rose to 4023 in February, and then fell till in June it was as low as 2386. Then it steadily advanced till in August it reached 8622. From this it rapidly fell to 857 in November when the relief works were closed. The numbers on charitable relief rose from 106 in March to 163 in April, and then fell to four in June. In July there was no one on charitable relief. From 165 in August, the number rose to 519 in September, and then quickly fell to ten in November.

Khandesh Famine, 1876-77.

MONTH.	AVERAGE DAILY NUMBER.				AVERAGE PRICE.		RAINFALL. ¹
	On Relief Works.			On Charity.	Bājri.	Jvāri.	
	Civil.	Public.	Total.				
November 1876 ... ..	...	3287	3,267	...	26½	32½	.....
December " " " " " "	1447	3267	4,714	...	28½	30½	.....
January 1877	803	2125	2928	...	28½	32½	Storm of rain and hail on the 19th January. -68
February " " " " " "	288	3735	4023	...	26½	31½	.....
March " " " " " "	47	2982	3029	106	28½	34	.....
April " " " " " "	21	3378	3399	163	28½	31	.....
May " " " " " "	15	2594	2609	50	27	29	.....
June " " " " " "	91	2295	2386	4	25	27	.....
July " " " " " "	74	2428	2502	...	23	24	.....
August " " " " " "	3044	5578	8622	165	16½	16½	.....
September " " " " " "	830	7468	8298	519	16½	17½	.....
October " " " " " "	298	3663	3961	384	20½	24	.....
November " " " " " "	72	785	857	10	25	29½	.....
December " " " " " "	...	...	...	...	25	32	.....
Total	7030	43,585	50,615	1401	...	...	21.19
Average	586	3353	3893	175	...	...	.....
Total cost...Rs.	...	...	302,801	3359	...	...	.....
306,160							

The scarcity caused no change in the rates of cart-hire.² And

¹ These figures are only approximate. The average total fall for the whole district up to 1st December 1877 was 21.19 inches.

² These are 2½d. a mile (3 annas a kos) for a cart and pair of bullocks in the dry season and 3d. (4 annas a kos) in the wet. A pair of bullocks can be hired for 1½d. a mile (2 annas a kos) in the fair, and for 2½d. a mile (3 annas a kos) in the wet season. Toll bars are paid by the hirer. These are the official rates, but private individuals and traders manage, as a rule, to hire carts and bullocks at lower rates.

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as the distress never deepened into famine, it was not necessary to open relief-houses or camps, or to organise a special relief staff.

At the beginning of the famine, dealers held back their stocks of grain in hopes of a rise in prices. Afterwards, as they found that grain could be brought in large quantities by rail, they opened their stores, and though prices ruled high, there was no lack of grain. Grain was imported to a small extent from Holkar's and the Nizám's territories, Nemád, and Berár. It was also exported by rail to Bombay, Poona, and Sholápur, the exports on the whole exceeding the imports.

A special census, taken on the 19th May 1877, when famine pressure was general and severe, showed that of 2745 workers, 1683 belonged to the sub-divisions where the work was carried on; 388 belonged to different sub-divisions of the same district; 648 were from other districts; and twenty-six from neighbouring states. As regards their occupation, 155 were manufacturers or craftsmen, 598 were holders or sub-holders of land, and 1992 were labourers.

The total cost of the famine was estimated at £30,616 (Rs. 3,06,160), of which £30,280 2s. (Rs. 3,02,801) were spent on public and civil works and £335 18s. (Rs. 3359) on charitable relief.

Compared with the former year the criminal returns showed a total increase of 871 offences,¹ mainly due, in the Commissioner's opinion, to the scarcity and high prices which ruled throughout the year. The estimated special mortality was about 474 souls. There are no trustworthy statistics of the numbers of cattle who left and returned to the district. Though the loss of stock was great, it did not interfere with the carrying of grain or with field work; nor in other respects was the rent-paying and working power of the district affected. The tilled areas in 1877-78 and in 1878-79 exceeded that in 1876-77 by 64,445 and 118,880 acres respectively. Of £301,780 4s. (Rs. 30,17,802) the land revenue for collection for 1876-77, and £2114 4s. (Rs. 21,142) outstanding balances for former years, £301,563 18s. (Rs. 30,15,639) and £355 (Rs. 3550) respectively were recovered by the close of the year, and £658 (Rs. 6580) were written off as irrecoverable. In 1877-78 the land revenue for collection was £303,800 10s. (Rs. 30,38,005) and the outstanding balances amounted to £1290 10s. (Rs. 12,905), of which £303,777 6s. (Rs. 30,37,773) and £329 4s. (Rs. 3292) were recovered respectively, and £38 10s. (Rs. 385) written off, thus raising the outstanding balances for next year to £946 (Rs. 9460). Of £310,069 (Rs. 31,00,690), the land revenue for collection for 1878-79, £309,399 2s. (Rs. 30,93,991), and of the balances £377 8s. (Rs. 3774) were recovered before the close of the year and £5 12s. (Rs. 56) written off, leaving for future recovery a balance of £1232 18s. (Rs. 12,329). On the 1st of January 1880 the sum outstanding was £595 6s.

¹ The details are an increase, under offences against public justice, 9; under rioting or unlawful assembly, 3; under murder, 1; under dacoity, 9; under robbery, 9; under lurking house-trespass or house-breaking, 25; under hurt, 17; under mischief, 18; under theft of cattle, 61; under ordinary theft, 629; under receiving stolen property, 46; and under criminal or house-trespass, 8. Police Reports, 1877.

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11½*d.* (Rs. 5953-7-8); of this, in June 1880, £229 2*s.* 10¾*d.* (Rs. 2291-7-2) were written off as irrecoverable.¹

No special works were started for the relief of the famine-stricken. Only the ordinary budgeted works were taken in hand, and they helped to give relief to those who chose to avail themselves of it.

¹ Gov. Res. 2002 (Financial), 9th June 1880.

CHAPTER V.

CAPITAL.

ACCORDING to the 1872 census returns there were in that year, besides well-to-do cultivators and professional men, 10,069 persons occupying positions implying the possession of capital. Of these 1615 were bankers, moneychangers, and shopkeepers; 7435 were merchants and traders; and 1019 drew their incomes from rents of houses and shops, from funded property, shares, annuities, and the like. Under the head Capitalists and Traders, the 1878 license tax assessment papers show 59,610 persons. Of 24,101 assessed on yearly incomes of more than £10, 12,269 had from £10 to £15 (Rs. 100 - Rs. 150), 4736 from £15 to £25 (Rs. 150 - Rs. 250), 2647 from £25 to £35 (Rs. 250 - Rs. 350), 1105 from £35 to £50 (Rs. 350 - Rs. 500), 928 from £50 to £75 (Rs. 500 - Rs. 750), 546 from £75 to £100 (Rs. 750 - Rs. 1000), 628 from £100 to £125 (Rs. 1000 - Rs. 1250), 225 from £125 to £150 (Rs. 1250 - Rs. 1500), 256 from £150 to £200 (Rs. 1500 - Rs. 2000), 328 from £200 to £300 (Rs. 2000 - Rs. 3000), 239 from £300 to £400 (Rs. 3000 - Rs. 4000), 116 from £400 to £500 (Rs. 4000 - Rs. 5000), 125 from £500 to £750 (Rs. 5000 - Rs. 7500), fifty-three from £750 to £1000 (Rs. 7500 - Rs. 10,000), and eighty over £1000 (Rs. 10,000).

In the west, capitalists are generally Gujarát Vánis, Gujar Kunbis, and Bohorás, and in the centre and east, Chitod, Márvád, and Káthar Vánis, Tilola and Pájna Kunbis, Bráhmans, and a few Bhátiás. The trading population is not divided into distinctly marked classes. The same man is often a merchant, a moneylender, and a broker. At Jalgaon alone is there trade enough to allow of firms confining themselves to fixed branches of business. Here there are three bankers and twenty moneylenders, most of them Márvád and a few Káthar Vánis, and nineteen firms, two of them European the Mofussil and the New Berár Companies, fourteen Bhátia, and several others of minor importance, who are entirely traders, with agents at Faizpur, Dharangaon, and other large towns in the surrounding sub-divisions. Of the twenty moneylenders only a few confine themselves to moneylending. Except the two European and seven native firms, whose head-quarters are at Bombay, none of the local traders have a capital of more than £10,000 (Rs. 1,00,000). About twenty are known to have from £1000 to

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¹ Most of this chapter is compiled from materials supplied by Mr. J. Pollen, C.S.

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£5000 (Rs. 10,000-Rs. 50,000), and five from £5000 to £10,000 (Rs. 50,000-Rs. 1,00,000). The agents of the Bombay firms deal chiefly in cotton and grain to the extent of from £2,000,000 to £3,000,000 (Rs. 2,00,00,000-Rs. 3,00,00,000) a year. Besides these and several minor trading firms which have sprung up within the last few years, there are thirteen cotton brokers, two Bráhmans, three Márvád and eight Gujarát Vánis, who, besides acting as brokers, carry on some trade and lend money. Petty dealers, to the number of from seventy to seventy-five, mostly Márvád Vánis with a sprinkling of Bráhmans, Bohorás, and Káthar, Ládsakka, and Gujarát Vánis, carry on business, some with their own but most of them with borrowed capital. They obtain supplies both from local dealers and from Bombay merchants. Except Jalgaon there is no large market or exchange. Trade is carried on in holes and corners. European firms cannot get at the commodities, except by the help of native agency, for, as a rule, the Khándesh cultivator thinks of no market beyond his moneylender's verandah or the local weekly *bázár*.

Insurance.

There is no separate class of insurance agents. Cotton and cotton mills are generally insured against loss by fire. But life insurance is unknown.

Exchange Bills.

The two most usual forms of exchange bills, *hundis*, are bills payable at sight, *darshani*, and bills payable after a certain interval, *mudati*.¹ Bills are either personal, *dhanijog*, where the grantee is the person to whom or to whose order the payment is to be made; on trust, *sháhájog*, where payment is made to a nominee of the grantee known to the payer; or descriptive, *nishájog*, where a description of the payee is embodied in the bill. It is not usual to draw bills in sets. A letter of advice to the agent or banker, stating the amount drawn, the number of the bill, and the name of the person to whom or in whose favour the bill has been granted, is considered sufficient. When the amount of the bill is remitted in cash by another, *badli*, bill, or otherwise, it is duly signed by the payee and returned to the grantor and filed as a voucher, *khoka*. Unless the bill is *binájábtí*, requiring no letter of advice, it is usual for the correspondent of the grantor to send a letter of advice, intimating the payment of the money to the payee. No days of grace are allowed. The bill must, if demanded, be cashed on the specified day, and in case of delay on the part of the payer, monthly interest, varying according to the position of the drawer, one-half per cent for bankers and three-quarters per cent for other merchants, is charged. If payment is asked before the bill falls due, discount at a similar rate is deducted. If the bill is dishonoured and sent back uncashed, the grantor must pay interest at double the rate of current interest from the date when the bill was bought. He must also pay a non-acceptance penalty, *nakrái*, varying in different places. Carriage, according to the distance the bill had travelled, was also formerly charged.

If the bill is lost or stolen, a duplicate, *peth*, letter stating the

¹ This is generally not more than nine days.

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amount of the bill and asking for payment is usually granted. If the duplicate letter is lost, a triplicate, *parpeth*, mentioning both the *hundi* and the *peth*, is issued, and if the *parpeth* also is not forthcoming, an advice, *jáb*, letter mentioning the *hundi*, the *peth*, and the *parpeth* is sent to the same effect. The payer must satisfy himself as to the identity of the bearer of the bill, and in doubtful cases, should demand security before payment is made. If he pays a wrong man, he has to bear the loss and pay a second time to the holder of the *peth* or *parpeth*. The payee in the case of an advice letter, *jáb*, passes a separate receipt, while the *hundi*, *peth*, and *parpeth* are simply endorsed. After payment the banker debits the drawer with the amount paid. If a drawer overdraws his account, and the bill is lost or dishonoured, he alone is responsible. It is usual after endorsing them to sell bills to bill brokers, *daláls*, of whom there is a large number, and who are paid a certain percentage for their services. As treasure is seldom sent, bills are generally adjusted by debts and credits, and *badli hundis* whose rates vary according to the conditions of the transaction. The commission, *hokshái*, is paid to the correspondent disbursing the cash to the payee, by the drawer, and the brokerage, *daláli*, for the sale of *badli hundis* is paid both by the drawer and by the purchaser of the draft. The interchange of bills has been greatly simplified by the introduction of a uniform coinage. Formerly the different rupees and the different rates of exchange made the system much more complicated, and was a source of no small profit to local bankers.

Imports are usually paid by bills of exchange, and exports by money. A bill from £1000 to £2500 (Rs. 10,000 - Rs. 25,000) can at once be cashed by any Jalgaon firm.

Where there is an agent *munim*, the clerk, *gumásta*, acts under him. As a rule there is no agent, and the clerk is subordinate to his master alone, and is treated by outsiders with much respect. Generally a Bráhmaṇ by caste, he keeps the accounts, advances money to the cultivator, and recovers it from him, superintends his master's establishment, looks after his lands and servants, and goes abroad to buy and sell goods according to his master's orders. Exclusive of food and other expenses and travelling allowance, his yearly pay varies from £5 to £30 (Rs. 50 - Rs. 300). Besides small presents on wedding occasions, he gets at *Diváli* (October-November) a turban or some other article of clothing.

Of townspeople, merchants, traders, shopkeepers, brokers, pleaders, and a few high paid Government servants, and of country people landlords, heads of villages, moneylenders, and a few rich cultivators, save money. Savings are mostly invested in ornaments, in houses, and in moneylending.

As, except in Jalgaon, there are no large banking establishments, nearly all who have capital engage in moneylending. Professional moneylenders are usually Márvád, Gujarát, and Ládsakka Vánis, and a few Bráhmaṇs. Though the distinction is not well marked, some of them, known as bankers or *saráfs*, deal with townspeople and well-to-do husbandmen, and others with the poorer class of villagers. In villages, headmen, rich cultivators, and shopkeepers who some-

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times borrow money for the purpose from professional bankers, also lend money to poor cultivators. Besides the regular moneylenders, there is a set of low usurers, who, for short periods, lend small sums at heavy rates to the poorest borrowers.

Traders.

Local moneylenders and traders are said to grumble about their present state. 'Fifty years ago,' they say, 'we had a monopoly; we knew about exchange, and from the uncertain state of the currency, made large sums by exchange, and we realised high profits in gold, silver, and precious stones, then the only forms of investment. Much cloth was still woven, and the cloth trade brought us handsome gains. Thirty years later (1860-1865), during the demand caused by the American war, and when great sums were spent in making the railway, we became rich. Our old debts were recovered; great profits were gained in all branches of business; and new loans were issued at high rates of interest. Then the turn came. Many of our ventures turned out badly, and when we tried to recover the sums lent at interest, we found that the people had spent almost all their gains, and in the fall of prices were not able to pay us. In taking them into court and forcing them to pay, both we and our debtors lost heavily.'

Compared with the American war time, the profits of traders and moneylenders are now, no doubt, small. And even compared with thirty years earlier (1830), it is probable that the few families who had command of the district traffic and money-lending, made more and made it easier than the present traders. It is also true that the Khándesh trader has during the last fifty years had to fight against two sets of very dangerous rivals, Vánis from Márvád and Bhátíás from Bombay. The Márvád Vánis, stronger, more active, and perhaps even more frugal and less scrupulous than the local Váni and Bráhman, have drawn to themselves a very great share of the district moneylending; and the Bombay Bhátíás, larger-minded, stronger, and harder working than the local traders, and unlike them masters of the new system of trade by rail and wire, enjoy the bulk of the profits made from the very large exports and imports that unbroken order and improved communications have developed during the past fifty years. Again, one marked feature of the present style of business is to bring the exporter as nearly as possible into direct dealing with the grower, and by this means the places and profits of several sets of middlemen have been swallowed up. Under these circumstances, the easy-going trader and banker, disinclined to leave his old business ways and not forced to do so by want, may, as his family grows larger, find it hard to get openings for them. But taken as a whole, and comparing the half-tilled, half-empty, and almost utterly isolated Khándesh of 1830, with its present well stocked and thoroughly opened state, there seems no reason to doubt that its trade supports a much larger body of merchants, and brings into the district a much greater amount of wealth than formerly.

A rich moneylender, dealing with townspeople and well-to-do cultivators, keeps a journal *rojkirá*, and a ledger *khatávni*. Those who advance petty loans to the poorer class of cultivators keep only

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the *baitha kháta*, where entries are made without being posted in the journal or day book, and all transactions are based on written bonds. Rich moneylenders sometimes keep two journals, a rough book where every day they enter all transactions as they occur, and a correct book, where, every week or fortnight, or at the end of the month when the accounts are balanced, they enter the different transactions in detail. This correct book is called *mel*. Accounts are finally settled every year in *Diváli* (October - November) holidays. Where no accounts are kept, payments, as they occur, are endorsed on the bond. Some Nasirabad moneylenders keep a strange ledger, in which the sums returned by the debtor are shown by symbols, not by figures. These, called instalment or *khisti* accounts, are kept for transactions, in which payments at certain intervals have been agreed on.

The Chándor rupee, coined at the Chándor mint in Násik,¹ was current at the beginning of British rule, but it has now disappeared. At present the Imperial rupee is the standard coin. The only exception is in some of the eastern parts, where, though the transactions are in rupees, the accounts are kept in old currency *takkás*, coins worth about half a rupee.²

Interest is charged monthly, and an addition is made for any intercalary month that may be included. In small transactions, where an article is given in pawn, the yearly rate of interest varies from nine to twelve per cent for artisans with pretty good credit; from twelve to eighteen for cultivators in middling circumstances; and from fifteen to twenty-four for poor cultivators. In petty agricultural advances, upon personal security or with a lien upon certain crops, the rate varies from fifteen to twenty-four per cent for cultivators in middling circumstances, and from twenty-four to thirty-six per cent for poor cultivators. In large transactions with a mortgage on movable property, such as gold and silver ornaments or valuable clothes, six to twelve per cent is charged; and when other articles are pledged, though such are seldom taken in mortgage, from twelve to eighteen per cent. In mortgages of immovable property, such as houses and land, the rate varies from twelve to eighteen per cent. For money invested in buying a landed estate a clear profit of twelve per cent is expected. In trifling dealings the yearly rate is generally about $18\frac{3}{4}$ per cent or $\frac{1}{4}$ *anna* the rupee a month. Both town and village moneylenders often advance grain and money for seed and to support the cultivator's family during the rainy season. These advances are repaid at harvest time, either in money or in kind, with the addition of fifty per cent to the sum advanced. Another mode of raising grain or money is by *jalap*, that is by pledging or selling the sown or growing crop at a rate far below its probable outturn. These are the rates of interest charged by the more respectable moneylenders. The less scrupulous usurers, by exactions of different kinds, sometimes raise their charges to from 75 to 200 per cent.

¹ This mint started about 175 years ago was closed soon after the British conquest.

² The *takka* varies from 16 to 24 *dhabbus* of about half an *anna* each. In changing *takkás* into rupees the lender is always given a discount.

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Moneylenders.

Some village headmen and other respectable capitalists act so kindly towards the villagers, that they gain a power over their debtors which makes them nearly independent of the civil courts. They advance grain or money according to the villagers' immediate wants, and in return the whole crop is at harvest time made over to the moneylender, and from the outturn he sets apart a fair share for the maintenance of the debtor's family. Moneylenders of this class have no wish to take their holdings from the villagers. It is for their interest that the borrowers should be as well off and contented as possible. Such moneylenders are unusual. Complaints are very general in Khándesh of the greed and unfairness of Márvád and Gujarát Vánis and other foreign usurers. Many of the husbandmen, hard pressed for money and able neither to read nor write, are utterly in the moneylender's power. Less is given them than the sum entered in the bond; no receipts are passed for the instalments paid; and fresh deeds are drawn up and fresh charges made, of which the debtor has no knowledge. Then a suit is filed, and, as a rule, given against the debtor in his absence. If he appears, his case generally breaks down, as few villagers will risk giving evidence against the moneylender. When the decree is passed, it is not executed, but held over the debtor's head so as to increase the amount of his payments. If the instalments cease, the creditor takes the debtor's land in mortgage. He seldom sells him up and still more rarely has him sent to prison. A debtor has seldom dealings with more than one creditor. When he deals with more than one, his object sometimes is, by giving one of them a preference, to get rid of the claims of the rest. To do this he has to make over his property to the chosen creditor, a step so full of risk that it is seldom taken. The Khándesh creditor never writes off his claim as a bad debt. Decrees are often kept alive for years. For some time, when he knows he can get nothing, even by arresting or imprisoning his debtor, the creditor ceases to annoy him. But as soon as there is the chance of recovering anything from the debtor's heirs, proceedings are threatened or a compromise is agreed to, the creditor sometimes paying the debtors or their heirs a trifling sum, and inducing them to pass a new bond in the name of all the members of the family.

Land.

Formerly much importance was not attached to the possession of land, and people seldom thought of buying it. Now land sales are common. They are either transfers between private persons, auction sales because the holder has failed to pay the Government rent, or sales by order of the civil court. As regards the sale value of land no trustworthy information is available. In private transfers the nominal value is, for private reasons, very often widely different from the real value. Government sales for failure to pay rent are generally only of the poorest lands, and through fear of previous mortgages or other encumbrances, court sales usually fetch only nominal prices.

At Jalgaon the price of land, suited for building purposes, varies from £100 to £180 (Rs.1000 - Rs.1800) an acre. In large crowded villages, the Government rate varies from 4s. to 8s. (Rs. 2 - Rs. 4) for five square feet. For public purposes land is usually taken at twenty

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times the assessment, that is from £1 10s. to £7 (Rs. 15 - Rs. 70) the acre.

Land mortgages are of two kinds. In one the creditor takes possession, pays rent and tillage charges, reaps the crop, and after deducting interest and profits, allows the debtor to take the surplus. The second and more common form is for the debtor to hold and till the land, to pay the rent, and hand over the interest to the creditor either in money or in grain. Often also debtor and creditor join in tilling the land.

Fifteen years ago (1864-65), during the years of high prices, the cultivator was, for a time, comparatively rich and unprecedently prosperous. Instead of paying off his debts, he squandered his easily earned gains in marriages, caste dinners, and other extravagances, and as his credit was very good and money was easily raised, he incurred fresh debts. With the fall in produce prices (1866-1868), many cultivators again found themselves in difficulties. Then followed some seasons of scanty rainfall and short crops, and creditors, uneasy about their outstandings, forced many of their debtors into the civil courts. Within the last ten years, among the poorer classes of cultivators, indebtedness is said to have considerably increased. At present it is estimated that not more than ten per cent of the agricultural population, including Bhils and others who are mere field labourers, can afford to begin the year's tillage without the moneylender's help.

The condition of the Bhil cultivator in the north-west of Khándesh is special. There the landholders are mostly Gujar capitalists, not peasant proprietors, and the Bhils were formerly contented to serve them for clothes and food, liquor now and then, and a small sum of money whenever their children were married. Of late the demand for Bhil labour has increased, and wages have greatly risen. On the other hand, the settlement of their disputes with their employers has been transferred from the magistrates to the civil courts, and the Gujar, by the ignorance and carelessness of the Bhil, has him again at his mercy. The Gujar agrees with the Bhil that the Bhil is to till the Gujar's land and that they are to share the produce. An advance is made to the Bhil to buy bullocks, and a bond is drawn up with a premium of twenty-five per cent. The Bhil grows the crops and is fed by the Gujar. At the end of the year the Gujar takes the crop and puts off the Bhil on the ground that he has to pay for the bullocks. Next year the Bhil again gets clothes and food and is told he has still something to pay. He asks for a settlement of his account, and as a preliminary is sent for a new stamped paper. With a few soft words, some money to buy a robe for his wife, and a little liquor, a new bond is made, the meaning of which the Bhil does not understand, and he goes back to his work hoping for better luck next year. After struggling on for a year or two he determines to leave. Then he finds that his partner, or master, has his acceptance for £20 (Rs. 200) or more; that the bullock he had toiled for is not his, and that he and all he has are at his master's mercy. A decree is passed, and the Bhil's goods are seized and sold. Then his master offers him a chance of return, and

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he serves for some time more. Again he grows tired of his position and refuses to work. The master has still some outstanding debts; and the threat of the civil court again brings the Bhil to order. Thus things go on from year to year. It is not uncommon for a Bhil, under pretence of the transfer of his debt, to be handed from one creditor to another. A Bhil with a decree against him is worth more than one whose debts are smaller. His mother's name is entered in the bond, and as a Bhil will suffer anything rather than disgrace his mother, the threat to send her to Dhulia jail is at any time enough to make the Bhil do whatever his master wishes.

Artisans.

Very few artisans, not more than ten per cent, are free from debt. Like other Khândesh moneyed classes, artisans who have capital act as moneylenders. Except in large towns, few of the less thrifty craftsmen can hold their own with the skilled and unscrupulous moneylenders. Most are at the mercy of the *sávkárs* who are not careful to keep a strict account of services rendered or payments made. Handloom-weavers, *koshtis*, are, as a rule, in the hands of moneylenders, *sávkárs*, who advance money or yarn, and in return get the goods when ready. Few weavers have more than £20 (Rs. 200) sunk in the trade. Formerly their employment was constant, but of late it has become somewhat uncertain. They generally own a house worth from £5 to £50 (Rs. 50 - Rs. 500); ornaments and furniture worth from £1 to £5 (Rs. 10 - Rs. 50); and a loom and other tools worth from £1 to £5 (Rs. 10 - Rs. 50). During the busy season, May to October, a good workman earns from 6*d.* to 2*s.* (*annas* 4 - Re. 1) a day. For the rest of the year his daily earnings amount on an average to 3*d.* (2 *annas*). Some are well-to-do; but most are indebted to moneylenders, and work under their orders. The bulk of the Khândesh women still prefer the local hand-woven robes and bodices to any foreign articles. Coppermiths are decidedly better off. They are free from the moneylender's control, and generally work with their own capital. Blacksmiths either work for daily wages or on contract. Though not altogether free from the moneylender, they are seldom without work and are better off than weavers, dyers, and cotton-carders. Goldsmiths have no need of capital. Working in gold and silver supplied by the customers, they charge for common plain work from 1½*d.* to 3*d.* (1-2 *annas*) the *tola* of silver, and from 3*d.* to 6*d.* (2-4 *annas*) the *tola* of gold. They are a thrifty class and are not generally in debt. Carpenters, paid either from 1*s.* to 1*s.* 9*d.* (8-14 *annas*) a day or by the piece, have no regular employment and are little better off than day labourers. In small villages they are sometimes paid in grain.

Labourers.

Labourers are employed in the fields between June and January, when, in quick succession, come the sowing and reaping of the early and late crops, the picking and cleaning of cotton, and the ploughing of land for the next season. Women as well as men are employed in weeding and harvesting crops and in ginning cotton. In February and March, labourers bring headloads of grass and fuel from waste lands for sale, and from April to June they find work in house-building, road-making, and other village jobs. Except

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during the few years before and after the close of the American war and the opening of the railway through Khándesh, unskilled workers were probably never better off than they now are. Fifty years ago the wages of unskilled labour were extremely low, and at the same time employment was comparatively uncertain. Fifteen years ago, on account of the great demand for labour in making railways and from the flourishing state of the cotton trade, the value of labour rose even more than the value of produce and other prices. Besides this, as most of the labourers, especially those employed in fields, were paid in kind, they shared with the farmers in the general profit from high produce prices. Since then, except during the special famine years, 1868-69, 1871-72, and 1876-77, prices have fallen almost below their former level, but owing to the continued demand for labour, wages have not fallen in an equal degree. At the same time, their want of thrift, and their fondness for spending their money on ornaments and opium or liquor, combine to keep labourers poor, and in many cases to plunge them hopelessly in debt. Moneylenders seldom, at one time, advance day labourers more than £2 10s. to £3 (Rs. 25 - Rs. 30), but their liabilities often exceed £10 (Rs. 100). In making him advances the moneylender often requires the labourer to pledge his labour, his house, his bullocks, and sometimes even his family pots and ornaments. When the labourer has no property, the moneylender usually demands a respectable surety, or forces the whole family to sign the bond.

About two or three per cent of the labouring population in the east, and about ten per cent in the west, raise money by mortgaging their labour. These men are generally small landholders, who, by some folly or mishap, have fallen hopelessly in debt. Men who mortgage their labour are known as yearlies, *sáldárs*, because their term of service lasts for one or more years. Labour is generally mortgaged, either to clear off old debts or to raise a sum of money to meet marriage or other expenses. Sometimes a man mortgages his own and sometimes his children's labour. The men who take labour in mortgage are generally rich landowners, *deshmukhs*, *pátils*, and others, who employ the mortgagers in field work and sometimes as messengers or duns, *mahasulis*. The labour-mortgage bond, called a year deed, *sáلكhat*, is on stamped paper. Sometimes the mortgager is advanced the whole, and sometimes only one-half of the sum agreed on. The common plan is that the labourer, working solely for his benefit, is supplied with food at the mortgagee's cost. Under this form of agreement, a labourer takes from three to four years to work off a debt of £10 (Rs. 100). Occasionally the *sáldár* lives by himself and is bound to do only a certain amount of work for his master. Under this agreement, the labourer supports himself, and in two years would work off a debt of £10 (Rs. 100). A *sáldár's* services cannot be handed from one master to another. They are willing workers, and generally do their share of the agreement freely and without punishment. Sometimes they run away, and formerly, though they now refuse to do so, the magistrates used to enforce the bond. Their services never become hereditary. In the houses of wealthy headmen and landlords is a class of

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hereditary retainers. Before the passing of the Act (V. of 1843), these people were bondsmen and bondswomen, the property of their master and liable to be sold by him. They now hold the position of hired servants. In practice their condition is little changed. They are well treated by their masters, and few of them have made use of their opportunities of raising themselves from the position of servants.

Sávkárs.

Though the bulk of the Khándesh moneylenders are grasping and unscrupulous in their dealings, and, being foreigners, take much wealth out of the district, their capital and their thrift and skill in money matters are of the highest value. Without their genius for hoarding and the pitiless pressure they put on their debtors, the bulk of the money now yearly saved would never have been earned, or if earned, would have been spent in feasting and show.

Wages.
1788-1820.

According to returns prepared in 1820 under Captain Briggs' orders, from 1788 to 1797, in Amalner, Erandol, and Nasirabad, the average daily wage of a carpenter, a blacksmith, a weaver, and a tailor was 6*d.* (4 *annas*); of a bricklayer and a bearer 5½*d.* (3½ *annas*); and of a labourer 3*d.* (2 *annas*). Bullock hire was 6*d.* (4 *annas*) a day; cart hire was from 1*s.* to 2*s.* (*as.* 8-Re. 1), according as there was one or two pairs of bullocks; and pony hire was 7½*d.* (5 *annas*). Between 1798 and 1817, there was a considerable increase in the earnings of skilled and unskilled workers. In 1817 the daily wage of a carpenter was 9½*d.* (6½ *annas*); of a blacksmith 7½*d.* (5 *annas*); of a bricklayer 8½*d.* (5½ *annas*); of a weaver 6*d.* (4 *annas*); of a tailor 7½*d.* (5 *annas*); of a basketmaker 5½*d.* (3½ *annas*); of a bearer 7½*d.* (5 *annas*); and of a labourer 4½*d.* (3 *annas*). Bullock hire was 9*d.* (6 *annas*) a day; cart hire from 1*s.* 6*d.* to 3*s.* 3*d.* (*as.* 12-Re. 1½); and pony hire was 11½*d.* (7½ *annas*). Between 1818 and 1820 wages changed but little. Cart hire was from 2*s.* to 4*s.* (Re. 1-Rs. 2), and pony hire was 1*s.* (8 *annas*).

1828.

In 1828, ten years after the introduction of British rule, the daily wage of unskilled labour was for a man 3*d.* to 4½*d.* (2-3 *annas*), for a woman 2½*d.* to 3*d.* (1½-2 *annas*), and for children under fourteen 2¼*d.* (1½ *annas*). At the same time, besides the daily present of a handful of ears of grain at harvest time, the wages of field labour were 3*d.* (2 *annas*) for a man, 2¼*d.* (1½ *annas*) for a woman, and 1½*d.* (1 *anna*) for a child. In field work men used also to be engaged by the month, without food at 8*s.* (Rs. 4), and with food at from 2*s.* to 4*s.* (Re. 1-Rs. 2). These engagements generally lasted from two to four months and ended with harvest. Of skilled labourers, ordinary bricklayers and carpenters were paid 1*s.* (8 *annas*), and clever workers 1*s.* 3*d.* (10 *annas*) a day. Of personal servants, the monthly wage of a tailor was £1 (Rs. 10), and of a groom 16*s.* (Rs. 8). Pony and cart hire was ¾*d.* and 1½*d.* a mile (1 and 2 *annas* *a kos*). Payment used to be made in copper coins called *dhabbus* and *shivráis* worth ¾*d.* and ¾*d.* (½ and ¼ *anna*).

1842.

In 1842, the daily wage of unskilled labour was 3*d.* (2 *annas*). Far from large towns field workers were usually paid in grain, with, perhaps at *Diváli*, the present of a turban and a pair of shoes.

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The value of the grain was about $1\frac{1}{2}d.$ (1 *anna*) a day. This rate of wage lasted till about 1850, when the making of railways and other public works began to affect the labour market. From that time labour has, except in 1877-78, steadily risen in value. In 1863, the daily wage of unskilled labour was for men from $6d.$ to $10\frac{1}{2}d.$ (4 - 7 *annas*), for women from $4\frac{1}{2}d.$ to $6d.$ (3 - 4 *annas*), and for children from $2\frac{1}{2}d.$ to $3d.$ ($1\frac{1}{2}$ - 2 *annas*). At the same time, among skilled labourers the daily wage was, for stone masons and bricklayers from $1s.$ to $1s. 6d.$ (8 - 12 *annas*), for carpenters from $1s. 6d.$ to $2s. 6d.$ (*annas* 12 - Re. $1\frac{1}{4}$), and for tailors from $1s.$ to $1s. 3d.$ (8 - 10 *annas*). Cart hire was $1s. 6d.$ (12 *annas*) a day, or $2\frac{1}{2}d.$ ($1\frac{3}{4}$ *annas*) a mile in the fair months, and $3d.$ (2 *annas*) in the rains. Pony hire was $\frac{3}{4}d.$ ($\frac{1}{2}$ *anna*) a mile.

Between 1870 and 1880, the daily wage of unskilled labour has remained pretty constant at $6d.$ (4 *annas*) for a man, $3\frac{3}{4}d.$ ($2\frac{1}{2}$ *annas*) for a woman, and from $1\frac{1}{2}d.$ to $3d.$ (1 - 2 *annas*) for a child. During the 1876-77 famine, so great was the supply of labour seeking employment, that in spite of the rise in produce prices, the wages of unskilled labour fell to $2\frac{1}{2}d.$ ($1\frac{1}{2}$ *anna*) for men and $1\frac{1}{2}d.$ (1 *anna*) for women.

A special class of unskilled carriers, or *hamáls*, work in gangs of six to thirty, and, except that the headman has an extra quarter, divide their daily earnings in equal shares. They are paid $1\frac{1}{2}d.$ (1 *anna*) for unloading from 660 to 704 pounds of grain, and $\frac{3}{4}d.$ ($\frac{1}{2}$ *anna*) for carrying a bale of unpacked cotton from the warehouses to the cotton presses. In the busy season, from February to May, their average daily earnings amount to about $6d.$ (4 *annas*).

Town workers and craftsmen are paid in coin, and field workers partly in grain and partly in coin. The custom varies in different parts of the district and with different crops. In Ráver, payment at harvest time is usually a percentage on the amount of the crop cut; while in Sávda, except in the case of the millet crop, this form of payment is almost unknown. Day labourers are, as a rule, paid at intervals of four or five days when their wages generally amount to about 2s. (Re. 1). Town labourers go to work at daybreak, come home at noon for dinner, and after resting for two hours, work till sunset. Field workers, beginning at daybreak, and taking their millet bread, onions and pickle or chutney with them, eat them at noon, and, after resting for about two hours work on till dark. Cotton-picking is paid for at $1d.$ for nine pounds (about 1 *pie* a pound). A good worker will earn from $1\frac{1}{2}d.$ to $3d.$ (1 - 2 *annas*) a day. The people employed in this work are chiefly women. During most of the rains and far into the cold weather (June-February), field workers find employment in helping husbandmen to weed, watch, reap, and harvest their crops. From February to March they are usually employed in bringing headloads of grass for sale. During the rest of the year they help bricklayers and carpenters, and repair roads, dig ponds, gin cotton, and carry loads. House servants, whether in towns or villages, are paid from 8s. to 12s. (Rs. 4 - Rs. 6) a month. Wages, when work is unbroken, are paid every week on market days, otherwise they are paid daily. In a labourer's household the wife generally

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earns enough to provide the family with salt, oil, chillies, and spices, perhaps about one-sixth of the family funds. Children earn enough to keep themselves in clothes, and may be said to contribute nearly one-twelfth of the family funds.

Prices.

The returns of produce prices stretch over an unusually long series of years. They belong to two main sets, one for the thirty-three years ending 1820, prepared for the Amalner, Erandol, and Nandurbár sub-divisions in 1820 under Captain Briggs' orders, and the other for the forty-six years ending 1878, compiled by the Dhulia mámlatdár from records and grain-dealers' accounts. Between the two sets of returns there is a break of three years (1821 to 1823).

1788-1820.

The first set of thirty-three years includes three periods, one of ten years 1788 to 1797, one of twenty years 1798 to 1817, and one of three years 1818 to 1820. The first period, from 1788 to 1797, was a time of very cheap grain, with the rupee price of Indian millet, *javári*, ranging from 210 pounds in Erandol to 280 pounds in Amalner, and averaging 245 pounds. The second period, from 1798 to 1817, was, apart from the great 1802-3 famine when millet rose to about four pounds the rupee, a time of dearer grain, with millet prices ranging from 129 pounds in Amalner to 140 in Nandurbár, and averaging 135 pounds. In the three years ending 1820, produce prices rose most markedly, Indian millet, *javári*, varying from sixty-three pounds in Amalner to ninety-four pounds in Erandol and averaging seventy-six pounds. The following statement gives the chief available details:

Khandesh Produce Prices (Pounds the Rupee), 1788-1820.

ARTICLE.	FIRST PERIOD.				SECOND PERIOD.				THIRD PERIOD.			
	1788-1797.				1798-1817.				1818-1820.			
	Amalner.	Erandol.	Nandurbár.	Average.	Amalner.	Erandol.	Nandurbár.	Average.	Amalner.	Erandol.	Nandurbár.	Average.
Indian millet...	280	210	245	245	129	136	140	135	63	94	73	76
Millet ...	227	245	210	227	105	122	133	120	56	73	70	66
Wheat ...	210	140	175	175	66	66	80	70	45	45	56	48
Rice ...	112	105	87	101	42	38	38	39	28	32	24	28

1821-1879.

The years 1821, 1822, and 1823, for which no returns are available, are spoken of as a period of rapid spread of tillage and lower prices than had been known for thirty years.¹ Then followed one or two seasons (1824-1826) of scarcity nearly amounting to famine, with Indian millet ruling at from seventy-four to seventy-nine pounds, or about as high as in 1817. The fifty-three years since 1826 may be divided into five periods. Six years of cheap grain (1827-1832) with Indian millet ranging from ninety to 144 pounds and averaging about 117; four years of scarcity (1833-1836) with Indian millet varying from sixty-two to seventy-three pounds and averaging sixty-six; eighteen years (1837-1854), excluding the scarcity years

¹ Further details are given below, p. 282.

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of 1838-39 and 1845-46, of low prices with Indian millet ranging from eighty to 168 and averaging about 116 pounds; and thirteen years (1855-1867) of high prices, partly owing to several seasons of short crops and partly to the American war and the introduction of railways and public works, with prices varying from thirty-two to eighty-four and averaging fifty-four pounds. In the twelve years that have since passed (1868-1879), Indian millet prices have varied from seventy to 24½ and averaged about forty-six pounds. The tendency in these years has been to a fall in prices. But this tendency has been more than met by four bad harvests followed by almost famine prices, in 1868, 1871, 1876, and 1877. The following statement shows the available details of the prices of the chief cereals and pulses, and of cotton, between 1824 and 1879:

Khandesh Produce Prices (Pounds the Rupee), 1824-1879.

ARTICLE.	YEARS OF SCARCITY.			FIRST PERIOD.					SECOND PERIOD.				THIRD PERIOD.				
	1824.	1825.	1826.	1827.	1828.	1829.	1830.	1831.	1832.	1833.	1834.	1835.	1836.	1837.	1838.	1839.	1840.
Indian millet ...	74	76	79	90	115	144	93½	118	144	67	73	62	62	102	121½	80½	102½
Wheat { 1st sort	56	52	49	52½	47	44	62½	64	88½	51½	45	43	56½	62	79	49½	49
Wheat { 2nd do.	58	66	50	53	48	59½	83	66	67	63	48	46	58½	70	88	56	56
Rice { 1st sort	22½	18	15½	17½	21	19½	19½	23	27	22	18	20	22	24	32	20	24
Rice { 2nd do.	26	24	17	28	23	23	21	28	31	23	21	24	24	26	36	22	26
Pulse, tur	42	39	37	45	63	48	37	41	45	39½	28	33½	45	46½	41	30	37½
Raw cotton ...	10	10	10	14	16	14	10	11	12	10	8	6	8	8	16	10	16

ARTICLE.	THIRD PERIOD—continued.										FOURTH PERIOD.						
	1843.	1844.	1845.	1846.	1847.	1848.	1849.	1850.	1851.	1852.	1853.	1854.	1855.	1856.	1857.	1858.	1859.
Indian millet ...	88	103½	91½	38	114½	171	194	86½	130	154	124	168	76	84	72	56	48
Wheat { 1st sort	60	82	68	83	35	72½	63½	58	82	66	62	66½	60	55	36	38	30
Wheat { 2nd do.	64	83	70	34	39	78	65	60½	62½	68	83	68½	62	58	38	40	34
Rice { 1st sort	24	28½	33	24½	22½	21½	27½	27½	28	30	28	30	28	28	24	16	12
Rice { 2nd do.	30	28½	35	26½	24½	24½	31	31	29	32	29	34	32	32	30	18	18
Pulse, tur	44	56½	32	21½	35½	46	51	35	38	62	48	48	46	48	32	22	24
Raw cotton ...	12	10	8	13	13	18	16	10	10	12	10	12	8	8	8	9	9

ARTICLE.	FOURTH PERIOD—continued.							FIFTH PERIOD.										
	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.
Indian millet ...	32	52	48	35	42	56	42	70	24½	44	37	50	60½	63½	61	47	27	28½
Wheat { 1st sort	28	30	28	26	20	26	28	32	17½	20	29	28½	47	39½	34½	34½	22	17
Wheat { 2nd do.	32	33	30	28	28	30	29	34	18	22	30	28	48	40	36	36	23	17½
Rice { 1st sort	17½	16	10½	14	10½	11	11	17½	12	15	13	15½	17½	16½	16½	16	14½	11½
Rice { 2nd do.	19	19	13	16	13	13	14	20	13	20	18	18	21	21	21	21	20	16½
Pulse, tur	24	18	24½	17½	14½	14	16	28	17½	18½	22½	19½	24½	24½	31	29	19½	14½
Raw cotton ...	8	6	4	4	5	5	3	3	2	4½	4	4½	6	6	5	5	5	6

Captain Briggs' returns for the first set of thirty-three years (1788-1820) include some interesting particulars of the prices of fowls, chickens, and eggs. From these returns it would seem that on an average during the first of his three periods (1788-1797), fowls sold at 3d. (2 annas) a piece, chickens at 2½d. (1½ annas), and eggs at about seven for a penny (8 pies). In the second period (1798-1817) the average price of fowls rose to about 5½d. (3½ annas),

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of chickens to about $3\frac{1}{4}d.$ ($2\frac{1}{8}$ annas), and of eggs to five for a penny (8 pies). The current (1880) prices of these three articles in the three sub-divisions, Amalner, Erandol, and Nandurbár, to which the old returns refer, are for a fowl from $3d.$ to $1s.$ ($2-8$ annas), for a chicken from $1\frac{1}{2}d.$ to $4\frac{1}{2}d.$ ($1-3$ annas), and for eggs about three for a penny (8 pies).

Metals, cotton, clarified butter, oil, fuel, and spices are sold by weight. In the case of gold the following weights are used : $2\frac{2}{5}$ gunjás, one vál ; four váls, one mása ; and twelve másás, one tola, Barley grains, javs, formerly in use as weights, are now seldom seen. The tola is a little more in weight than the British rupee which weighs only eleven másás and $5\frac{1}{2}$ gunjás. The gunj, red and about the size of a small pea, is the seed of the Abrus precatorius, and the vál, a little larger, is the seed of the chilhári tree. Tolás and másás, square or octagonal in shape, are made of brass and sometimes of China porcelain and delf. For weighing silver the British rupee is always used. As the rupee is not always of uniform weight, in wholesale purchases discount at the rate of eight per cent is allowed. The cheaper metals, copper, brass, iron, zinc, and lead, and clarified butter and oil are sold according to the following table : three paisás, half anna pieces, one chhaták ; four chhatáks, one pávsher ; two pávshers, one achher, equal to a pound ; two achhers or pounds, one sher ; five shers, one pásri ; two pásris, one dhadi ; four dhadis, one man or maund ; three mans, one palla ; twenty mans, one khandi equal to five-sevenths of a ton. The table observed in the case of cotton is : eighty tolás or $2\frac{2}{5}$ pounds, one sher ; forty shers, one man ; three mans, one palla ; ten mans, or $822\frac{2}{5}$ pounds, one khandi. The Bombay khandi of 784 pounds is also often used. These weights are made of iron and stamped. Grain is measured by brass and copper cylinders according to the following table : four chhatáks, one pávsher ; two pávshers, one achher ; two achhers, one sher ; two shers, one adholi ; two adholis, one páyli ; four páylis, one dola ; twelve dolás, one máp. The máp varies from 660 to 704 pounds, according to the different sorts of grain.

Brass and copper pots, serving as quarter, half, and whole eighty-rupee shers, are used for measuring milk and small quantities of oil.

Fuel, when wanted in large quantities for spinning and weaving mills and other large manufactories, is brought by rail and calculated in tons ; when bought for daily use, the size of the headloads or cartloads determines the price. Grass is sold by the hundred bundles and sometimes by the headload.

In the case of cloth either the foot or the yard measure is used. Ready made waistcloths, dhotars, are sold in pairs, and women's robes, lugdás, and pieces of Sánda coarse cloth, known as jots, are sold singly. In measuring these cloths as well as in measuring carpets, jájams, and coarse floor cloths, jores, both the length and the breadth are taken into consideration.

Bricks are sold by the thousand ; rafters and beams of teak and other forest timber by the score or hundred ; and large posts and pillars singly. Their size and appearance regulate the price. In

large purchases timber is valued by its cubic contents. The mean breadth and thickness are found by measuring the breadth and thickness of the log at the two ends and in the middle, and dividing the whole by three.

Heaps of gravel, *murum*, and road metal, *khadi*, are measured by their cubic contents, the usual unit of measurement being a *barás* of 100 cubic feet.

Before the revenue survey, and still in some unsurveyed Sátputa villages, the district land measure was : twenty *káthis*, one *pánd* ; and twenty *pánds*, one *bigha*. The survey measurements are a chain of thirty feet, one *anna* ; sixteen *annás* one *guntha*, and forty *gunthás*, one acre. Thirty *gunthás* are equal to one *bigha*, or $1\frac{1}{3}$ *bighás* are equal to an acre of 4840 square yards.¹ *Partán* meaning four *bighás* according to the old, and two *bighás* according to the modern calculation, is a word often used by Kunbis speaking among themselves. Twenty *partáns* make one *aut*.

¹ The *bigha* measure, based, it is said, on the length of the hand of Peshwa Mádhav-ráv II. (1774-1796), varies in different places. The *káthi*, five hands long by one hand broad, said to have been carved in stone in the Shanvár Váda at Poona was at first the accepted measure. After a time the length of the Peshwa's hand became exaggerated, and the hand was taken to mean the length of a man's arm from the elbow to the tip of the middle finger, with an additional span. Hence arose some of the variations in the size of the *bigha*. In some places it was equal to $\frac{1}{20}$ of an acre, or 100 *bighás* were equal to 85.1 acres. Mr. J. Pollen, C.S.

CHAPTER VI.

TRADE AND MANUFACTURES¹.

SECTION I.—COMMUNICATIONS.

Chapter VI. Trade.

Routes.
Early Hindu,
100 B.C.-1300 A.D.

THE early rock-cut remains at Ajanta, at Pátna near Chálisgaon, at Chándor, and at Násik, make it probable that, as far back as the second and first centuries before Christ, trade routes between north and south India passed close to those places. In the third century after Christ, the author of the *Periplus* (247) mentions that trade crossed Khándesh from Broach to Paithan on the Godávári, and to Tagar ten days further east.² The remains at Bhámer near Nizámpur make it probable that this trade passed from Broach through Surat, up the south bank of the Tápti by Visarvádi, and through the Kundaibári pass near Nizámpur, and the Kasárbári pass in the Sátmála hills, to Paithan. The position of Tagar is not known. If the statement that it lay ten days to the east of Paithan is correct, the trade probably passed eastwards through Khándesh, leaving the district either near Pátan or near Ajanta. The road though very difficult, was passable for wagons. There were also from very early times more direct routes to the sea coast by Násik through the Sir, Thal, and Pipri Bhor passes to the ancient sea ports of Supára, Bhiwandi, Kalyán, and Chaul.³

Musalmáns,
1300-1760.

The rich cave and temple remains at Ajanta, Pátna, and Chándor seem to show that till the Musalmán conquest (1300), the passes in the Sátmála hills continued the highways of an important traffic. Under the early Musalmáns the route by the Barván or Sukaldevi pass from Málwa to Khándesh rose to importance. In 1306 Malik Káfur, at the south entrance of this pass, established the city of Sultánpur, and during the rest of the fourteenth century, this route by Sultánpur, Nandurbár, Visarvádi, and Songir, would seem to have been one of the regular lines of communication with upper India and Gujarát.⁴ Probably there was also during the fifteenth and sixteenth centuries, the time of the greatest splendour of the Musalmán dynasty of Ahmedabad, a line of traffic to north Gujarát and the coast along the north bank of the Tápti, and from Málwa through Kukarmunda over the Buváka or Chándseli passes to Rájpipla.⁵ Two other lines must have been of special importance when Asirgad was the capital of Khándesh.⁶ Of these one runs north and south,

¹ Most of this chapter is compiled from materials supplied by Mr. J. Pollen, C.S.

² McCrindle's *Periplus*, 125-126.

³ Some notices of the early history of Násik are given below, p. 238-240.

⁴ Lee's *Ibn Batuta* (1341).

⁵ Captain Clunes' *Itinerary*, 89.

⁶ Details of Asirgad are given below under 'Places of Interest.' Besides its legendary importance, Asirgad was the chief place in Khándesh before the Musalmán conquest, and afterwards under the Fárúki kings before Burhánpur was established (1400).

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from north and central India through the Simrol pass by Asirgad to Ajanta and the south; the other runs west to the coast, the route known as the Asirgad road, through Burhánpur, Sánda, Jalgaon, Páldhi, and Borkhand, to Násik and the Thal pass.

During the seventeenth and the first half of the eighteenth centuries, when Burhánpur was at the height of its power and Surat was the chief port of western India, the bulk of the great traffic between the inland countries and the coast passed through Khándesh. The European travellers of the seventeenth century describe the main route as passing from Surat east through Navápur, Nandurbár, Dondaicha, Sindkheda, Thálner, Chopda, Sàngvi, and Nhávi, to Burhánpur.¹ A second very important route lay from Surat to Navápur, and then struck south through Pimpalner, Nimpur, and the Pátan pass, to Golkonda.²

During the early years of this century, Marátha misrule almost destroyed the trade of Khándesh. At the beginning of British rule there were no made roads. 'The tracks were ill-appointed and deficient in everything but discomfort and danger. Few and far between were the miserable hamlets, and the mountain passes were as rugged and impracticable as their fierce possessors.'³ In 1826 the chief routes were from Dhulia as a centre, 155 miles north by Songir and Thálner, through the Sindva pass to Mandleshvar and Mhow; north-east by Amalner, Chopda, and the Dhaulibári pass, seventy-three miles to Dhulkot; east by Párola, Erandol, and Sánda, 103 miles to Burhánpur; south-east by Bhadgaon and Páchora, eighty-four miles to Ajanta; south by Mehunbára and the Gavtála pass to Aurangabad; south-west by Málegaon, Chándor, Násik, and the Thal pass, 179 miles to Bhiwndi, a route passable for every sort of laden cattle; and west by Pimpalner and Navápur to Surat. For many years the only one of these tracks on which money and labour were spent was the great Bombay and Ágra trunk road by the Thal pass, Násik, Málegaon, Dhulia, Songir, Nardána, Dabhási, Dahivad, and the Palasner or Sindva pass. The road enters Khándesh near the Dhulia village of Jhodga, and running north passes through Virdel crossing the Tápti at Sávalda where there is a ferry. It then runs due north through Shirpur until it reaches the Khándesh boundary in the centre of the Sátputás near the fort of Borghar. The Tápti is the only unbridged river, and except between the Tápti and the Palasner or Sindva pass where it is gravelled, the road is metalled throughout. In 1853-54, some progress was made in improving the cross roads of the district. About one hundred miles of fair weather roads were made at a cost of £988 (Rs. 9880).⁴ But until 1863 the main Ágra highway used most of the funds set apart for road-making in Khándesh. Since the levy of a special cess for local works, road-building has made rapid progress. At Songir, on the Ágra road about twelve miles north of Dhulia, a much used line, made partly from Imperial and partly from local funds, passes north-west through Dangurna, Chimtána, Methi, and

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Routes.

Musalmánas,
1300-1760.

The British,
1818-1880.

¹ Sir T. Roe (1615) in Kerr's Voyages, IX. 256; Tavernier (1660) in Harris' Voyages, II. 352.

² Tavernier in Harris' Voyages, II. 359.

³ Graham's Bhil Tribes, I.

⁴ Bom. Rev. Rec. XXVI. of 1858, part X. 3012-13.

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Trade.***Routes.
The British,
1818-1800.*

Vikran, twenty-four miles, to Dondaicha. East from Dhulia, for forty-six miles through Párola and Erandol, runs a gravelled and unbridged local fund road to Mhasávad railway station. From this line a gravelled and unbridged branch runs twenty-two miles south to Kajgaon railway station, and a second branch passes six miles north-west from Erandol to Dharangaon. South from Dhulia a road, gravelled, drained, and bridged except over the Girna, runs thirty-four miles to Chálisgaon station, and from Chálisgaon is continued seven miles south, through the Outráam or Ránjangaon pass, to the border of the Nizám's territory. From Dhulia, west towards Pimpalner, a road has been finished thirty-two miles to Sákri. From Sákri a line is cleared, and the part over the Kundaibári pass bridged and metalled, thirty-eight miles north-west to Navápur on the way to Surat. In the east two lines centre at Jalgaon, one fourteen miles from Neri in the south, gravelled and bridged, the other from Dharangaon twenty miles to the west, of which the first three miles to the Girna have alone been finished. In the south from Páchora station a gravelled and drained road runs eight miles west to Bhadgaon. Since the opening of the railway (1865), the old Asirgad road, running east from Jhodga on the Bombay-Ágra road to Burhánpur, has been deserted and left to fall into decay. Besides these and the short gravelled roads that run between the towns and stations of Máheji, Sáveda, and Ráver on the Jabalpur, and Varangaon and Bodvad on the Nágpur line, are many much used fair weather cart tracks.¹

Passes.

Of ninety-four passes through the hilly country to the west, north and south of Khándesh, fifteen are in the Sahyádris, fifty-four in the Sátputrás, and twenty-five in the Sátmálás. Of the fifteen Sahyádrí passes, seven are in the range separating the Pimpalner sub-division from the Dángs and the Násik district, and nine are in the spurs that intersect the Pimpalner sub-division. Those leading into the Dángs are BORJHARBÁRI, near Ráypur, passable for half-laden cattle, and CHANMALBÁRI, near Umbarpáta, barely passable for carts. Those leading into the Násik district are, the SELBÁRIGHÁT, on the main line between Surat and Násik, bridged and in good order; PISOLIBÁRIGHÁT, passable for carts but with little traffic; HEDALVÁDIGHÁT, a track for foot passengers; MORDARA, on the old road from Surat to Málegaon, a fair pass; and RÁHUDVÁDI, passable for carts but in very bad order. Those in Pimpalner are GHODEGHÁT near Chanpalla and one between Seri and Ámli, passable for foot passengers and unladen animals; KUNDAIBÁRIGHÁT, about fifteen miles west of Nizámpur, on the main road between Dhulia and Surat, described in 1826 as full of forest but passable to carriages,² now bridged and metalled and with considerable traffic; CHULKHÁCHÁBÁRI and THÁNEPÁDA on the road between Nandurbár and Nizámpur, with fair traffic; MUG or TÁMBORÁBÁRI, on the road between Bráhmañvel and Dahivel, barely passable for carts; GHATBÁRI on the road between Ashtana and Nizámpur, through

¹ Contributed by Major A. T. Mander, R.E., Executive Engineer Khándesh.² Captain Clunes' Itinerary, 87, 88.

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Khorna, in good order and with considerable traffic; YESARBÁRI, on the road from Sákri to Nizámpur, with little traffic; and KALAMBHIRBÁRI, on the road between Seváli and Nizámpur, through Bhámer, in good repair and with considerable traffic.

The Sátputa passes, beginning from the west, are ÁMLIBÁRI, leading from Ámli towards Dhadgaon and the Káthi state, passable for laden bullocks, elephants, and camels; SÁVARBÁRI and SINGPUREBÁRI, from Sávargaon and Singpur below the hills to the Káthi state, passable for unladen animals only; VÁLHERIBÁRI, DHEKÁTIBÁRI, ÁMONIBÁRI, and ASAMBÁGHÁT, all leading to Dhadgaon in the north and Taloda in the south, passable only for unladen animals and foot passengers carrying headloads; CHÁNDSSELIGHÁT, about thirteen miles north-west of Taloda, also on the road to Dhadgaon and thence to the Narbada, in 1826 choked with forest, now passable for moderately laden donkeys and bullocks, and with some traffic; BUVÁKA or DODHABUVÁGHÁT, NAMTEA, and KARDIBÁRI, on the road from Dhadgaon to Surat, barely passable by foot passengers carrying headloads; NAVEGÁVGHÁT, on the road from Akráni to Sháháda, passable for lightly laden camels and elephants; and TURANMÁLGHÁT, on the road from Turanmál to Sháháda, passable for foot passengers with headloads and lightly laden bullocks and donkeys. In Shirpur the only passes are VADÁLI, a cart road from Lásur to Vadáli; and MÁLÁPUR, a cart road from Ganpur to Málápur; BARVÁN or SUKALDEVI, north of Sultánpur, in the Barváni state, the usual road from Indor to Surat, passable but hard for cattle; PALASNER or SINDVA, on the Bombay-Agra road, about thirty miles east of Barván or Sukaldevi, with three lines, two of them passable for carts.¹ In Chopda, besides six footpaths used more or less by the people in the plains and the Bhils of Adávad and other places in bringing down head or bullock loads of grass, fuel, and bamboos, there are the following passes used by carts: KÁKRYÁGHÁT, leading from Vardi to Gandya Devára and to Bormali, passable for carts, with traffic in wood and bamboos; CHACHRAPATI, between Kurund and Kargund, passable for laden cattle; DHAULIBÁRI, twenty miles north-east of Chopda, between Málápur and Chirmira and leading also to Kharjon in His Highness Holkar's territory, passable for laden bullocks and carts, with a Vanjári traffic in wood and bamboos; SIRYA BARDA, on the road from Varad to Vaijápur, formerly passable for cattle, lately taken up as a famine work and made into a cart road; VAIJÁPUR, a cart road from Adgaon to Vaijápur, with no special traffic; and UMARTHI, a cart road from Mámalda to Umarthi and on into His Highness Holkar's territory. In Sánda, besides twenty mountain footpaths, VADHRIBÁRI, MÁRULBÁRI, SÁVKHEDÁBÁRI, NÁYGÁVBÁRI, ADGÁVBÁRI, ITVEBÁRI, VISÁVÁBÁRI, SATIBÁRI, DHAULIGÁRBÁRI, PÁL, MÁRULBÁRI, UMRIA, HINGONEBÁRI, MOHÁDI, LONÁR, AMBÁPÁNI, DHIMGHÁTI, PÁLON, GUDGIGHÁTI, and VIRODE, used generally by Bhils in bringing head or bullock loads of wood and bamboos, the following are the chief passes: HINDALBÁRI, from Pál, with a considerable traffic in wood

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Passes.

¹ In 1826 this was the highroad to Mhow, but so unhealthy that between August and December Europeans preferred any other route. Captain Clumes' Itinerary, 49.

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brought by Vanjāris from His Highness Holkar's territory; BHILAINBARI, from Abhodās to Pāl, a cart road with no traffic; MANGRUL, a cart road from Mangrul to Boris in the Central Provinces, with no special traffic; PĀL, a cart road from Rāver to Pāl with traffic in fuel and bamboos, and from Sāvda to Pāl with no special traffic, and GANGĀPUR, a cart road from Pādala to Nemād.

The Sātmāla passes are beginning from the east, AJANTA, above Fardepur, about thirty miles south-east of Pāchora, easily passable by carts;¹ HALDIĀGHĀT, and JANJALIĀGHĀT, passable for laden cattle; MURDESHVARGHĀT, a footpath; JOGESARIGHĀT, NĀNDRĀGHĀT, and SHENDRĀGHĀT, all passable for laden cattle; SIDHGHĀT and ANTURGHĀT, footpaths; KĀLĀDĀT, also a footpath, from Harasvādi to Sāvargaon where a fair is held in the month of *Chaitra* (March-April), in honour of the god Kāsoba who has a temple there; ASADGHĀT, a footpath from Sāygaon to Mehun; MHAISGHĀT from Sāygaon to Mehun, passable for laden cattle, much used by people going to the Sāvargaon fair; GAVTĀLĀGHĀT or ĀMBA, between Chālisgaon and Kannad, the old trade line on which, at the hill foot, the ruined city of Pātna stands. It was once used by carts, and though now out of repair, loaded carts with locked wheels can be taken down with difficulty. It was originally made by Aurangzeb and repaired by Lieutenant Outram when he settled the Bhils at Kannad; KĀNHOBĀCHĀSONDA, from Lonja and Sāygaon to Kannad; NIMGHĀT, from Pātharje to Sāthkund, passable for laden bullocks. OUTRAM or RĀNJANGĀVGHĀT, ten miles south of Chālisgaon, was in 1870 provided with a complete cart road; it has much traffic in grain, pulse, oilseed, fruit, and cloth. JUNONYĀCHĀGHĀT, from Shivāpur to Junona, passable for laden cattle, was much used before the Outram pass was made. Beyond, in the extreme south-west are a group of small passes, KĀLGHĀT, from Pātna to Āmba; GHĀYGHĀT, from Ahankāri to Āmbāla; GANESGHĀT, from Pātna to Kalanki; and CHILHARGHĀT, GADHADGHĀT, SHEKSONDA, and MURUMGHĀT, from Kharadi to Lodhra; and HANVATGHĀT, from Pimpalgaon to Lodhra. These are all footpaths passable for unladen cattle only.

Railway.

Under the British, besides by roads, the district communications have been improved by the opening of the Great Indian Peninsula Railway. The portion of the line, about 142 miles, within Khāndesh limits was begun in 1852, and opened for traffic between 1861 and 1865. It enters Khāndesh at its south-west corner, a few miles north of the town of Nāydongri in Nāsik, and runs north-east, keeping near the course of the Girna as far as Jalgaon. In a length of eighty-two miles between the western boundary of the district and Bhusāval, where the line divides into the Jabālpur and Nāgpur branches, there are nine stations, Chālisgaon, Kajgaon, Gālāna, Pāchora, Māheji, Mhasāvad, Shirsoli, Jalgaon, and Bhādli (Nasirabad). From Bhusāval, on the Jabālpur line, a distance of thirty miles, are five stations, Dujkheda, Sāvda, Nimbora, Rāver and Khānāpur, and

¹ In 1826, it was a good gun road and the only route for carts. Captain Clunes' Itinerary, 152.

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on the Nágpur line, a distance of twenty-eight miles,¹ are two stations, Varangaon and Nádgaon. Except the bridges across the Vághur near Nasirabad and across the Tápti near Dujkheda, the line was simple and easily made. Besides the ordinary buildings at the different stations, costing from £300 to £1500 (Rs. 3000 - Rs. 15,000), with a station master's house and booking office, and at Páchora, Jalgaon, and Nádgaon, small waiting rooms, there has been built at the Bhusával junction a handsome station at a cost of £80,000 (Rs. 8,00,000), with large bath and refreshment rooms, a large workshop, dwellings for European employees, public gardens, handsome reading rooms, and a gymkhana.

The chief road bridges in Khándesh are, on the Bombay-Ágra road, across the Pánjhra at Dhulia, a stone bridge with twenty-nine openings, fifteen of thirty feet and fourteen of eight feet span, and across the Bori on the Dhulia-Chálisgaon road, a stone bridge of fifteen openings, nine of forty-five feet and six of twenty feet span. A flying bridge at Mehunbára on the same road was carried away in the 1872 flood, and a new one is now being set up. The chief railway bridges are five in number. Three of them with thirty feet openings on the Tetur, the Bola, and the Korunda, all tributaries of the Girna, were works of no special difficulty. The bridge near Nasirabad across the Vághur, which is here 300 yards wide, consisted at first of ten openings spanned by iron girders on Warren's principle. Five of these openings were afterwards removed and filled in. Soon after leaving the junction station at Bhusával the line crosses the Tápti. The river is 590 yards wide and subject to sudden and severe floods rising at times to a height of seventy-eight feet. It was at first spanned by a bridge 875 yards long, consisting of five openings of 138 feet and fourteen of sixty feet covered iron girders, and twenty arches of forty feet each. The beds of the Vághur and the Tápti, as well as of the smaller rivers, are of solid rock, and for the bridges good foundations were obtained with ease. But the masonry was in many cases unsatisfactory, and as some of the bridges have shown signs of failure, it has been found necessary to build them on a new design with piers of iron cylinders filled with concrete. The Tápti bridge was in 1872 replaced by a new bridge on this principle, about 852 yards long and consisting of twenty-eight spans of sixty-six feet and five of 150 feet girders.

The only public ferry in the district is across the Girna at Mehunbára. After the loss of the flying bridge in 1872, a double ferry boat twenty feet by fifteen, drawing about three feet and able to hold fifty passengers was, in 1874, built out of local funds at a cost of £300 (Rs. 3000).²

Besides this public ferry, forty-eight private boats ply at different places on the Tápti, some working throughout the year where the river is never fordable, and some during the rainy season only. The

Chapter VI.**Trade.****Railway.****Bridges.****Ferries.**

¹ This branch has been of special importance as it connects Bombay with one of the largest and best cotton-growing districts.

² This boat has for some time been out of repair, and the ferry contract is now (1880) held by the mail contractor.

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depth of water in these places varies from five to thirty feet. Of the forty-eight Tápti boats one is in Amalner, seven are in Bhusával, four in Chopda, two in Erandol, one in Nandurbár, two in Nasirabad, nine in Sávda, seven in Sháháda, nine in Shirpur, three in Taloda, and one in Virdel. The boats are generally built of teak at Prakásha, Sárangkheda, and other Khándesh villages, and sometimes brought from Burhánpur or Bombay. They vary in size, from eighteen feet long by eight broad and three deep, to forty-seven feet long by eleven broad and three deep. They can carry from fifteen to 100 passengers and some of them from four to fifty animals. Their charges are, for a passenger, from $\frac{3}{4}d.$ to $\frac{3}{2}d.$ ($\frac{1}{4}-\frac{1}{2}$ anna), for animals from $\frac{3}{4}d.$ to $3d.$ ($\frac{1}{4}-2$ annas), and for carts from $3d.$ to $6d.$ ($2-4$ annas). The whole yearly number of passengers varies from 100 to 7000 and of animals from 300 to 1600. The boats cost from £15 to £330 (Rs. 150-Rs. 3300), and last for nearly twenty years. The crew, who are also the owners of the boats, are generally Kolis and Bhois, and some are Bhils, Mhárs, Rajputs, and Pardeshis. When not employed on the boats they work in the fields or do some other unskilled labour. They row the boats with paddles, generally, in times of flood, starting a mile or two higher up the stream than the place they make for. Other rivers are crossed either by swimming with gourds tied under the chest, or on a gourd-buoyed cot launched some distance up the stream and guided across by two or three Bhois or Kolis swimming on either side. The usual charge is from $\frac{3}{4}d.$ to $\frac{3}{2}d.$ ($\frac{1}{4}-\frac{1}{2}$ anna).

Rest Houses.

Besides twelve travellers' bungalows at Arvi, Bodvad, Chálisgaon, Chikalval, Dhulia, Jalgaon, Khed, Nardána, Páchora, Palasner, Shirpur, Songir, and Vinchur; nine district officers' bungalows at Betávad, Bhusával, Dharangaon, Dhulia, Jalgaon, Nandurbár, Nardána, Rangaon, and Saundána; and seven public works inspectors' bungalows at Chintána, Dondaicha, Khed, Kundaibári, Mehunbára, Sákri, and Vinchur, there are ninety-five rest-houses, *dharmaśālās*. Of these one is in the Amalner sub-division, seven are in Bhusával, four in Chálisgaon, two in Chopda, ten in Dhulia, four in Erandol, six in Jámner, nine in Nandurbár, four in Nasirabad, nine in Páchora, five in Pimpalner, eleven in Sávda, eight in Sháháda, five in Shirpur, two in Taloda, and seven in Virdel. Of the twelve travellers' bungalows two are in the Bhusával sub-division, five in Dhulia, two in Shirpur, and one each in Chálisgaon, Páchora, and Virdel.

Post Offices.

The district of Khándesh, forming part of the Khándesh postal division, contains fifty-three post offices. Of these that at Dhulia, the chief disbursing office, is in charge of a postmaster drawing a yearly salary rising from £120 to £168 (Rs. 1200-Rs. 1680); four head offices at Bhusával, Jalgaon, Páchora, and Sindkheda, are in charge of deputy postmasters drawing from £48 to £60 (Rs. 480-Rs. 600) a year; twenty sub-offices at Amalner, Bhadgaon, Bodvad, Chálisgaon, Chopda, Dharangaon, Edlabad, Erandol, Jámner, Máheji, Nandurbár, Nasirabad, Párola, Pimpalner, Sávda, Sháháda, Shirpur, Songir, Varangaon, and Yával, are in charge of sub-deputy postmasters drawing from £18 to £48 (Rs. 180-Rs. 480) a year; eleven

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branch offices at Betávad, Faizpur, Mhasávad, Ner, Neri, Nimbora, Nizámpur, Pátonda, Ranála, Ráver, and Taloda, are in charge of branch postmasters drawing from £12 to £14 8s. (Rs. 120 - Rs. 144) a year; and seventeen branch offices at Adávad, Asoda, Bahádurpur, Dondaicha, Kajgaon, Kanalda, Nagardevla, Nándra, Páldhi, Pimprála, Prakásha, Shendurni, Sirud, Sukri, Thálner, Utran, and Virdel, are in charge of village schoolmasters, drawing besides their schoolmasters' salaries, from £3 12s. to £9 12s. (Rs. 36 - Rs. 96) a year from the postal department. The post office at Pimpalner is, from October to February, removed to Málpur then the mámlatdár's headquarters. The Máheji post office is open from December to February while the fair lasts. The branch office at Kanád, in the Nizám's dominions, twenty miles south-east of Chálisgaon, is managed as part of the Khándesh postal division.

These offices are supervised by an inspector with a yearly salary of £240 (Rs. 2400), helped by a sub-inspector with a yearly salary of £90 (Rs. 900). At some of the chief stations papers and letters are delivered by thirty-two postmen with yearly salaries varying from £9 12s. to £12 (Rs. 96 - Rs. 120). In some places postal runners do the work, receiving, in addition to their salaries, from £1 4s. to £2 8s. (Rs. 12 - Rs. 24) a year. Village postmen, ninety in number, receive from £8 8s. to £12 (Rs. 84 - Rs. 120) a year. A pony-cart post, managed by contractors, runs daily both ways from Dhulia and Chálisgaon. The mails, carried along the north-east section of the Great Indian Peninsula Railway, are sorted by travelling post office sorters who have the use of a separate carriage. The parcel sorting-office at the Bhusával railway station, in charge of an officer drawing £120 (Rs. 1200) a year, is supervised by the superintendent of travelling post offices, Bombay division.

Besides the railway telegraph offices at the different railway stations, there are at present (1880) two Government telegraph offices, one at Bhusával and the other at Dhulia. The total number of messages in 1879-80 was 2036 at Bhusával, 148 of them Government and 1888 private, and 944 at Dhulia, 410 of them Government and 534 private. The corresponding figures for 1870-71 and 1875-76 were 278 and 734 for Bhusával and 498 and 458 for Dhulia.

SECTION II.—TRADE.

The earliest Khándesh trade, of which details remain, is, in the third century after Christ (247), the traffic between Broach and the southern marts of Paithan and Tagar. The chief imports were wine, brass, copper, tin, and lead, coral and chrysolite, cloth, storax, white glass, gold and silver coins, and perfumes. The exports were, from Paithan a great quantity of onyx stones, and from Tagar ordinary cottons in abundance, many sorts of muslins, mallow coloured cottons, and other articles of local production.¹ Under the Fárúki

¹ McCrindle's *Periplus*, 125, 126. The gold and silver coins were imported, not from a want of the precious metals, but rather as works of art. The writer states that they yielded a profit when exchanged for the local money. Ditto, 123.

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Trade.

Post Offices.

Telegraph.

Trade.

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Trade.
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kings, in the fifteenth and sixteenth centuries, besides *jvâri* which in many places yielded three crops a year, Khândesh grew remarkably fine vegetables, excellent rice, plenty of flowers and fruits, and abundance of betel leaf.¹ In the seventeenth century there was a great export of scented rice and cotton cloth from Navâpur in the west, a large pack bullock trade in grain, and a very great production of tobacco, indigo, and opium.² The great trade centre was Burhânpur, in a part of the country with as much cotton as any in India, where were made prodigious quantities of very clear and white calicuts, some painted with flowers and others with flowers and a tissue of gold and silver, and other cotton cloth. These were sent in vast quantities to Persia, Turkey, Muscovy, Poland, Arabia, Grand Cairo, and other places.³

1820-1840.

At the beginning of British rule the yearly imports from Surat and Daman, brought on pack bullocks, were estimated at about £40,000 (Rs. 4,00,000). Of this, salt represented £2500, metal £2425, spices £2600, dates and dried nuts £1420, alum £1200, sugar £1500, piece-goods £3000, and drugs £2000. The local exports, including cotton yarn, coarse cloth, blankets, gunny bags, paper, hemp, twine, oil, tobacco, dyes, honey, wax, hides, and sheep sent chiefly to Berâr and Mâlwa, were valued at about £12,000.⁴ About 1824 an important change took place in Khândesh trade. The export of Berâr cotton, eastwards through Mirzâpur, to supply the great demand of the Bengal cotton weavers, ceased from the competition of English goods.⁵ About the same time, the establishment of order in Khândesh and the improvement of the route by the Thal pass to Bhiwndi,⁶ led Bombay merchants to bring cotton from Berâr straight to the sea. In 1836, as much as 31,000,000 pounds went through Khândesh from Berâr to Bombay, and in the nine years following, the average quantity was 34,750,000 pounds. This cotton was carried chiefly by pack bullocks. It was estimated that not fewer than 180,000 bullocks were employed, and in years of scarcity the want of carriage was often a great difficulty.⁷ At this time the price received by the grower was about a penny the pound.⁸ The exporters were either rich local traders, or Bombay native firms, whose agents sent out clerks to make advances to landholders and village headmen, or to

¹ Gladwin's *Ain-i-Akhari*, II. 52.

² Sir T. Roe (1615) in one day met at least 10,000 bullocks carrying grain. Kerr's *Voyages*, IX. 256. Tavernier (1660) (*Harris' Voyages*, II. 373) notices indigo of the worst kind, opium, and immense quantities of tobacco.

³ Tavernier (1660) in *Harris' Voyages*, II. 352. Abul Fazl (1600) notices that Khândesh was famous for a fine stuff called *abusteh*, and that at Dharangaon *sirissas* and *birun* were made. Gladwin's *Ain-i-Akhari*, II. 52.

⁴ There was also at times a considerable export of cotton by the Kundaibâri pass to Surat sent on from Surat by sea to Broach. Malcolm's *Government of India*, 107; Fenwick (1840), Bombay Agri-Horticultural Society Reports; Chapman's *Commerce*, 51.

⁵ The export of calicoes from Bengal fell from £1,659,994 in 1816 to £285,121 in 1826. Chapman's *Commerce*, 74.

⁶ The Thal pass was (1826) easy for carts; the Pioneers were at work making the road to Bhiwndi. Captain Clunes' *Itinerary*, 145. Improvements went on in the pass from 1836 to 1844. Chapman's *Commerce*, 267.

⁷ Chapman's *Commerce*, 78.
⁸ In 1837, 1·177 pence was thought a good price (*Chapman's Commerce*, 83); in 1847 the price was 1·84 (*Ditto*, 58).

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buy from local dealers.¹ In 1841, the Bombay cotton trade suffered great losses, and for some years remained depressed, the exports from Bombay falling from 104,795,091 pounds in 1841 to 47,105,311 in 1846.² Though in 1848 prices had somewhat risen, the cotton trade was in a very bad state. The growers were hopelessly indebted and cared little for the state of their crop.³ As early as 1826 the Thal route was passable by carts, and in 1844, after the improvements to the road were finished, carts began to take the place of pack bullocks. In 1852, so many Khándesh carts were employed that their earnings had an important effect on the condition of the people. As soon as the harvest was housed, many landholders either started with their carts for Khámgaon in Berár, or looked for a fare at home. From Berár or Khándesh they started for Bhiwandi and seldom returned empty. The trip took about six weeks and they netted from £2 to £2 10s. (Rs. 20-Rs. 25). If fortunate they made two trips in the season.⁴

Since 1852, by the opening of the railway, the trade of Khándesh has greatly changed and developed. Between 1868 and 1878, the figures show an increase in passengers from 475,406 to 727,505, and in goods from 43,121 to 114,540 tons. The chief passenger stations are Bhusával with an increase from 200,872 in 1868 to 369,775 in 1878, and Jalgaon with an increase from 59,073 to 74,296. Jalgaon is the chief goods station and shows a rise from 15,310 tons in 1868 to 47,003 tons in 1878. The following statement shows for each station the changes in the traffic during the ten years ending 1878 :

Khándesh Passenger and Goods Traffic, 1868, 1873, and 1878.

STATION.	Miles from Bombay.	1868.		1873.		1878.	
		Passen- gers.	Goods. Tons.	Passen- gers.	Goods. Tons.	Passen- gers.	Goods. Tons.
Chálisgaon	203½	29,425	2705	26,241	5370	42,126	12,164
Kajgaon	215½	18,335	4650	13,559	3002	20,263	8947
Gálua	224	...	...	...	...	...	...
Páchora	230½	20,444	3263	16,717	4490	32,028	12,352
Máheji	240	26,485	3045	14,747	1415	24,550	3775
Mhasávyad	247½	25,105	2329	22,368	1400	22,573	4652
Bhirsoli	254½	...	...	3049	108	4240	507
Jalgaon	260½	59,078	15,310	49,548	21,079	74,296	47,003
Bhádli (Nasirabad) ...	268	14,340	882	13,604	1197	17,392	6003
Bhusával Junction ...	275½	200,872	4056	310,570	3522	369,775	1955
<i>Jabalpur Line.</i>							
Dájkheda	278½	...	...	...	...	...	...
Sávida	285½	...	...	21,746	2100	34,855	4664
Nimhora	291	28,440	3012	9934	966	10,372	1339
Ráyer	297½	...	...	16,818	1002	25,372	3618
Khánápur	304	...	...	...	...	...	...
<i>Nágpur Line.</i>							
Varánagaon	283½	30,925	1051	28,728	609	18,387	5988
Nádgaon	294½	23,962	2818	20,852	1838	31,778	1575
...	...	475,406	43,121	568,479	48,096	727,505	114,540

¹ Mr. Fenwick, Bombay Agri-Horticultural Society, 16th December 1836.² Chapman's Commerce, 82.³ Chapman's Commerce, 91.⁴ Captain G. Wingate, 97 of 29th March 1852. Bom. Gov. Sel. I. 1. These long journeys were not a pure gain to the husbandmen. The work was very trying, and especially below the Sahyádrí hills many cattle died or were injured for life. Bom. Gov. Sel. XCIII. 29.

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Trade.
1820-1840.

Railway
Returns,
1868-1878.

Chapter VI.**Trade.****Railway
Returns,
1868-1878.**

Comparing the goods returns for 1873 and 1878 the chief changes are, under exports, an increase in cotton seed from nothing to 1941 tons, in firewood from fourteen to 9026 tons, in grain from 3280 to 33,992 tons, in hides and horns from thirty-five to 231 tons, in linseed from 4208 to 5825 tons, in timber from ten to 112 tons, in country piece-goods from eight to fifty-three tons, in country twist from ten to 117 tons, and in tobacco from two to thirty-six tons. There is a fall in cotton from 16,390 to 15,401 tons. Under imports there is a rise in cotton from 407 to 2525, in firewood from nothing to 8645, in grain from 7748 to 13,454, in metal from 869 to 1577, in *moha* from nothing to 536, in oil from twenty-one to 243, in European piece-goods from 253 to 361, in country piece-goods from sixty-four to 233, in sugar from 550 to 2300, and in tobacco from three to 287 tons. There is a decrease in timber from 536 to 243, and in European twist from 275 to 228 tons. The details are given in the following statement:

Khándesh Goods, 1873 and 1878.

ARTICLES.	1873.		1878.	
	Outward.	Inward.	Outward.	Inward.
	Tons.	Tons.	Tons.	Tons.
Cotton	18,390	407	15,401	2525
Cotton seed ... ..	...	...	1941	...
Fruit and Vegetables	19	678	69	745
Firewood	14	...	9026	8645
Grain	3280	7748	33,992	13,454
Hides and Horns	35	9	231	48
Linseed	4208	246	5825	174
Metal	137	869	141	1577
<i>Moha</i> ... ..	...	...	11	636
Oil ... ..	...	21	10	243
Piece goods, European ... ..	...	263	...	361
Piece-goods, country	8	64	53	233
Salt	16	3714	39	2860
Sugar and Molasses	55	650	93	2300
Sundries	2145	6187	4446	7306
Timber	10	536	112	243
Twist, Europe ... ..	...	275	...	228
Twist, country	10	184	117	225
Tobacco	2	3	36	287
Wool	24	...	7	...
Total ...	26,352	21,744	71,560	42,990

Except the produce that finds its way to Manmád and other stations outside of Khándesh limits, these railway returns represent the bulk of the trade of central and southern Khándesh. In the north and west, where the influence of the railway is little felt, there is said still to be a considerable trade with Gujarát, chiefly in cloth, grain, dyes, and oil.¹

Besides increasing traffic, the railway has cheapened cart rates from 1s. 6d. to 1s. (12-8 annas) a day or 2½d. to 1½d. (1½-1 anna) a mile, set free a number of bullocks and a large body of carriers for the work of tillage, the great want in Khándesh, and quickened

¹ This trade was in 1876 estimated at £40,000 (Rs. 4,00,000). It was said to employ from 20,000 to 40,000 pack bullocks and from 1000 to 1200 carts. Surat Statistical Account in the Bombay Gazetteer, II, 162. In the last year or two the export of cotton by this route has to some extent revived. See above, p. 162.

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trade so that the bulk of the cold weather crop comes to market before the rains set in, and in transit suffers much less than formerly. The railway has also made possible the opening of steam factories and presses, has introduced the Bhátiás, new and more pushing traders, and by competition has lowered the profits and lessened the number of middlemen.

The chief agencies for spreading imports and for gathering exports are, trade-centres, markets, fairs, village shops, and peddlers' packs. Except Dhulia, Nandurbár, and Párola, all the chief local centres of trade, Bhusával, Chálisgaon, Faizpur, Jalgaon, Máheji, Ráver, and Sávda, are either on or close to the line of rail. Their leading merchants are Bhátiás, Vánis, and Bohorás, with capitals of from £500 to £3000 (Rs. 5000-Rs. 30,000), who deal direct with Bombay and other large markets, collecting and exporting cotton, grain, and other local produce, and importing hardware and cotton goods.

Except cotton, which, by a system of advances, the export traders or their subordinates collect from the growers, most produce passes through the hands of several middlemen. As a rule the husbandman has received advances from, or mortgaged his crop to, some village moneylender, who, in turn, has borrowed from some larger capitalist. Similarly, imported articles generally pass through several hands, between the merchant who brings them into the district and the countryman who buys, either at his village shop or at some fair or market booth. Next to the chief trade centres, in the distribution and collection of goods, come the market towns. At these towns, on a fixed day in the week a market is held, where, besides the permanent staff of traders and shopkeepers, peddlers, hawkers, and agents for some of the larger dealers set up booths, and offer for sale copper and iron vessels, glass bracelets, turbans, waistcloths, women's robes, coarse cloth, dyes, cotton, oilseed, clarified butter, garden produce, oil, and grain. Special markets for live stock, ponies, cattle, and sheep, are not uncommon. The booths are generally set up over night, and at an early hour the market is thronged by people from the villages round; and after a slack hour or two in the heat of the day, it again fills towards the evening. Almost all the traffic is done by money. But in several market towns, especially in the more outlying parts in the west, Bhils and other wild tribes bring fuel, honey, and lac, and in their season, *moha* berries and *chárolí* seed, and barter them for cloth and trinkets. When the day is over, the sellers pack what remains and move to the next convenient market town. Though chiefly a means of distribution, these markets give dealers and the agents of export houses a good opportunity for buying or arranging for buying field and other produce.

Besides weekly markets at certain well known places, fairs are held at intervals, and at Máheji there is a yearly produce and cattle show.¹ The chief Khándesh fairs are shown in the following table :

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Trade.
Trade System.

*Centres.**Markets.**Fairs.*

¹ Details of the Máheji Fair are given under 'Places of Interest'.

Chapter VI.

Trade.

Trade System.

*Fairs.**Khandesh Fairs.*

NAME.	SUB-DIVISION.	MONTH.	TIME.	ATTENDANCE.
Máheji	Páchora	January	3 months	35,000
Dhulia	Dhulia	April	15 days	10,000
Amalner	Amalner	May	15 "	15,000
Dharna	Pimpalner	May	8 "	2000
Navápur	Pimpalner	February	8 " ... ..	.....
Nandurbár	Nandurbár	Moharam	8 "	2000
Sáráng Kheda	Sháháda	December	8 "	10,000
Prakásba	Sháhád	April ... ..	.....	8000
Pátan... ..	Virdel	February	3 "	5000
Sákli	Sávda	November	15 " ... ..	.....
Sheudurni	Jámner	November	8 " ... ..	.....
Mudávad	Virdel	February	10 "	3000

Except that they are much larger gatherings, these fairs differ little from the weekly markets. Besides by local peddlers and travelling dealers, most fairs are attended by the agents of many traders, some of them leading firms in distant towns. The chief articles of traffic are cloth, pots, carts, and live stock.

Village Shopkeepers.

Every large village has its shopkeeper, generally a Chitod or Márvád Váni, who deals in groceries, spices, grain, salt, oil, sugar, molasses, and other supplies. His whole stock is worth from £10 to £25 (Rs. 100 - Rs. 250). He buys some of the more lasting wares at one of the chief district trade centres or at some large fair. But most of his stock is bought from time to time at the nearest market or sub-divisional town. As the rich lay in the chief part of their grain and groceries for a whole year, buying them in the larger markets, they take from the village shopkeepers such perishable articles only as clarified butter, oil, and sugar. The middle and poorer classes, except what they themselves produce, draw almost all their supplies from the village shopkeeper, and according to their credit, pay ready money, or what is commoner, have a weekly or monthly account. Even in the wilder parts the village shopkeeper seldom barter. He is very often a moneylender, and in the accounts of many of his customers oil and spice entries are often mixed with money advances.

Peddlers.

Below the village shopkeeper is the peddler. Some are craftsmen who work up a stock of goods, generally cloth, during the rainy months, and in the fair season move from village to village, offering them for sale. Others sell groceries and hardware, moving from house to house generally with a pack bullock or a pony. Especially in the wild western districts, many of these hawkers do the bulk of their business by barter, giving the tribesmen trinkets and cloth, and taking forest produce, *moha* flowers, and *chárolí* seed. In this traffic the hawker has generally very much the best of the bargain.

Carriers.

Another class of wandering traders are the professional carriers, the Lamáns, Vanjáris, and Nágoris. In the south, undersold first by carts and afterwards by the railway, they have almost disappeared, or at least have ceased to work as carriers. In the wilder tracts, to the north and west, they still form part of the local trade system. The Lamáns, with their bullocks and cows, haul teak and other

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Deccan.]

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logs; the Vanjáris, with their bullocks, take grain and oilseed to the coast and bring back salt; and the Nágoris, with their carts, carry both grain and timber. In hauling timber the Lamáus fasten the logs one on each side of the pack saddle and drag them, trailing on the ground beyond the bullock's tail and generally making deep cuts in the road. Most of the Vanjáris are carriers, but their *náiks* or leaders deal largely in bullocks. They have always a stock of cattle, and at the end of the hot season travel from village to village selling the animals generally for cash and sometimes on credit, and the proceeds of the sale are realised on the Vanjáris' return journey. The Vanjáris buy their stock in Nemád and MáIwa, and drive a very flourishing trade, especially when, in good years, the Kunbi can afford to add to his live stock. The bullocks are sold in lots, *puthás*, of from ten to twenty, the price being set down at so much a head.

Of Imports the chief articles are salt, metals, cocoanuts, dates, groceries, oil, hardware, indigo, machinery, twist, and piece-goods. Salt was formerly brought almost entirely by pack bullocks from Surat. Some small quantity still reaches the western districts in this way, but almost the whole supply comes from Bombay by rail. Under metals come gold, silver, copper, brass, and iron. During the time of the American war very large quantities of gold and silver found their way into the district. Most of them were made into ornaments and the rest hoarded. During the scarcity of 1876-77, a large amount of gold and silver in bullion and in ornaments left the district chiefly for Bombay. During the last two seasons the better harvests have started anew, though on no very large scale, the import of silver and gold. Copper and brass were formerly imported in blocks and worked first into sheets and then into utensils. Of late years ready made sheets have been largely imported from Bombay, and considerably lowered the price of brass ware. Ready made pots and drinking mugs are also brought from Násik. But these are used by the well-to-do only. The import of iron has of late increased. It is much used for cart tires and axles, and in the manufacture of iron water pots. All of it comes from Bombay. The trade is almost entirely in the hands of Bohora Musalmáns. Cocoanuts are brought by Vánis in considerable numbers by rail from Bombay, and are distributed over the district. Dates and groceries are brought by Vánis in small quantities by rail from Bombay. Some of the western parts of the district still draw their supply of groceries from Surat by pack bullocks. Hardware articles, iron buckets, water pots, and frying-pans are brought by rail from Bombay mainly by Bohorás. Twist, both English and Bombay, is brought by rail, chiefly by Váni merchants, and distributed over the district to be woven in hand-looms. Of late the outturn of the Bombay factories has to a great extent taken the place of English yarn. Piece-goods are of two chief kinds, hand-made and steam-made. The hand-made goods are turbans and women's robes, from Burhánpur, Yeola, Ahmednagar, Surat, Ahmedabad, and Nágpur, and waistcloths from MáIgaon, Yeola, and Nágpur. Silk waistcloths, robes, and turbans are brought from Burhánpur, Yeola, Surat, and Ahmedabad. The machine-made piece-goods are coarse

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Chapter VI.**Trade.****Imports.**

strong cloth, chiefly for waistcloths, sheets, and towels, from Bombay; and finer fabrics and prints from England.

The railway returns show that the imports of country cloth have of late increased more rapidly than those of English cloth. The cloth is almost entirely brought by rail to Jalgaon, Chálisgaon, Manmád, Máheji, Nasirabad, and other railway stations by Márvád and other Vánis and Bohorás, and from those centres is distributed over the district. Silks, like piece-goods, are of two chief kinds machine and hand-made. There is no demand in Khándesh for steam-made European silks. Hand-made silks, chiefly turbans, scarfs and bodices from Burhánpur and Yeola, and brocades from Surat and Ahmedabad, are brought into the district sometimes by travelling peddlers on bullock back or in carts, and partly by rail as personal baggage. The chief dealers in silks are Gujarát Vánis. No class of merchants deal exclusively in silks, but almost all rich merchants keep them in stock.

Exports.

Of Exports the chief are: of vegetable products, cotton, grain, oilseed, *chárolí* seed, earthnuts, myrobalans, *moha* flowers, *ál* or madder roots, and timber; of animal products, honey, wax, lac, hides, and horns; and of manufactured articles, clarified butter, grass oil, indigo, carts, and cloth.

Cotton.

Cotton is the chief article of export, representing in quantity about 115,000 bales, and in value about £1,050,000 (Rs. 1,05,00,000). At the beginning of British rule, the only local cotton was the poor short-stapled variety now known as Varhádi. Except to Surat little was exported. The trade was in the hands of petty dealers who stored the cotton in warehouses, *vakhárs*, had it cleaned on native hand gins, *charaks*, and sold it to the local handloom weavers. In 1824, the opening of an export trade to Bombay had the effect of transferring the cotton trade from small dealers to men of capital, many of them Bombay merchants.¹ This new trade did much for the country by providing a market for cotton when the competition of English goods had reduced the handloom weavers' demand. At the same time the carriage to Bombay was at first both costly and wasteful. Loosely packed and taken chiefly on bullock back over rough unbridged roads, the cotton lost greatly both in quantity and quality. The carriage expenses from Jalgaon to Bombay were $\frac{3}{4}$ d. (3 *pies*) a pound, and the freight and other charges to England were so heavy, and the Liverpool prices so low,² that for many years his cotton yielded the grower little more than 1d. the pound.³ Besides injury on the road, cotton suffered much at many stages of its progress. The grower, hopelessly indebted, gave little care to

¹ Chapman's Commerce, 75.

² The details were: Jalgaon to Kasheli near Bhiwandi, Re. 1-4 a *man*, shipping charges to Bombay annas 2 a *man*. In 1848 the cost of taking a *khandi*, 784 pounds, from Dharangaon to Kolshet pier, in Sálsette, was Rs. 12 and the boat charge Re. 1 more. Carriage was sometimes procurable at Rs. 9 or Rs. 10. East India Papers, III. 77.

³ Chapman's Commerce, 85. In 1848 the price per pound of clean cotton varied from about 1d. to 1½d. This price did not pay the people, and the cultivators grew grain instead of cotton. East India Papers, III. 76.

his cotton crop; and its value was further lessened by adulteration at the hands of middlemen.¹

Since 1860, the introduction of Umrávati and Dhárwár-American seed cotton has greatly raised the value of the Khándesh crop, and the opening of the railway has cheapened and quickened carriage and stopped loss in transit. Compared with £1 6s. (Rs. 13) the former (1847) cost of carriage, the railway charge from Jalgaon to Bombay is about £1 2s. (Rs. 11) a *khandi*. Little change has been made in the system of ginning the cotton. Platt saw-gins were for a time used. But besides lowering the value² of the cotton by 4s. to 6s. (Rs. 2-Rs. 3) a *khandi*, they wasted the seed, knocking off the germinating point, and from the smell of oil, making the seed useless as food for cattle. For these reasons, though there are two steam ginning factories at Jalgaon and one at Mhasávad, almost the whole crop is ginned by the old native cleaner.³ During the last two seasons, 1878 and 1879, considerable quantities of uncleaned cotton have been sent from Jalgaon, Páchora, and Chálisgaon, to be machine-ginned in Surat and Broach. In pressing there has been a marked change. Within the last sixteen years eleven full steam presses, seven at Jalgaon, two at Dhulia, and two at Kajgaon, were started. Of these only eight are working at present.

Of late years the cotton trade has to a great extent gone back to the system of advances that was universal before the prosperous years of the American war. Europeans have made little way in Khándesh and the trade is still almost entirely in native hands. The only change has been the introduction of a new class of native merchants, the Bombay Bhátiás, who to a large extent buy both from local dealers and from growers, and press the cotton for direct shipment to England. According to the common practice, from September to the end of April, growers and petty dealers go to the exporters, and contract to deliver a certain quantity of cotton within a given period. These time contracts are generally of two kinds. The contract known as *jalap* is entered into when the plant is not even in pod. It is somewhat risky, but the value of the cotton is calculated at about fourteen per cent (Rs. 30 the *khandi*) less than current rates. Money is advanced six or six and a half months before the date of the delivery of the cotton. The other kind of contract is for shorter periods, varying, according to the season, from one week to one month. These contracts continue to be made till about the beginning of May when the ginning season closes. In this case, also, the advance is made at a rate somewhat less than the current price of cotton. When the cotton is ready the merchant

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¹ Chapman's, Commerce 91. According to Mr. Elphinston, in 1848 (East India Papers, III. 77) the merchant advanced money to the cultivator on the security of his growing crop, the cultivator agreeing to deliver his cotton and have from ten to fifteen per cent of its market price deducted in payment of the advance. It was believed that many merchants charged a still heavier rate for their advances.

² The value of the machine-ginned cotton is lower because of the alleged destruction of the staple and the staining of the raw material by oil.

³ Platt saw-gins were introduced by Government in 1840. The cost of ginning was about half of the cost by the hand cleaner. East India Papers, III. 76.

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goes to the seller's house. The cotton is there weighed, handed over to the merchant, taken by him to his yard, weighed a second time, and the balance of the price paid to the grower. In 1879 the time contract, *jalap*, price for seed cotton was 10s. (Rs. 5) the *man* with four *shers* allowance, and for clean cotton £1 12s. (Rs. 16) the *man* with 3½ *shers* allowance.

A comparison of prices and cost of exporting cotton in 1847 and 1879 shows that in the last thirty years the value paid for cotton in Khândesh has risen from 1d. or 1½d. to 5d. or 6d. the pound. In 1847 the local price of cotton was £1 6s. 5½d. (Rs. 13-3-8) a *khandi* of 784 pounds. The cost of cleaning was, by the native *charak*, 18s. (Rs. 9) a *khandi*, and 9s. (Rs. 4½) by saw-gins. Packing charges were 10s. (Rs. 5), and the cost of carriage £1 6s. (Rs. 13), £1 4s. (Rs. 12) as far as Kolshet wharf and 2s. (Rs. 1) more to Bombay.¹ The current (1879) price of Khândesh standard cotton, *Jalgaon Gávráni*, equal to "fully good" fair Umrávati and American-seed Dhárwár is £18 16s. (Rs. 188) the *khandi* of 784 pounds. Faizpur cotton which is rare fetches about 12s. (Rs. 6) more. Of the whole £18 16s. (Rs. 188), about £1 4s. (Rs. 12) goes to the middleman, and the rest to the grower. The middleman cleans the cotton, the cost of cleaning being nearly covered by the value of the seed. The charge for packing into bundles, *dokdás* or *bundris*, each of 280 to 320 pounds (3½-4 *mans*) is 12s. 6d. (Rs. 6¼) a *khandi*. Of this, pressing costs 5s. (Rs. 2½), bands 6s. (Rs. 3), and bags 1s. 6d. (12 *annas*). Porterage is 1s. (8 *annas*) a *khandi*, and the railway charge to Bombay is £1 1s. 8d. (Rs. 10-13-4). As the exporter gives drafts on his banker at Bombay at the rate of about one-half per cent discount, 2s. (Rs. 1) a *khandi* is charged as commission. Sometimes also there is an insurance charge of 1s. 10½d. (15 *annas*) a *khandi*.

Grain.

Under grain come *bájri*, *javári*, wheat, and pulse. The *bájri*² is sent chiefly by rail from Jalgaon and Chálisgaon to Bombay; the wheat from Sháháda, Taloda, Nandurbár, Nánder, and Pátonda, to Bombay; and the pulse, including *tur*, *chavli*, *mug*, and peas, goes from Jámner, Sávida, and Dhulia, to Bombay. With so uncertain a rainfall, the supply of grain varies so greatly from season to season that what in one year is exported, is in the next in great local demand. In average years the greatest export of grain is from 900 to 1300 tons (3000-4000 *máps*).

Oil Seeds.

Under oilseeds come sesamum and linseed, grown chiefly in Adávad, Dhanora, Chopda, Vavdu, Nánder, and Pátonda, and sent by rail to Bombay. *Chároli*, the seed of the *chár*, *Buchanania latifolia*, much used in making native sweetmeats, is largely exported from the Akráni division. The tree is carefully protected and the seeds are gathered and made ready by the Bhils. Some of the crop they bring to market themselves; the rest is bought by petty dealers who go through the Akráni villages, gathering it in small quantities. It is finally sent to Surat and Bombay by Bohora and Váni.

¹ East India Papers, III. 76-77.

² The chief *bájri* exporting markets are Adávad, Dhanora, Chopda, and Dhulia.

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merchants. Earthnuts are grown as a garden crop chiefly in Bhalod, Sákli, Faizpur, Ner, Sindkheda, and Sávda, and sent by rail to Bombay. Myrobalans, found chiefly in the Taloda forests, are gathered partly by Bhils and partly by the forest department, and sent chiefly by rail to Bombay and to Surat by carts. *Moha* flowers are gathered by Bhils. The whole *moha* crop of the northern Sátputás and elsewhere under the hills, is bought by the local liquor contractors. In the west some is exported to Surat.

Since the Government forests have been closed, the Khándesh demand for timber has been chiefly met from the western Mehvás states. The leading timber mart is Taloda, where for eight months in the year a large business is done. The woodcutters and sellers are the Bhils, between whom and the buyers, a class of Vánis act as interpreters and brokers. Of firewood there is a considerable import by rail to Jalgaon. The supply chiefly comes from the Nizám's forests, and is sent by rail from Páchora, Chálisgaon, and Kajgaon to Jalgaon, where, on account of the pressing and spinning factories, a large quantity of firewood is yearly consumed. Of animal products, the honey, wax, and lac are of little consequence. They are gathered by Bhils and other wild tribes chiefly in the Sátputa forests and are distributed over the district. Some quantity of lac is exported to Burhánpur. Hides and horns are sent in considerable quantities to Bombay. About six years ago a very brisk trade was carried on by Bohorás, Khojás, and Memons, and more than £20,000 (Rs. 2,00,000) worth of hides and horns were exported. Since then, as all the local stores have been exhausted, the export has greatly declined. Clarified butter comes from Dhulia and Berár and is exported by Bhátiás chiefly to Bombay. Grass oil is made in the west and sent across the country chiefly to Manmád, and from there exported by rail to Bombay. Carts, made chiefly in Taloda, Pimpalner, and Dhulia, are in demand in Burhánpur and Khándesh. Coarse cloth, both handwoven and woven in the Jalgaon weaving factory, is sent in some quantities to Berár and even to Benares, but most of it is consumed in the district.

SECTION III.—CRAFTS.

Khándesh crafts and industries are of local consequence only. The chief are: in mineral substances, working in gold, silver, brass, iron, stone, earth, clay, and lime; in vegetable products, wood-cutting and carpentry, sugar and catechu making, distilling, oil-pressing, and spinning, weaving, dyeing, and printing cotton cloth; in animal products, the making of lac and clarified butter, the weaving of silk and wool, butcher's work, and the making and working of leather. Gold and silver working goes on in almost all market towns. Most of the workers are Marátha Sonárs. They have seldom any store of metal or ornaments. Their customers generally bring to the goldsmiths' houses the metal they wish made into an ornament, or the ornament they wish melted or re-made, and as goldsmiths are proverbially cunning and unscrupulous, the customer generally sets some one to watch while the goldsmith is

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at work. Khándesh goldsmiths make little except very ordinary jewelry. Those of Dhulia and Nandurbár have the best local name. They have fairly steady employment throughout the year, and as a class are well-to-do. They almost always work to order and seldom have any wares for sale or attend fairs or markets. Their women do not add anything to the family earnings.

Copper.

Copper and brass working is carried on in all the larger villages. The workers are Tábats and Kásárs, of whom there are in all about seventy-five families. The metal comes in sheets from Bombay by rail to Váni merchants chiefly in Jalgaon and Dhulia. Here it is bought by country coppersmiths and taken by them to their homes to work, or it is bought by a metal dealer, generally a Musalmán Bohora, and under the charge of an agent, sent by him to market towns and fairs. The raw metal generally sells at from 9*d.* to 1*s.* (6-8 *annas*) a pound. The coppersmiths, many of whom buy the raw metal, work it into caldrons, pots, and mugs, selling them at the rate of 1*s.* 9*d.* to 2*s.* (14 *annas*-Re. 1) a pound, representing, for a fairly steady worker, a daily wage of about 9*d.* (6 *annas*). They work from eight to ten hours a day. Little ornamental copper work is made in Khándesh. But the coppersmiths of Songir in Dhulia and of Faizpur in Sávda have a name for their skill in making gongs and bells. The business is most active during the rains, when many coppersmiths lay in a store of vessels, and in the dry season move from one market or fair to another, offering them for sale. Their women generally help in the business of turning copper vessels. The craft is, on the whole, prosperous.

Iron.

Iron-working is carried on in most large villages and country towns. The workers are Lohárs and Ghisádis or wandering tinkers. The iron is brought in sheets by rail from Bombay by Bohora Musalmáns, men of some capital, settled chiefly in Jalgaon, Sindkheda, Dhulia, and Bhusával. These dealers sell either to village blacksmiths or send agents with iron to sell at fairs and markets. Kásárs also trade in iron at Dharangaon, Párola, and Amalner. The village blacksmith lays in a store of metal about twice a year. In the rains he makes nails, hinges, buckets, water cisterns, sieves, spoons, pans, hatchets, hoes, and scythes, and in the fair season is busied chiefly in mending carts and field tools. His services are in constant demand. They work from eight to ten hours a day. Their women help by blowing the bellows and doing other light work. The daily earnings of a family vary from about 9*d.* to 1*s.* (6-8 *annas*). In the outlying parts much of their wages are paid in grain. They generally sell their wares in their houses and seldom visit fairs or markets. The blacksmiths of Lohára, Nasirabad, and Dhulia, have a name for special skill. The opening of the railway, the machinery works at Bhusával, and the steam factories at Jalgaon, have brought the blacksmiths many new openings. Most of the chief fitters and firemen in the railway and factory works are outsiders from Bombay. But some of the local blacksmiths have risen to good positions, earning from £1 10*s.* to £2 (Rs. 15-Rs. 20) a month. The class has gained much of late by the increased use

of iron. But though hardworking, they are rather dissipated and have done little to improve their condition. The Ghisádis or tinkers, make and mend field tools. They have little or no stock of iron and wander during the fair season, stopping for the rainy months at some central town. They are generally paid in grain and charge considerably less than the regular blacksmiths.

Stone-cutting is, in most parts of the district, carried on by Pátharvats and Beldárs. Stone is generally quarried by Pátharvats, their daily charges ranging from 1s. to 1s. 9*d.* (8-14 *annas*). Some families, in Dharangaon, Dhulia, and Párola, have a name as skilled workmen. But for any specially difficult undertaking, stonecutters are generally brought from Burhánpur. Building with stone and mortar is the work of Gaundis, most of whom are Musalmáns from Málegaon in Násik. Their charges are from 1s. 6*d.* to 2s. (*as.* 12-*Re.* 1) a day. They are well-to-do but extravagant. Beldárs do the coarser work of laying mud bricks and building walls with clay and uncut or roughly hewn stone. They have a fair supply of bullocks and buffaloes to carry water. They generally undertake works by contract. Their rates range from 4s. to 6s. (Rs. 2-Rs. 3) the hundred cubic feet, and their average daily pay from 9*d.* to 1s. (6-8 *annas*). Great part of their time is spent away from their homes in places where their services are in demand. Their employment is rather uncertain. They work from eight to ten hours a day. Their women add nothing to the family earnings.

Pottery and brick-making go on in most towns. The workers are Kumbhárs, Beldárs, and Kunbis. The clay is generally dug from some suitable field, pond bed, or old village site. Besides bricks and tiles, the chief articles made are earthen water pots, flower pots, jars, and water jugs. Potters are paid chiefly in grain. They do not work in the rains and generally cultivate small plots of land. In the fair season they are busy preparing their wares, taking them to market in carts, and with their asses, gathering rubbish to burn in their kilns. The Sávda potters have a name for their skill in colouring their wares. To colour the clay small particles or grains of lac, *díne lákh*, are mixed with the dye in the proportion of two to three, and pounded with stones, till, from the heat caused by the pounding, the lac melts and mixes with the dye. The coloured lac is then moulded on the end of an iron rod, and the pot heated and smeared with the lac. The potters earn enough for their daily wants. Some Káthiáwár Kumbhárs, of whom there are four families in Dhulia, two in Jalgaon, and three in Bhusával are well-to-do, taking contracts to supply the Public Works and other departments with tiles and bricks.

Lonáris make lime. They dig a round hole about eight feet in diameter and from five to six feet deep, and round its brink build a brick and clay wall about three feet high and with openings about three feet apart. At the bottom of the hole they place a layer of firewood, then a layer of white earth, *khadi*, mixed with charcoal, and again a layer of firewood. The wood is kindled through the holes in the wall. And after eight or ten days, when the whole is thoroughly burnt, the contents are taken out, and

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after separating it from the charcoal and sprinkling it with water, the lime is ready for sale. The daily earnings of the Lonáris vary from 3*d.* to 9*d.* (2-6 *annas*). Besides burning lime some Lonáris cultivate.

Wood.

Of industries connected with vegetable products, carpentry is carried on in most of the larger villages. The workmen are chiefly Sutárs and others who learn the craft, of whom there are altogether about 2500 families. Most of the timber comes from the forests in the west of Khándesh, and as a rule belongs to those who engage the carpenters to work for them. The work is fairly steady, brisker in the dry season than in the rains. For about ten months in the year they earn from 1*s.* to 2*s.* (*as.* 8-Re. 1) a day. Their wives add nothing to the family earnings. Of the local carpenters, those of Dhulia, Chopda, Taloda and Pimpalner, and of Burhánpur are thought the most skilful. Taloda carpenters build excellent carts, and those of Dhulia, Taloda, and Chopda make good boxes. Few of them have a stock of toys, cots, stools, or boxes; almost all their work is done to order. They are on the whole a well-to-do class. The turners of Chopda, Sánda, and Dhulia, have a good name. They make excellent cradles, cot legs, and toys. Very few go out to work. Burhánpur and other stranger turners are found at fairs.

Sugar.

Sugar-making is carried on by all the better class of cultivators. Great stone sugar mills, found in many of the Sátputa valleys, show that sugarcane used to be more widely grown than it now is. The molasses is sold by the maker to the village shopkeeper at the rate of from 1½*d.* to 2½*d.* (1-1½ *annas*) a pound. The dealer generally gathers a considerable quantity and forwards it to one of the district trade centres. Pimpalner and Ner in Dhulia are the chief producers of sugar, and the supply is gradually distributed among the district shopkeepers and travelling peddlers. The yearly outturn is estimated at about 1100 tons. Almost all classes use it, and little leaves the district. Much is imported by rail. The ordinary retail price varies from 2½*d.* to 3*d.* (1½-2 *annas*) a pound, with a slight rise during the marriage seasons. In preparing dainties the rich classes make use of refined sugar brought from Bombay and Benares.

Sweetmeats are made in most large villages. The makers are chiefly Hindus of the Pardeshi, Gujarát Váni, and Bhátia castes. The industry supports about 100 families, the women helping the men. Their work is pretty constant, but they are specially busy in the marriage seasons and at fairs. They work from six to eight hours a day. They buy the sugar and spices, and offer the sweetmeats for sale in their shops or at fairs and markets.¹ Sometimes materials are given them to be made up for a feast. The industry is fairly prosperous, the monthly earnings of a family varying from £1 to £3 (Rs. 10-Rs. 30). The sweetmeats of Dhulia,

¹ The favourite sweetmeats are : *barphi*, *pedhás*, *jilbi*, balls of different sorts, *rágghavdás*, *phenis*, and *ghivars*. Of these Bráhmans can buy *pedhás* and *barphi* only. Other sweetmeats must be prepared in their houses.

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Chopda, Jalgaon, and Bhusával, have a special local name. Very few leave the district.

Comparatively little indigo is now grown, and the industry has almost died out. A considerable quantity is imported chiefly by rail. It is used by dyers and calico printers. Of late, since the manufacture of Gujarát indigo has ceased, Khándesh indigo is finding its way to Surat and other Gujarát markets. The dealer generally distributes his store to retail shopkeepers or travelling traders, who move about among the different fairs and markets. The retail price varies from 1s. to 1s. 6d. (8-12 annas) a pound.

Catechu, the thickened juice of the *khair*, *Acacia catechu*, eaten by natives along with betelnut and leaf, was formerly made by Bhils in large quantities in the Taloda forests. As the *khair* tree is now carefully preserved, the manufacture has ceased within British limits. It still to a small extent goes on in the lands of the Párvī chief. The juice is prepared¹ and kept by Bhils, and generally disposed of by them to travelling dealers who come round with cloth, trinkets, and hardware articles, and at a very handsome profit, relieve the Bhils of their lac, catechu, and other forest produce. The dealer distributes the stock among the local markets. Very little leaves the district. The retail price varies from 3d. to 7½d. (2-5 annas) a pound.

Liquor is distilled almost solely from *moha*, *Bassia latifolia*, flowers. In March and April the flowers are gathered by Bhils in large quantities, and what they do not want for their own use, they sell to travelling dealers. The dealers dispose of them to Kaláls or professional distillers, who lay in large stores in March and April, and distil them, according to demand, during the rest of the year. The flowers are boiled in a closed caldron, and the steam is carried through a pipe and allowed to condense in a cool vessel. The process is so simple that large quantities of liquor are distilled among the hills by the Bhils.

Another important branch of distilling is the preparing of oil from the forest grass known as *roska*, *Andropogon schoenanthus*, which is of two kinds, one with bluish and the other with white flowers. The oil produced from the first is of a green colour and is called *sophia*; that from the other is white and is called *motia*. The *motia* oil fetches a higher price than the *sophia*. Both grasses grow freely though not very widely in many open hill sides in west Khándesh, especially in Akráni. The original seat of the manufacture was Pimpalner, but as the oil is in great demand, the

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*Indigo.**Catechu.**Liquor.**Grass Oil.*

¹ During February and the three following months the making of catechu, *kát*, from the *khair* tree, employs many men. The process, though rude, is simple and cheap. *Khair* branches are cut, stripped of their bark, and chopped into three or four inch pieces. These, put into earthen pots full of water, are boiled, and the water, passing off in steam, leaves a thick sticky decoction. A pit is dug five or six feet deep and narrow enough to be covered by a small bamboo basket. The thick substance is placed in the basket, and as it strains, the water sinks into the ground, the valuable part stays in the pit, and the refuse is left in the basket. The extract is then taken out, placed on leaves in the sun, and when dry, sold to peddlers and travelling merchants.

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manufacture has of late spread to Nandurbár, Sháháda, and Taloda. The makers are Musalmáns, who, at the close of the rains, about September, when the grass is ripening, buy it from the Bhils, stack it, and set furnaces at the sides of brooks where wood and water are plentiful. A large pit, four feet long by two wide and $2\frac{1}{2}$ deep, is dug, and a furnace, *chula*, prepared. On this furnace is placed a copper or iron caldron, large enough to hold from thirty to fifty pots of water. After pouring in some water, the caldron is filled to the brim with chopped grass, and a little more water is added. The mouth of the caldron is carefully closed with an iron or copper plate, made fast with wheat dough. From a hole in the lid, a bamboo tube, wrapped in a piece of cloth, plastered with *udid* flour, and bound with ropes, passes into a second closed caldron, sunk to the neck in running water. The steam from the grass passes through the pipe, and is condensed in the second caldron. This when full begins to shake. As soon as the shaking begins the tube is skilfully removed, and the condensed steam is poured into a third caldron and stirred. Then the oil begins to appear on its surface, and is slowly skimmed off. To make strong oil the condensed steam has to be distilled several times over. It is much in demand as a cure for rheumatism and for other medicinal purposes. There were 197 stills in 1879-80, producing about 71 cwts. (100 *mans*). More than 100 stills are worked in Nandurbár alone, and the increase of the manufacture is prevented only by the scarcity of the grass. The oil is packed in skins, and sent on bullock back over the Kundaibári pass to Surat, and by Dhulia and Manmád to Bombay.

Oil Pressing.

Oil-pressing is an important industry giving employment to about 2000 Hindu and Musalmán families. The chief oil seeds are sesamum, grown mostly in the rains, and linseed, a cold weather crop. Oil is also pressed from castor seeds, earthnuts, and cocoanuts. The oil-presser generally buys the seed from the cultivator. He sells part of the oil to the people of the village, and sends the rest in large leather jars to the chief district trade centres. The mill is kept in one of the rooms of the oil-presser's house, and is worked by a blindfold bullock driven round and round in very small circles. The mill is rough and clumsy, allowing so much vegetable matter and dirt to mix with the oil that it quickly becomes rancid. Of the different kinds of oil, sesamum and cocoanut are used chiefly for cooking, and linseed and castor oil for burning. Of late the profits of the local oil-pressers have been much reduced by competition from Málwa and the Nizám's territories, and from the growing use of kerosine, which is brought by rail in considerable quantities, and is now used in many Kunbi households in the district. On market days the oilman's wife generally takes some oil to sell in the neighbouring towns. The craft is said to be at present so depressed that its members are taking to other employments. The average price of oil is from $2\frac{1}{4}d.$ to $4\frac{1}{2}d.$ ($1\frac{1}{2}$ -3 *annas*) a pound.

Cotton Spinning.

Cotton-spinning, once the chief employment of the women of the poorer classes, has almost entirely ceased. The first blow was the introduction of steam-spun yarn from Europe, and of late by the

competition of local and Bombay steam-spun yarn, the hand-spun has been completely undersold. Cotton handloom weaving has gained by the fall in the cost of yarn, and though the competition of European and country steam-woven goods has greatly reduced prices, the industry is still of considerable importance. The weavers are partly Hindus and partly Musalmáns of the Momin class. The Hindus belong chiefly to the Khatri, Sáli, and Koshti castes. They are found in small numbers in most sub-divisional towns, and in greatest strength in Dhulia, Kasoda, Dharangaon, Párola, Erandol, Sávda, Faizpur, Varangaon, Pimprála, Nasirabad, and Jalgaon. Though many of them are small capitalists, handloom weavers are generally employed by men of capital, most of them Vánis and some Bohorás and Khattris, who supply them with yarn chiefly spun in local and Bombay steam mills. They are paid on an average from 3*d.* to 9*d.* (2-6 *annas*) a day. Both men and women weave, keeping not more than thirty holidays in the year, and working, except for about an hour's rest at noon, from morning to night, so long as they have light to see. Of late, chiefly by the competition of local steam mills, the prices of goods have fallen, and though part of this reduction is met by the greater cheapness of yarn, the margin of wage left to the weaver has within the last ten years been lowered from about 4½*d.* to 3*d.* (3-2 *annas*). The cloth is taken by the master weaver who advanced the yarn, and distributed by him through the chief trade centres, fairs, and weekly markets. It is estimated that about nine-tenths is consumed in the district, and the rest, sold and resold at markets and fairs, finds its way over the Ajanta pass in bullock carts to Berár and the Nizám's dominions, or by rail to Bombay and the Central Provinces. The chief hand-woven cloth goods are women's robes, *lugdás*, from Erandol, Dharangaon, Párola, Chopda, Pimprála, Nasirabad, Faizpur, Sávda, Varangaon, and Jalgaon; floor cloths *jájams*, cotton sheets *pásodís*, stamped dirty-red coverlets *phadkis*, smaller sheets and cushions *toshaks*, from Nandurbár, Sháháda, Varsi, Betávad, Sindkheda, Chopda, Jalgaon, Jámner, Faizpur, and Chinaval; long white floor cloths *jores*, cot tape *navár*, bullock cloths *jhuls*, from Nandurbár, Sháháda, Varsi, Kansí, and Kasoda; and coarse cloth *khádi*, from Jámner, Sávda, Faizpur, Jámte, and Chopda.

Dyeing, both of cotton cloth and yarn, gives employment to about 1000 souls, chiefly Hindus of the Bhávsár and Rangári castes in Nandurbár and Sávda. The chief colours are scarlet and blue, others being mere modifications of them. To dye scarlet the yarn or cloth is for four or five days alternately soaked, dried, and soaked again in yellow sandy earth, *khádi*, and water, or carbonate of soda, *pápad khár*, mixed with castor oil.¹ After final washing and drying, the yarn or cloth is plunged into a pot of liquid Indian mulberry, *ál*. As the *ál* powder is very light, to keep it together, castor oil is mixed in the proportion of one to twenty; alum is added in the

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Cotton Weaving.

Dyeing.

¹ The yellow earth is brought from river banks by lime-burners, Lonáris, and bought at a cost of 4 *shers* for an *anna*. The carbonate of soda, used by the richer dyers, is much more serviceable than the yellow earth, and is largely imported from Bombay at a cost of £1 10s. (Rs. 15) the *palla* of three *mans*.

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proportion of five to one or one-half; and the whole is dissolved in a caldron of boiling water. After the mixture has boiled for some time, the prepared yarn is plunged into it, and left to soak for about three days. It is then washed in fresh, and if possible, running water, and sometimes, to bring out the colours, has an extra bath in a mixture of goat's dung and water. After this it is again washed in fresh water and dried. The dyed yarn is sold to handloom weavers and the cloth to village dealers, the cost of dyeing raising the price of yarn from $11\frac{1}{4}d.$ to $1s. 2\frac{1}{4}d.$ ($7\frac{1}{2}$ - $9\frac{1}{2}$ annas) a pound; and of cloth from $2s.$ to $3s.$ (Re. 1 - Rs. $1\frac{1}{2}$) for each piece of cloth twelve cubits long by $1\frac{1}{3}$ broad. Dyeing blue is a simpler process. The yarn or cloth has not to be specially prepared. After washing it in pure water, the yarn is plunged into a pot of blue dye stuff prepared from two pounds of indigo, one pound of plantain ashes, one pound of cement, and one pound of *tarvad*, *Cassia auriculata*, seed, boiled together and dissolved in water from three to eight days. After this it is washed and dried. The cost of dyeing blue is at the rate of $6d.$ (4 annas) a pound.

Most of the yarn and cloth is used locally, but some of the richer dyers send their wares as far as Berár and Nágpur.

Calico Printing.

Calico-printing is carried on chiefly in Faizpur, Jalgaon, and some other large towns. The printers are dyers and they generally print coarse hand-made cloth. The favourite colours are dark-red and dark-blue. Before preparing it for printing red, the cloth, as in the case of dyeing, undergoes, for five or six days, several washings in a mixture of water, carbonate of soda or *khadi*, and castor-oil. Next it is plunged into a mixture of twenty pounds of *ál*, and eight pounds of *dhávda*, *Conocarpus latifolia*, flowers, powdered and boiled together in water in a caldron able to hold 128 yards (16 *tháns*) of cloth. The addition of four pounds of myrobalans, *hirdás*, while the mixture is boiling, gives the cloth a dirty yellow tinge. The whole is then dried, spread on a board, and printed by a wooden handblock. For printing blue, the cloth has only to be washed before being stamped. The red colour is a mixture of alum and gum, and the blue a mixture of sulphate of iron, *hirákas*, and gum, both dissolved in water. The wooden handblocks have the pattern deep cut in their faces. They are made by the printers themselves, who, in cutting them, use from forty to fifty small sharply pointed steel nail-like tools. The printer who makes these stamps generally does no other work. He has a stock of patterns drawn on a paper, and sometimes, though rarely, supplies new devices. From the paper pattern, a drawing in ink or other coloured substance is made on the face of the wooden block and the pattern is afterwards cut to the required depth. In the richer designs, where several colours are used, each colour has its own block with only so much of the pattern engraved on it as belongs to that colour. In printing, the workman has beside him a pad soaked with the colour he is using, and on this he presses the block between each time he stamps the cloth. A blue pattern is the simplest. When more colours than one have to be used, the part where the stamp is not to mark is covered with a mixture of gum

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and sand which is afterwards washed off, and the stamping repeated with the other blocks and colours till the whole pattern is printed. After printing, the whole cloth is again well washed in pure water, and sometimes, to bring out the colours, receives a bath of goat's dung and water. After this it is once more carefully washed, dried, and exposed for sale.

Steam spinning, weaving, ginning, and cotton-pressing, have been introduced into Khándesh within the last twenty years. The only steam spinning and weaving cotton factory is at Jalgaon. This factory was started in 1874, under the name of the Khándesh Spinning and Weaving Company Limited. It had a capital of £75,000 (Rs. 7,50,000) and buildings and machinery that cost about £9500 (Rs. 95,000). It was burnt down in 1878, but was re-opened for work in January 1879. It has at present 220 looms and 18,000 spindles, and consumes on an average 969 tons (8000 *pallás*) of cotton a year. It employs a staff of 800 workmen, about 400 of them Musalmáns, 350 Maráthás, 50 Portuguese, Pardeshis, and Pársis, and two, the chief engineer and the spinning master, Europeans. The Musalmáns, chiefly from Indor, Bombay, Poona, Sátára, and Nagar, and a few natives of Khándesh, are skilled weavers, rulers, carders, and spinners; the Maráthás, strong, sturdy and muscular, from all parts of the Deccan, are labourers and carriers; the Portuguese, hardworking and intelligent, are fitters; and the Pardeshis, peasants from Roy Bareilly, Delhi, Ágra, and Cawnpur, are chiefly messengers and watchmen. One of the Pársis is a weaving, and one of the Maráthás a carding, master. Except as clerks no high caste Hindus are employed, and there are no Mhárs or Bhils. Of the whole staff about one-third get fixed wages, the rest are paid by piece-work. Of those who get fixed wages, the monthly pay of the engineer is £40 (Rs. 400), of the spinning master £30 (Rs. 300), of the smith £4 (Rs. 40), of the bricklayer £2 (Rs. 20), of the fitters from £1 10s. to £2 (Rs. 15-Rs. 20), and among common labourers, of a man 6d. (4 *annas*), of a woman 4½d. (3 *annas*), and of a child 3d. (2 *annas*) a day. The piece rates for spinners are 3½d. (2½ *annas*) the 100 pounds of yarn, and for weavers from 4s. to 5s. (Rs. 2-Rs. 2½) the hundred pounds of cloth. This represents, for an average steady worker, daily pay at from 7½d. to 3s. (5 *annas*-Rs. 1½); women generally earn from 3d. to 7½d. (2-5 *annas*), and children from 3d. to 3½d. (2-2½ *annas*). The working hours are from sunrise to sunset, with half an hour's rest from eleven to half past eleven for the midday meal. Besides the usual native holidays, a half holiday is given every market day (Saturday), and three days of rest a month are wanted to clean the machinery. The cotton most used is the long stapled Khándeshi, Hinganghát and Dhárwár. There is also a demand for the short-stapled Varhádi. But as in Khándesh, the growth of the Varhádi is as much as possible discouraged, the local supply has to be supplemented by imports from Indor, Jabalpur, and Gardeváda. About 5000 pounds of yarn are made a day, the wholesale price varying from £12 to £14 (Rs. 120-Rs. 140) a bale. Most of the outturn is used locally, bought by local dealers, and distributed over the chief market towns and used by the handloom weavers. A good deal is worked into cloth, the chief varieties of cloth being

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sheets, towels, sail cloth, and coarse cloth of every sort, which sells wholesale at 1s. (8 *annas*) a pound. Almost the whole of it is bought by local dealers and sold in Khândesh, Berár, and the Nizám's dominions. It is chiefly used by the poorer classes for shirts and waistcloths. They also make cotton rope and twine for use in the mill.

*Ginning
Factories.*

Besides the spinning and weaving mill there are eleven steam factories in Khândesh, three of them ginning factories and eight presses. The ginning factories, two of them at Jalgaon and one at Mhasávad, built between 1860 and 1865, are furnished with Platt's saw-gins. For the reasons already mentioned, the destruction of the seed and the injury to the staple, saw-gins, though they work much cheaper than hand cleaners and were once (1848) pretty widely used, have for the last four or five years lain almost idle.

Presses.

Of the eight steam cotton presses, seven are in Jalgaon and one in Dhulia. In the Jalgaon presses, the pressing charge is 5s. 6d. (Rs. 2 *as*. 12) a bale, with an additional 3d. (2 *annas*) for carriage. In 1879-80, 91,614 bales against 16,624 in 1871-72 are reported to have been pressed. The size of the bale is four feet one inch long, one foot six inches high, and one foot five inches wide. During January, February, March, and April, when cotton comes forward in large quantities, the presses are at work night and day, the men being paid from 3d. to 5½d. (2-3½ *annas*) on each bale pressed, and dividing the amount among themselves. Sometimes the presses work for a few hours a day only. They have no fixed hours and their working time depends upon the stock of cotton. In Jalgaon the presses employ altogether three European engineers, about fifteen to sixteen pressmen, and thirty to thirty-five labourers to carry the bales from the press to the railway station. During the busy season the pressmen, who are chiefly Maráthás and Musalmáns, earn from £1 10s. to £2 10s. (Rs. 15-Rs. 25) a month. The carriers are Deccan Maráthás. They are paid from 10s. to £1 10s. (Rs. 5-Rs. 15) every hundred bales according to the distance from the factory to the station. When the season is over, some go to their villages to cultivate, others stay in Jalgaon and find work in the ordinary labour market. Some have settled in Chopda, Varád, and Virád, where they have built houses and hold land. The pressmen and carriers are nearly all Deccan Maráthás from Sátára and Poona. They live in huts outside of Jalgaon.

Carpets.

Cotton carpets are woven at Kasoda and Páldhi in Erandol, at Asoda in Nasirabad, and at Ranola in Nandurbár, by Dhangar and Mánbháv Hindus and by Musalmán Pinjáris. The industry is a small one, supporting not more than 400 families. Almost all are labourers supplied with cotton by Musalmán and Márvád dealers, and paid for their work at the rate of 3d. to 4½d. (2-3 *annas*) a day. A fairly skilful and steady worker earns, on an average, from 6d. to 9d. (4-6 *annas*) a day. The demand is steady, briskest at times of fairs and dullest in the rainy weather. The men work from six to eight hours a day, and keep about thirty yearly holidays. Except Pinjáris, they hardly ever follow any other employment, and their women seldom add anything to the family gains. The colours

generally used are red, yellow, green, and black, and the patterns are almost always simple stripes from one-tenth of an inch to $2\frac{1}{2}$ inches broad. These carpets are offered for sale at most market towns and religious gatherings. Their best market is at Máheji fair. They are sent in small quantities to Berár and the Nizám's dominions.

Gold and silver thread are made in small quantities at Ráver in Sánda. The workers are Hindus of the Sonár, Shimpi, Rajput, and Rangári castes, and Musalmáns who have lately come from Burhánpur. The industry is of little importance, supporting not more than from fifty to one hundred families. Most of the gold-thread makers are labourers supplied by a Márvád capitalist with the thread and metal, and paid for their work generally at the rate of $1\frac{1}{2}d.$ to $4\frac{1}{2}d.$ (1-3 *annas*) a day. The women of the family do not take part in the employment, but they generally earn a little by labour in the fields. The demand, fairly constant throughout the year, is briskest in the wedding seasons and dullest during the rains. The makers generally work from six to eight hours a day, and keep about sixty holidays a year. There is a craft guild composed of all adult males, but except enforcing holiday-keeping, it plays but a small part in the affairs of the craft. In making gold thread, a silver bar about a foot long and one and a half inches thick is covered with gold leaf, which by several beatings and hammerings is welded into the silver. One end of the bar is put into one of many different sized holes pierced through a rough iron plate. The point of the bar is caught by a large pair of pincers, whose handles are secured by a ring fastened to a rope or chain going round a wooden wheel, which, worked by three men, drags the bar through the hole in the iron plate. In passing through the hole, the bar grows considerably longer and thinner, and the process is repeated through gradually diminishing holes. When reduced to the size of wire it is handed over to another workman, who, by working two small wheels, drags it through a frame pierced with very fine holes. When fine enough it is flattened by beating with a small hammer on a steel anvil. It is then twisted with thin yellow or orange silk and wound on reels. When ready the gold thread is distributed through the different markets and fairs, and bought by village dealers and handloom weavers. Most of it is used in the district. The demand for gold wire is small, and the workers are badly off.

The chief crafts connected with animal products are the making of lac, clarified butter, the weaving of silk and wool, butcher's work, and the making of leather. Lac, produced by the puncture of the female insect, *Coccus lacca*, on *pimpal* *Ficus religiosa*, *palas* *Butea frondosa*, and *bor* *Zizyphus jujuba*, trees, is gathered chiefly by Pimpalner Bhils and other forest tribes in April, May, and part of June. When about thirty pounds have been collected, it is put in coarse cloth bags from eleven to fourteen cubits long and about twelve inches round, which, with their mouths closed, are laid near a fire and the gum left to melt and ooze out. The supply is sold by the Bhils, partly to travelling Bohora and Márvád and other Váni peddlers, who give in exchange cloth and hardware trinkets.

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Lac.

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The rest is taken to market towns and sold for money, or for grain or cloth. The dealers collect the lac and distribute it to silk dyers, mostly Bnrhānpur and Yeola Musalmāns, and to Lakherās or bracelet makers. Most of the crop is used in the district in dyeing yarn and cloth, and in veneering wood. A little finds its way to Berār and the Nizām's dominions, and some goes by rail to Bombay. The price to the consumer generally varies from 9*d.* to 1*s.* (6-8 *annas*) a pound. The demand is fairly constant, but recent forest restrictions have greatly reduced the supply. Lac bracelets of various colours are made in Dhulia, Eorandol, and Bhusával by Lakherās, who are said to have come from Márvád about a century ago.

Clarified Butter.

Clarified butter, *tup*, is made chiefly at Dhulia and Laling. Almost all well-to-do husbandmen sell clarified butter, and, besides by them, a large quantity is prepared by professional herdsmen of the Dhangar and Gavli castes. The women do the dairy work and sometimes go to sell the butter. Clarified butter is of two kinds, one made from buffaloe's, the other from sheep's milk. The butter made from buffaloe's milk is the best, fetching from 6*d.* to 1*s.* (4-8 *annas*) a pound. It is used by all the well-to-do. Sheep's butter, fetching from 4½*d.* to 9*d.* (3-6 *annas*) a pound, is used chiefly by the poorer classes and in mixing. Cow's butter, which is used for medicine, is seldom made. The producers generally sell to butter dealers, local and Márvád Vánis, Bhátíás, and Kachhis, who live in the larger towns and travel about gathering supplies. They keep the butter in large leather jars, *dabás*, and dispose of most of it at their shops in market and other large towns. Butter is clarified by boiling it in a brass or iron pot. When good it keeps fresh and fit for use from eight to fifteen days. Almost the whole supply is used in Khándesh. A little finds its way to Berār and the Nizām's dominions. There has not of late been any marked change in the butter trade.

Glass Bangles.

Glass bangles are to a small extent made by Musalmāns of the Maniár caste. The chief craftsmen used to be found at Nasirabad, Yával, Sákli, Párola, and Erandol, and in Nasirabad there are still from 300 to 400 of them. They have now much difficulty in finding wood for their furnaces, and the industry does not prosper.

Silk Work.

Silk work is carried on to a small extent in Erandol and Párola. The industry employs several classes of workmen, sorters, dyers, and weavers, but it is not a large industry and does not support more than about seventy-five families. Almost all of them are labourers supplied with silk by Gujarát Váni and Shimpi dealers, and paid by the piece. The silk, chiefly Bengal and Chinese, is brought by rail from Bombay. The only silk-spinning is carried on by the Khatris as a kind of bye-work. There are no distinct classes of silk weavers and dyers. The chief colours used are red, yellow, green, black, and blue. The weavers, Sális and Koshtis by caste, chiefly make *sádis*, *cholkhans*, *págotis*, and *phadkis*. The demand for their work is fairly constant, briskest during the marriage seasons and dullest in the rainy months. The silks are made over to the dealer who sells them to village shopkeepers or sends them in charge of agents to the different markets and fairs. The retail

prices of silk goods and 2s. to 4s. (Re. 1 - Rs. 2) a yard for turbans ; and from 4s. to £2 (Rs. 2 - Rs. 20) for robes. Rich people, Bráhmans, Bhátíás, and Gujarát and Márvád Vánis use silk cloth.

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Blanket Weaving.

Blanket-weaving is almost the only woollen manufacture. It is carried on all over the district, but chiefly in Dhulia, Nasirabad, Jámner, Amalner, and Virdel. The weavers are almost all of the Dhangar caste. Sheep are generally sheared twice a year, in March and in November. The wool, chiefly black with some threads of dirty white, washed several times and cleaned with the bow, is collected by the Dhangars, some of it set apart for their own use, and the rest taken to the chief district trade centres and sold to wool dealers, also Dhangars by caste. From these dealers it is bought by the weaving Dhangars, who, though of the same tribe as the shepherd Dhangars, do not rear sheep but spend their time in blanket-weaving. Most of them buy the wool and work it into blankets. Others, employed by dealers as labourers, are paid from 2½d. to 3d. (1½-2 annas) a yard, rates representing to a fairly good workman about 4½d. (3 annas) a day. The weaver who works his own wool earns on an average about 6d. (4 annas) a day. They weave generally in the open air, and rain forces them to stop. They work from six to eight hours a day and keep about thirty yearly holidays. Their women and children help in spinning the wool, and the men generally spin when it is too wet to weave. The blankets are offered for sale, either by the weavers themselves or by the trader who has employed them, at all fairs and markets, and in the shops of most large villages. They are in demand among all the lower classes, and almost the whole local produce is used in the district. A little goes to Berár and the Nizám's provinces. But the quantity imported from Márvád, Sholápur, and Pandharpur, is generally more than what leaves the district. There is a considerable sale of English blankets in Jalgaon, Bhusával, Dhulia, and nearly all the larger towns. Blanket weavers have no guild or trade association. There is a good, and on the whole a growing demand for their wares. A blanket generally measures from three to six cubits, and costs from 1s. to 3s. (annas 8 - Rs. 1½). Almost all are plain.

Butchers' Work.

Butchers' work is of two branches, the killing of cows and buffaloes and the killing of sheep and goats. The butchers of the larger animals are Kasáis, and of the smaller Khátiks. Butchers are found in almost all market towns, but beef is used only in places where there is a large Musalmán population. The industry supports from 200 to 300 families. The cows, oxen, and buffaloes are generally brought by cultivators. As a rule they are old animals past yielding milk or doing work. Some cultivators and many of the Hindu town traders used never to sell their cattle to the butcher. Of late, it is said the practice has become much commoner. The demand is pretty constant, and the butchers lead an easy life, the women doing a great part of the selling. As a class they are well-to-do, charging 1½d. (1 anna) a pound for cow beef, and 2½d. (1½ annas) for goat's flesh, prices that leave them a good profit. Buffalo meat is rarely used. Musalmáns, except the poorest, and even these on their three or four chief holidays, eat both beef and mutton,

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and among Hindus, Ahir Shimpis eat goat's flesh pretty constantly, and Kunbis and Bhils when they can afford it.

Leather making and working has two branches, tanning and shoemaking. Tanning goes on in almost all large villages and towns. The workmen are chiefly Mángs and Chámhbárs, and the industry supports about 400 families. The hides are generally flayed by village Mhárs and partly dried by them, and used to meet the wants of villagers for leather thongs and ropes, or they are taken into the larger towns and sold to hide dealers who are mostly Musalmáns. The hide dealers export some of them by rail to Bombay, but most are sent to be dressed by local Chámhbárs and Mángs. They first put the hide in water for two or three days, and when it is washed and has had all the hair scraped off with iron knives, they apply lime and then fold and keep the hide for three days. After this it is again washed and left for nearly nineteen days in the extract of *tarvad*, *Cassia auriculata*, bark. Then it is washed and laid in pure water for another fifteen days and then dried in the shade. Tanners work about eight hours a day and keep no holidays. Their women and children take no part in the work. Most of the leather is sold to Khándesh shoemakers either at fairs or markets. The tanners of Dharangaon in Bhusával and of Jalgaon in Dhulia have a special local name for skill in their craft. Little leather leaves the district. The demand is constant and the craft fairly prosperous. Shoemaking goes on in most large villages. The workers are Mochis and Chámhbárs and the industry supports about 100 Mochi and 1200 Chámhbár families. The leather is bought chiefly from local tanners, and as a rule the shoemaker works with leather he has himself bought. Most of the Mochis and Chámhbárs are both tanners and shoemakers. They are paid from 1s. to 4s. (*as*. 8-Rs. 2) for a pair of slippers, representing, to a fair workman, from 3d. to 6d. (2-4 *annas*) a day. The demand for his work is steady throughout the year. He works about eight hours a day and takes no holidays. The women of his family help in the lighter parts of his work. He makes shoes, sandals, buckets, and water bags. The shoemakers of Dhulia, Tarsod, Erandol, Chopda, and Nandurbár, have a good name for their native shoes, and in Dhulia, Bhusával, and Jalgaon are some men who can make neat and useful English shoes and rough pony harness. Most shoemakers keep a small stock of slippers and sandals for sale, or send them by an agent to local markets and fairs. The whole supply is generally used in the district, and small quantities of English shoes and boots are brought from Bombay, and native shoes from Poona and Ahmednagar. The demand is on the whole steady, and the business prosperous.

Horn.

Horn-gathering is an industry that has sprung up since the railway was opened. Near most railway stations large heaps of horns and bones are collected. They are generally brought from the villages round by Mhárs and Bhils, and sold by them to Bohora dealers who send them to Bombay. Some six years ago horns were sold at the rate of £3 (Rs. 30) a hundred and bones at 2s. (Re. 1) a hundredweight. The demand has now fallen and the trade is not prosperous.

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Cart-making is an important industry. Wood is cheap and good, and the Dondaicha, Taloda, Chopda, and Navápur carts are so marked an improvement on the old cart that they have become most popular. The manufacture flourishes, the price having been raised, without lowering the demand, from £2 to £4 (Rs. 20 - Rs. 40). They are made by Deshi and Pardeshi Sutárs. The iron parts are the work of local blacksmiths, the material being supplied from Bombay through local shopkeepers, Bohorás, Vánis, and others.

The making of salt, gunpowder, paper, and opium, are no longer practised. Formerly, on account of the expense and risk of bringing it from the coast, salt used to be made by scraping earth. In much the same way nitre was extracted from earth and gunpowder made. When Captain Briggs came to Khándesh in 1818, he found that gunpowder was made in almost every town in the district. When the district was brought to order, the demand for gunpowder ceased and the workmen became lime-burners. Gunpowder is still made in small quantities for fireworks by some Musalmáns. Coarse paper used to be (1859) manufactured at Erandol and Yával.¹ The ruins of paper-makers' houses are still seen, and a very small quantity is still made. Of the decay of the indigo and opium manufactures some account has been given in the chapter on Agriculture.

Cloth and turban weavers, oil-extractors, husbandmen, bangle-makers, carpenters, barbers, potters, goldsmiths, washermen, tailors, dyers, and ál-sellers, have caste organisations which, to some extent, take the place of craft guilds. Each caste has a number of leading men, *mahájans*, subordinate to a head leader, *chaudhri mahájan*. His office is hereditary, and in all matters coming before him he consults men of acknowledged reputation in the caste. From three to six members, including the president, *chaudhri mahájan*, can give an authoritative decision affecting the interests of the whole fraternity. These decisions relate chiefly to marriages, re-marriages, and questions of caste rules. They have no direct connection with the craftsman's work, except so far as any special line of conduct would be a breach of caste rules. Fines recovered from defaulters form a fund from which caste carpets and cooking and drinking vessels are bought. The practice of apprenticeship prevails, the apprentice getting neither pay nor allowances. Strikes are almost unknown. Twelve years ago the barbers struck and succeeded in raising their wages from $\frac{3}{4}d.$ to $1\frac{1}{2}d.$ ($\frac{1}{2}$ *anna* - 1 *anna*).

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Crafts.

Cart-Making.

Craft Guilds.

¹ Bom. Gov. Sel. XCIII. 307. The paper was inferior to that manufactured at Junnar and Násik.

CHAPTER VII.

HISTORY¹.

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History.

Early Hindus,
1600 B.C.-1300 A.D.

THE oldest Khándesh legends belong to the hill forts of Turanmál and Asirgad. The Mahábhárat mentions Yuvanáshva, the ruler of Turanmál, as fighting with the Pándavs,² and Asirgad as a place of worship of Ashvattháma.³ According to local tradition, Asirgad was, from about 1600 B.C., the head-quarters of a Rajput chief whose ancestors came from Oudh.⁴

In early times Khándesh, like the rest of the Deccan, was probably under great vassals, *mahámandaleshvars*, and hereditary landholders, *páligárs*,⁵ settled at Asirgad in the east, Pátna in the south, Násik in the west, and Laling in the centre, all under the control of the overlords of Tagar and Paithan.⁶

The rock temples of Pitalkhora, Násik, and Ajanta show that in the second and first centuries before, and during the first three centuries after Christ, Khándesh was under rulers who patronised Buddhism, some of whom lived at Paithan.⁷ The first dynasty of which distinct record remains are the Ándhrabhrityás⁸ or Shátaváhans, whose capital was Dhanakat, perhaps Dharnikot on the Krishna in the Madras district of Guntur. The date of their rise to power is uncertain. According to the most recent estimates, their founder

¹ The chief contributions to this chapter are three papers on Khándesh history, separately prepared by Mr. W. Ramsay, C.S., Mr. A. Crawley-Boevey, C.S., and Mr. J. Pollen, C.S. ² Sir J. Malcolm in Trans. Roy. As. Soc. I, 76.

³ Ashvattháma is still worshipped at Asirgad. Central Province Gazetteer, 9.

⁴ Grant Duff, 12. The Choháns, among others, claim to have ruled in Asirgad in pre-historic times. Tod's Annals, II, 408. Khándesh seems at one time to have been included in the country of Vidarbh, whose name remains in Bedar which may have been the ancient capital. Vidarbh was at various periods a territory of considerable extent and power. It is mentioned in the Rámáyan, the Mahábhárat, and the Puráns. H. H. Wilson's Works, VII, 164.

⁵ Lassen's Indische Alterthumskunde, IV, 267.

⁶ As early as 250 B.C. Tagar is said (Grant Duff, 11) to have been important enough to attract Egyptian merchants. Its position has not yet been fixed. It has lately (Jour. Bom. Br. Roy. As. Soc. XIII, 9) been identified with Junnar in Poona. But Junnar does not agree with the account of Tagar, given by the author of the Periplus (247 A.D.), who places it ten days east of Paithan (see McCrindle's Periplus, 125, 126). Grant Duff's position (History, 11) a little to the north-east of the modern town of Bhir seems most probable. The remark in the Periplus (McCrindle's edition, 126), that many articles brought into Tagar 'from the parts along the coast,' were sent on by wagons to Broach, seems to shew that Tagar was in communication with the Bay of Bengal. Paithan, though traditionally founded by Sháliváhan in A.D. 78, was a place of importance as early as the third century B.C. Bháu Dáji in Jour. Bom. Br. Roy. As. Soc. VIII, 239.

⁷ Fergusson and Burgess' Cave Temples, 184. The earliest of the Khándesh cave temples is probably one at Pitalkhora, dated about 150 B.C. The earliest Ajanta and Násik caves are about 100 B.C. Ditto, 168 and 178.

⁸ Trans. Sec. Inter. Cong. 349. The name Ándhrabhritya or Ándhrás' servants is supposed to show that before they became independent, they were subject to the sovereigns of Pátaliputra, the modern Pátna.

Shiprak, Sinduk, or Shishuk, lived before the close of the third century B.C.¹ This would place Krishna, the second of the Andhrabhṛityās, who is mentioned in one of the Násik caves, early in the second century before Christ, a date to some extent supported by the old forms of the letters used in the cave inscription.² The Andhrabhṛityās seem to have continued to rule in Násik,³ till, in the latter part of the first century of the Christian era, Nahapán, a Skythian or Parthian of the Sáh, Satrap, or Kshaharát dynasty from north India, drove them from Násik and Khándesh, and also, it would seem, from Paithan.⁴ These Sáh rulers, originally subordinate to some overlord, seem, after their conquest of the north Deccan, to have made themselves independent, and ruling from Málwa,⁵ to have chosen Násik as the local seat of government.⁶

The Sáh kings seem to have held Násik and Khándesh for about forty years only, when, between 124 and 135, Shátakarni Gautamiputra restored the Andhrabhṛityās, earning the title of the destroyer of Shaks, Yavans, and Palhavs.⁷ About forty years later

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200 A.D.

¹ Bháu Dáji (Jour. Bom. Br. Roy. As. Soc. VII. 118 and VIII. 240) places Shiprak in the fourth century before Christ; Bhagváolál Indráji (Jour. Bom. Br. Roy. As. Soc. XIII. 316), about 210 B.C.; Prinsep (Essays II. Useful Tables 24) and Bhándárkar (Trans. Sec. Inter. Cong. 352) in B.C. 21; Wilford (As. Res. IX. 101), between the first and third centuries; and Wilson (Theat. Hind. I. 68), as late as A.D. 192. The cause of the great difference in the estimate of dates is the doubt whether the dynasties mentioned in the Puráns as following the Mauryās (315-178 B.C.), succeeded one another, or ruled at the same time in different parts of the country.

² Trans. Sec. Inter. Cong. 350. Fergusson and Burgess' Cave Temples, 263, 275.

³ Násik Cave XIII. has an inscription with the name of the great Hákusiri whose probable date is about 30 B.C. Fergusson and Burgess' Cave Temples, 263, 264.

⁴ Neither the origin nor the date of the Satrap kings has been certainly fixed. Newton (Jour. Bom. Br. Roy. As. Soc. IX. 6) thought they were Parthians, and Lassen (Ind. Alt. IV. 83) thought that they belonged to the Aghamas tribe of Yneichi, the Skythian conquerors of India in the second century before Christ. That they were foreigners from the north is shown by the Greek motto on their coins (Jour. Bom. Br. Roy. As. Soc. IX. 6). Though it is still uncertain, the Sáh kings probably dated from the Shak era (78 A.D.), and lasted, at least in Gujarát, till 328 A.D. (Jour. Bom. Br. Roy. As. Soc. VII. 28, and Trans. Sec. Inter. Cong. 352-353). Newton (Jour. Bom. Br. Roy. As. Soc. IX. 7) notes that the inscriptions relating to Nahapán in the Násik, Kárlí, and Junnar caves establish five points: 1, he was either a king or an officer of some distant monarch; 2, his rule was widespread, including much of the Deccan; 3, he was a foreigner, probably a Parthian; 4, his daughter had a Hindu name and was married to a Hindu, the son of a Hindu; 5, his daughter, son-in-law, and minister were Buddhists.

⁵ Their capital seems at one time to have been a town some way south of Ujain, mentioned as Minágara by Ptolemy and in the Periplus, but not identified.

⁶ Trans. Sec. Inter. Cong. 350. From Násik and other cave inscriptions, the Sáh rulers seem to have been very free in their grants both to Bráhmans and Buddhists. The importance of the Násik and Ajanta monasteries has inclined Col. Yule (Ind. Ant. IV. 282) to place the Tabassi, Ptolemy's race of ascetics, in Khándesh. See Bertius' Ptolemy, 203.

⁷ Trans. Sec. Inter. Cong. 311. Gautamiputra's date depends on the date fixed for the beginning of the Andhra dynasty. Bhándárkar (Trans. Sec. Inter. Cong. 311), fixing the beginning of the Andhra dynasty at a little before the Christian era and Gautamiputra's date at 319, gives the Sáh kings of Násik a period of about 140 years. The evidence from the writing and ornament in the caves seems conflicting. The alphabet used by Ushavadát, the second Sáh ruler, differs very slightly from that used by Gautamiputra. At the same time the pillar capitals in Nahapán the first Sáh ruler's cave (No. VIII.) are so much better than those in the verandah of Gautamiputra's cave (No. III.), that Gautamiputra's seem to belong to a much later period. (Fergusson and Burgess' Cave Temples, 266). Ptolemy's (150) mention of Sri Polemios as ruling at Paithan, so far as it goes, supports the view that Sáh rule did not last over forty years, Sri Polemios' name corresponding with Pulimat, Pulomavit, or Pudumáyi, the son and successor of Gautamiputra.

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Early Hindus,
200-500 A.D.

Rudra Dáman, a Sáh king of Gujarát, again reduced the Ándhrás' power. But it does not appear that he conquered any part of the Deccan.¹ According to the Vishnu Purán, the restored Ándhrabhṛityás continued to rule for ninety-seven years after the close of Gautamiputra's reign, that is, according to the calculation accepted above, to about 240 A.D. At this time Khándesh was on the high-way of commerce between the coast trade centre of Broach and the inland marts of Paithan, and Tagar, ten days to the east of Paithan, the greatest city in the land. The goods were carried in wagons, and though much of the country was wild or desert, it was in places extremely populous.²

Of the successors of the Ándhrabhṛityás no record remains until, early in the fifth century (419), an inscription shows that Násik was governed by Virsen an Ahir king.³ Though, according to the Puráns, Ahir independence lasted only sixty-seven years, the Ahirs are of considerable importance in Khándesh history. Their chiefs for long held its leading forts,⁴ and the people still form one of the main elements in its population.

In the fifth, or early in the sixth century, a Yavan dynasty, the Vindhyashaktis or Vákátakas, probably under the Guptás, stretching from eastern and central India, held parts of Khándesh. They have left their record in some of the richest of the Ajanta caves.⁵

¹ Jour. Bom. Br. Roy. As. Soc. XII. 203. Burgess' Archæological Survey, Káthiawár and Cutch, 131-133. Sáh power lasted in Gujarát to 250, that is, calculating on the Shak era, to A.D. 328 (Jour. Bom. Br. Roy. As. Soc. VII. 28). In the Gírnár inscription Rudra Dáman (178) states that though he twice conquered Shátakarni, from their near relationship he did not destroy him. Ind. Ant. VII. 262.

² McCrindle's Periplus, 125.

³ Trans. Sec. Inter. Cong. 354. It was formerly thought (Elliot in Jour. Roy. As. Soc. IV. 4-7) that the Chálukyás held Khándesh during the fourth century (354). Later information seems to make this unlikely. (See below, p. 241). Coins have (1870) been found at Násik supposed to belong to the end of the fourth century A.D. The king's name has been read Mánas Nripa, but nothing of him is known. Bháu Dáji in Jour. Bom. Br. Roy. As. Soc. IX. cx. and civ.

⁴ Ahirs are numerous in Násik, and in Khándesh many artisan classes are of two divisions, simple and Ahir. In some villages the original settlement seems to have been supplemented by a complete Ahir community. The Ahirs or Ahhirs, who are still found in the North-West Provinces, Bengal, Central India and the Central Provinces, and in Bombay, in Cutch and Káthiawár, seem to have originally belonged to the north-west of India (Vivien de St. Martin, Geog. Grec. et Latin de l'Inde, 230). In Ptolemy's time (150) their country (Abiria) was upper Sind (Bertius' Map X.); a hundred years later (247) they were in lower Sind inland from Surastrene (McCrindle's Periplus, 113); and according to the Puráns (Ward's Hindus, III. 450, and Wilford's As. Res. VIII. 336), their country lay between the Tápti and Devgad. (See Bird's Mirát-i-Ahmadi 8, and Elliot's Races N. W. P., I. 3). Of the origin and southward movement of the Ahirs there are two theories: that they are of Skythian descent and represent the Ahárs who conquered the Panjáb in the second century before Christ (Cunningham's Arch. Rep. II. 23-33), or that they are an older Indian race who were driven south and east, before and among the different tribes of Indo-Skythian invaders. Compare Cent. Prov. Gaz. lxiii.

⁵ Jour. Bom. Br. Roy. As. Soc. VIII. 248. One of these kings claimed to have conquered Belári, Kuntal; Ujain, Avanti; Coromandel, Kaling; Chhatísghat, Koshal; Junnar, Trikút; Broach, Lát; and Telingan, Andhra. Cent. Prov. Gaz. lvi. The names of the kings of the Vákátak dynasty are Vindhyashakti (400 A.D.), Pravarasen I., Devasen, Rudrasen I., Prithvisen, Rudrasen II., Pravarasen II. son of Prabhávati Gupta, daughter of the great king of kings Shri Dev Gupta, perhaps at the end of the fifth or beginning of the sixth century. Fergusson and Burgess' Cave Temples, 305.

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Towards the close of the fifth century, the Chálukyás, under Pulakeshi I. (489), passing south from Gujarát, conquered the Deccan and established their power as far south as Badámi in Kaládgi.¹ Under the Chálukyás, probably during the sixth century, were cut the handsome rock temples of Ghatotkach near Jinjála, nine miles from Ajanta.² The next dynasty that has left traces in Khándesh and Násik was a race of Yádavs in the latter part of the eighth century.³ These Yádavs gave place to the Ráthods or Ráshtrakutás of Málkhed near Haidarabad, who, conquering the Deccan, Konkan, part of Gujarát, and Central India up to the Vindhya, remained in power till overthrown by the Chálukya Tailapa about 970.⁴ Of the ninth and tenth centuries, the only relics are two small Jain excavations to the east of Pátna near Chálisgaon,⁵ and perhaps some of the Jain caves at Ankai near Manmád.

Of the local chiefs who at this time (800-1200) ruled Khándesh, the record of two families, the Táks of Asirgad and the Nikumbhavanshás of Pátna near Chálisgaon, remains. From the beginning of the ninth to the close of the twelfth century, Asirgad is said to have been held by a famous family of Ták Rajputs.⁶ The standard bearers, Táks of Asirgad, are several times mentioned by the poet Chand as fighting for Chitor against Musalmán invaders.⁷ In the south, the Nikumbhavanshás of Pátna, from 1000 to 1216, ruled 1600 Khándesh villages. They would seem to have been worshippers of Shiv, and one of them, Sonhadadev (1206), is mentioned as endowing a college with money and land for the study of the astronomer Bháskaráchárya's works. From the epithets 'devoted to his master,' 'strongly devoted to his suzerain,' the dynasty⁸ would seem to have been subordinate to some great power, probably at first the Chálukyás, and in the twelfth and thirteenth centuries, the Yádavs of Devgiri.⁹ The Jain caves of Bhámer near Nizámpur and of Ankai near Manmád, and the Bráhman caves of Pátna near Chálisgaon, probably date from the time

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500 - 1200.

306. Another inscription (Ajanta Cave XVI.) mentions some chiefs of Ashmák of whom nothing is known. They are Dhritaráshtra, Hari Samba his son, Kshitipál Sauri Samba his son, Upendragupta, and Skacha his son. Fergusson and Burgess' Cave Temples.

¹ Lassen's Indische Alterthumskunde, IV. 90; Fleet in Ind. Ant. VII. 247. It was formerly thought that this branch of the Chálukyás was established in the Deccan in the fourth century (354, Elliot in Jour. R. A. Soc. IV. 4-7), and had in the fifth century forced its way north to Gujarát, and was (472) in possession of Broach (Ind. Ant. VI. 182). But the latest opinion, Mr. Fleet's, is that the Gujarát Chálukyás of the fifth century were then on their way south, and did not enter the Deccan till they were led by Pulakeshi I. (489). Ind. Ant. VIII. 12.

² Fergusson and Burgess' Cave Temples, 346-347.

³ Lassen's Indische Alterthumskunde, IV. 139.

⁴ Ind. Ant. VI. 60.

⁵ Fergusson and Burgess' Cave Temples, 492-493.

⁶ Central Province Gazetteer, 377.

⁷ Tod's Rájasthan (Ed. 1873), I. 95-96. These Táks, who have disappeared in modern times, are believed by Tod to have been the heads of a great Skythian invasion which swept over India about 600 B.C. On the ground that both Takshak and Nág mean snake, Tod would identify the Táks with the Nág tribes. Ditto, I. 411.

⁸ The pedigree is: Krishnarája I. (about 1000), Govan I., Govindrája, Govan II., Krishnarája II., Indrarája (married Shridevi of the Sagar race, regent after his death 1153), Govan III., Sonhadadev, Hemadidev (1216-1217). Ind. Ant. VIII. 39.

⁹ Jour. Roy. As. Soc. I. 414; Ind. Ant. VIII. 39.

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History.****Early Hindus,
1216.****Musalmáns,
1295-1760.
Tributary,
1295-1312.****Under Delhi
Governors,
1323-1370.**

of this dynasty. After the fall (1216) of the Nikumbhavanshás, Khándesh was probably under an officer of the Yádavs of Devgiri, by whom most of the old temples, ponds, and wells, known as Hemádpanti or of Gauli Ráj, were built.¹ At Asir, probably in the beginning of the thirteenth century, the Táks were driven out, and their place taken by Choháns, who, according to tradition, came into Khándesh from Golkonda.²

Towards the close of the thirteenth century (1295), Alá-ud-din Khilji, the nephew of the Delhi Emperor, suddenly appearing before Devgiri defeated Rám Dev, the Yádav ruler, and forced him to pay tribute. Khándesh was at that time held by a chief styled the Rája of Khándesh who would seem to have been the Chohán ruler of Asirgad.³ According to one account, on his way back to Delhi, Alá-ud-din overran Khándesh, taking Asirgad and destroying all the members of the chief's family except one.⁴ This invasion was little more than a passing raid. For some years no Musalmán troops were stationed in the Deccan, and no tribute was recovered from Rám Dev. In 1306, when firmly established at Delhi, Alá-ud-din sent his general, Malik Káfur, to re-impose his tribute on Rám Dev, and to conquer the other kings of the south. Malik Káfur stopped for some time in Sultánpur. But making no impression on the local chiefs, he determined to march on, and strengthened by a force from Gujarát, advanced against Devgiri. Unable to resist the Musalmán army, Rám Dev submitted. He was taken to Delhi, received into high favour, and on doing homage, was invested with the government of a larger territory than he formerly held.⁵ For the next four years Rám Dev, paying a yearly tribute to Delhi, continued to govern in peace. In 1312, his son Shankal Dev, withholding his tribute, was defeated and slain, and Devgad made the centre of Musalmán rule.⁶

In the disorders that followed Alá-ud-din's death (1316), the Maráthás revolted. The revolt was put down in 1318, and Musalmán power re-established.⁷ Two years later (1320), on the murder of Mubárik Khilji, the Maráthás again threw off their allegiance. Gheías-ud-din's first attempt (1322) to bring the country to order failed. A second expedition (1323) was more successful, and under Muhammad Tughlik's (1325-1351) strong rule, the Deccan was thoroughly subdued.⁸ In 1338, the revolt of his nephew Kurshasip brought the Emperor to Devgad, and its position and strength so

¹ Hemádpant, their builder, was probably the minister of Mahádev (1260-1271) the fourth of the Yádavs of Devgiri (Burgess in Ind. Ant. VI. 366). The local traditional identification of the Yádavs with the Gauli Rájás or shepherd kings would seem to show that, as was the case in Káthiáwár, the Yádvas and Ahirs were very closely connected. Some of the remains locally known as Hemádpanti, the rock-hewn reservoir in Songir fort, the walls of Turanmál fort, and the Turanmál lake dams also said to be the work of the saint Gorakhnath, are probably much older than the Yádavs. See below, 'Hemádpanti.'

² Tod's Annals, II. 411.

³ Briggs' Ferishta, I. 307, 309.

⁴ Central Province Gazetteer, 9 and 377.

⁵ Rám Dev's new territory seems to have included the coast districts of Thána and Surat as far north as the Tápti, which had formerly been part of Gujarát. See Briggs' Ferishta, I. 369.

⁶ Briggs' Ferishta, I. 379. ⁷ Briggs' Ferishta, I. 389.

⁸ Briggs' Ferishta, I. 413.

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pleased him that he determined to make it the capital of his Empire.¹ But the disorders caused by his reckless cruelty prevented the scheme from succeeding.

A few years later (1347) Devgiri was seized by the rebel nobles, and finally (1351) passed into the hands of Hasan Gangu, the founder of the Bahmani dynasty. Under Muhammad Tughlik's government, Khándesh was part of the charge of an officer stationed at Elichpur in Berár.² On the revolt of the Deccan nobles in 1346, Imád-ul-Mulk, governor of Berár and Khándesh, abandoned his province and retired to Nandurbár then in Gujarát.³ The Berár officers joined the insurgents, and as the revolt was in the end successful, and the independence of the Bahmani kings was acknowledged (1351), no part of Khándesh, except the western districts of Nandurbár and Sultánpur, remained under the Delhi kings. The power of the Bahmanis, though its limits are not clearly laid down, seems to have included, in the west, Ahmednagar and south Násik, and in the east, part of Berár. Between these two points Bahmani rule does not seem to have passed north of the Bhima.⁴ Along the Chándor or Sátmála hills there would seem to have been a line of independent chiefs at Gálua, Antur, and Vairátgad.⁵ The east was under the powerful Asirgad chief, and the west was in the hands of the Rája of Báglán.

Thus matters remained till, in 1370, in reward for timely help given to the Emperor Feroz Tughlik in a Gujarát hunting party, the districts of Thálner and Karanda, on the Gujarát-Khándesh frontier, were granted to Malik Rája Fáruki, a young Arab of high family.⁶ Establishing himself in his small district, Malik Rája went against Rája Bhárji the Báglán chief, and forcing him to pay yearly tribute to Delhi, sent the Emperor some elephants covered with gold-embroidered velvet housings and several camel-loads of Khándesh muslins and other manufactures. In reward Malik, with the title of Khándesh Commander-in-Chief, *sipáh sálár*, was raised to the command of 3000 horse. He was soon able to muster 12,000 cavalry, and his power was felt, and his friendship sought, as far east as Garha Mandla in the Central Provinces. Before Malik Rája's time, the state of Khándesh was very wretched. For years without any regular government, it had lately been visited by a famine, so severe, that not more than two or three thousand Bhils and Kolis survived. The only prosperous part of the district was near Asirgad, where Ása, a rich Ahir, had during the famine fed the people from his grain stores and built many great works, among them the walls of Asirgad fort.⁷

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Musalmáns,
1295-1760.
Under Delhi
Governors,
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The Fárukis,
1370-1600.
Malik Rája,
1370-1399.

¹ Briggs' Ferishta, I, 419. ² Briggs' Ferishta, II, 287. ³ Briggs' Ferishta, IV, 287.

⁴ Briggs' Ferishta, IV, 291-295. Grant Duff (Marátha History, 25) places Maháráshtr in the north of the Bahmani dominions, somewhere near Dhulia in Khándesh. Ferishta's (Briggs, IV, 325) Maháráshtr seems to be the tract between Junnar, Daulatahad, Bhír, and Paithan. ⁵ Loch's Deccan History, 2.

⁶ According to Ferishta (Briggs, IV, 284) the family claimed descent from the Kháliph Umar Fárúk. His father Chand Jehán was a minister of Alá-ud-din Khilji's court.

⁷ Briggs' Ferishta, IV, 287; Gladwin's Ain-i-Akbari, II, 54. Ferishta mentions (Persian edition) that when Firoz Bárbak or Tughlik (1351-1388) heard of Ása's

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Musalmáns,
1295-1760.

The Fārukis,
1370-1600.

Malik Rāja,
1370-1399.

Malik Nasir,
1399-1437.

After the death of Firoz Tughlik, Malik Rāja's importance was (1390) increased by the marriage of his son, Malik Nasir, to the daughter of Dilávar Khán the independent ruler of Málwa. Soon after (1393), quarrelling with Muzáfar Sháh who had lately declared himself independent in Gujarát, Malik Rāja invaded Sultánpur and Nandurbár. Advancing by forced marches, Muzáfar defeated him, drove him back on Thálner, and laid siege to his fort, though, as he was anxious to be on friendly terms with him, he did not further press his advantage. During the remaining six years of his rule (1394-1399), Malik Rāja made no fresh attack on Gujarát territory. The rest of his life was spent in promoting architecture and improving agriculture.¹ Malik's spiritual guide and teacher, Sheikh Zein-ud-din of Daulatabad, presented him with a robe, 'the garb of desire and assent,' and this, so long as the dynasty lasted (1370-1600), was carefully handed from ruler to ruler. Before his death, Malik Rāja invested his elder son Malik Nasir with this sacred robe. Of his two chief forts he bequeathed Laling to his elder son, and Thálner to Malik Iftikhán, the younger brother. He died in 1399 (April 28), and was buried in a handsome tomb at the town of Thálner.

One of Malik Nasir's first acts was to capture Asirgad. Ása, the Abir chief, in spite of his wealth and the strength of his fort, had, without a struggle, admitted the supremacy of Malik Nasir's father, and had in many ways helped to establish his power. Writing to Ása, Malik Nasir complained that he was in great straits. The chiefs of Báglán, Antur, and Kehrla² were, he said, rising against him, and Laling his only fort was unsafe. He prayed Ása to take charge of his family. Ása agreed, and shortly after 200 covered litters were brought into Asirgad. The women were well received and visited by Ása's wife. Next day, another troop of litters arrived; Ása and his sons went to meet them; but instead of women, armed men rushed out and slew the chief and all his sons. Learning of the success of his scheme, Malik Nasir came to Asirgad, and strengthening its defences, made it his head-quarters. Shortly after, Sheikh Zein-ud-din, the spiritual guide of the family, came to congratulate Malik Nasir on his success. At his advice, two cities were built on the Tápti, one on the east bank called after himself Zeinabad, the other, afterwards the capital, on the west called Burhánpur after Sheikh Burhán-ud-din of Daulatabad. A few years later (1417), Malik Nasir, jealous of his younger brother, with the help of the Sultán of Málwa, took Thálner and kept his brother prisoner in Asirgad. Then, with the Sultán of Málwa, Malik Nasir made a joint attack

wealth, he wrote to the governor of Khándesh reprimanding him for allowing such a power to spring up close to him.

¹ During the three last years of Malik's reign and the first nine years of his successor's the famous *Durgádevi* famine laid the Deccan waste. (See Grant Duff's History, 26). No special reference to the sufferings in Khándesh has been traced. But it seems probable that this was the famine which Ferishta placed thirty years earlier.

² Kehrla is in Betul in the Central Provinces.

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on Sultánpur. Ahmad I. of Gujarát took active measures to meet them, and Malik Nasir, worsted by the Gujarát general, was reduced to extreme distress. Retiring into Thálner, he made overtures to Ahmad's ministers with such success that his presents were accepted, and with the title of Khán, he received the white canopy and scarlet pavilion of an independent ruler.¹ Some years later Malik Nasir married his daughter to the son of Ahmad Sháh Bahmani, and together they made an attack on Gujarát. This, like the previous attempt, failed. Some time after, urged by his daughter's complaints of her husband's conduct, and incited by the Gujarát king, Nasir Khán invaded the Bahmani territory (1437). At first he was entirely successful and had the public prayers read in his name. Then fortune changed. Nasir Khán was defeated by the Bahmani general, and unable to rally his troops Burhánpur was taken and sacked, and after another defeat he was shut up in Laling and died there of vexation in 1437.

Mirán Adil Khán (1437-1441), his son and successor, with the help of a Gujarát army, forced the Deccan general to raise the siege of Laling and retire. After a reign of about four years he was assassinated at Burhánpur. His son and successor, Mirán Mubárik, a quiet king, after a peaceful and uneventful reign of seventeen years, died in 1457. Mirán's successor was his son Adil Khán, who, during a long reign of forty-six years (1457-1503), greatly increased the strength and prosperity of his kingdom. He spread his power over the neighbouring chiefs, forced Gondvan and Garha Mandla to acknowledge his supremacy, and cleared the highroads of Bhil and Koli robbers. He strengthened Asirgad, fortifying the strong outwork of Malaigad, built the citadel of Burhánpur, and raised many handsome palaces. Assuming the title of Forest King, *Sháh-i-Jharkund*, he withheld tribute from Gujarát, and declared that he owed its monarch no allegiance. His pride brought on him the strength of Mahmud Sháh Begada (1459-1511), the greatest of the Gujarát kings, who (1499), driving the Khándesh army before him, laid waste the country, besieged Thálner and Asirgad, and did not withdraw till all tribute arrears had been paid. Three years later Adil Khán died and was buried in Burhánpur near the palace of the Daulat Maidán. Adil Khán's successor was his brother Dáud. During his reign of eight years (1503-1510), Dáud planned an attack on some frontier Ahmednagar towns. Before his plan was carried out, the Ahmednagar king marched (1507) into Khándesh, and Dáud, forced to retire into Asirgad, was relieved by the king of Málwa only on agreeing to acknowledge him as his overlord. Ghazni Khán, Dáud's son and successor, was murdered by one of the nobles a few days after he had been chosen ruler. The succession was now disputed between Alam Khán who was supported by the Ahmednagar king, and Adil Khán who was supported by Mahmud Begada of Gujarát. By the efforts of Mahmud Begada, who advanced into Khándesh, and gave him his grand-daughter in marriage

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Musalmáns,
1295-1760.

The Fārukis,
1370-1600.

Malik Nasir,
1399-1437.

Mirán Adil Khán,
1437-1441.

Mirán Mubárik,
1441-1457.

Adil Khán,
1457-1503.

Dáud Khán,
1503-1510.

Ghazni Khán,
1510.

¹ Briggs' Ferishta, IV. 293. According to Abul Fazl (*Ain-i-Akbari*, II. 57), the grant of this title was the origin of the name Khándesh.

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Musalmáns,
1295-1760.
The Fārukis,
1370-1600.

Mirán
Muhammad
Khán,
1520-1535.

Mubárik Khán,
1535-1566.

Mirán
Muhammad II.,
1566-1576.

and a sum of £20,000 (Rs. 2,00,000), Adil Khán II. was established at Burhánpur. Though threatened by several conspiracies, by his own vigour and by the help of Muzáfar II. of Gujarát, Adil Khán maintained his power, and was able to levy tribute from the Gálna chief, a tributary of Ahmednagar. After serving with distinction in the Málwa campaign under his father-in-law Muzáfar Sháh, he died in 1520.

Adil Khán II.'s successor was his son Mirán Muhammad Khán (1520-1535). Joining with the Berár king, they fought against, but were defeated by Burhán Nizám of Ahmednagar (1526). Bahádur Sháh of Gujarát then came to their aid, and advancing together into Ahmednagar, they met with no resistance and Bahádur's supremacy was admitted. Eight years later (1534), Mirán was with Bahádur during his defeat by the Emperor Humáyun, when, but for his sudden recall to meet Shir Sháh, Humáyun would have overrun Khándesh as well as Gujarát. After Humáyun's withdrawal, Mirán aided Bahádur Sháh in driving his officers out of Málwa. He was with the Gujarát army, when (1535) the news came of Bahádur's death at Din, and was chosen his successor and crowned at Mándu, but sickening immediately after, he died, within six weeks, before reaching Gujarát (4th May 1535). Mirán's successor was his brother Mubárik. At the request of the Gujarát nobles, he gave up Muhammad, son of Latif Khán, the brother of Bahádur Sháh, who was taken to Gujarát and crowned (1536). A party of Gujarát nobles favouring Mubárik's claim, he advanced into Gujarát to support it, and though defeated, gained the valuable cession of the districts of Sultánpur and Nandurbár. In 1561, a Moghal chief, Pir Muhammad Khán, passing through Málwa, entered Khándesh, and with the greatest cruelty, laid waste the country and sacked Burhánpur.¹ As the Moghals withdrew, heavy with spoil and debauchery, they were surprised by Mubárik on the Narbada banks, and defeated with great loss.² After a reign of thirty-two years Mubárik died in 1566.

Mubárik's successor, his son Mirán Muhammad II. (1566-1576), was in the first year attacked from Gujarát. But with the help of the Berár chief the Gujarát commander was defeated and forced to fly. Learning that a party of the Gujarát nobles favoured his claims to the Gujarát crown, Mirán advanced towards Ahmedabad. But meeting with a serious defeat, he was forced to retire to Asirgád with the loss of his elephants, artillery, and royal equipage. Shortly after, Khándesh was overrun by the Mirzás, the cousins of the Emperor Akbar, who laid it waste and left before a force could be brought against them. The district suffered again (1574) at the hands of Mortiza Nizám Sháh of Ahmednagar, who, enraged at Mirán for helping his rival the Berár chief, sacked Burhánpur,

¹ He made a raid into Khándesh, sacked Burhánpur, slaughtered the people most unmercifully, and carried off immense booty. Blochmann's *Ain-i-Akbari*, I. 325.

² Compare *Tabakát-i-Akbari* in Elliot, V. 275. Pir Muhammad's horse was bitten by a camel, and he was thrown into the water and drowned. 'By way of water, he went to fire, and the sighs of orphans, poor wretches, and captives, settled his business.' *Badáuni*, II. 51 in Elliot, V. 275.

and blockading Asirgad, had to be bought off by the payment of £40,000 (8,00,000 *muzáfaris*). Two years later (1576), Mirán died of fever.

On Mirán's death, as his son Husain Khán was a minor, his brother Rájá Ali was chosen successor. A man of great talent, just, wise, prudent, and brave, Rájá Ali, seeing that Akbar's power must become supreme, strove to win his favour by sending him rich presents and admitting his supremacy. In a dispute between Ahmednagar and Berár, Salábat Khán the Berár governor was worsted. Retiring to Burhánpur, he prayed Rájá Ali to help him, but as he got no certain promise of help, he burned Burhánpur, and retreated north towards Ágra. On the way he was overtaken on the Narbada by Rájá Ali, and defeated with the loss of many elephants. On reaching Ágra, Salábat Khán was received into favour and supplied with means to wage war on Ahmednagar. Rájá Ali, pressed both by the Delhi and the Ahmednagar generals to join their parties, finally sided with Ahmednagar, and the Moghal general was forced to retreat. Though on this occasion he allied himself with the Deccanis, Rájá Ali, chiefly through the persuasion of the Khán Khánán, shortly after declared his allegiance to Akbar. Coin was struck and prayers read in Akbar's name; Khándesh was given as a grant to Rájá Ali Khán; and he was enrolled among the nobles of 5000.¹ In the next expedition (1594), for the conquest of the Deccan, he sided with the Moghals under prince Morád, and in the great battle of Sonpat on the Godávári (1597), leading the attack with great bravery, he was killed by the chance explosion of a powder tumbril.²

Bahádur Khán (1596-1599), Rájá Ali's son and successor, built the town of Bahádurpur about seven miles east of Burhánpur.³ By neglecting to pay respect to Akbar's representative, prince Dányál, and by shutting himself in Asirgad and laying in stores for a siege, he brought on himself the full weight of the imperial arms. Akbar marched in person to carry on the war, and arrived at Burhánpur. He overran Khándesh and blockaded Asirgad. The siege was pressed with vigour, and in spite of its strength and the abundance of its stores, the outposts were taken, and the garrison, weakened by disease and by Bahádur's mismanagement, surrendered in 1599 (1008 H.).⁴ Bahádur was sent as a prisoner to Gwálíor,⁵ and Khándesh became part of the Delhi empire.

According to European travellers, Khándesh was about this time (1585-1601) wonderfully rich and well peopled, yielding in places great abundance of grain, cotton, wool, and sugar, with great markets for dry fruits, yarn, prints, calicoes, lawns, brass-ware, arms, and drugs.⁶ It formed a province 150 miles (70 *kos*) from

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Rájá Ali Khán,
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Bahádur Khán,
1596-1599.

¹ Elliot's History, VI. 241.

² Briggs' Ferishta, II. 274; III. 308; IV. 324. ³ Ferishta (Persian Ed.), II. 565.

⁴ The surrender is (Blochmann's *Ain-i-Akbari*, I. 327) said to have been arranged through the mediation of Khán-i-Azam Mirza Aziz Kokah.

⁵ Elliot's India, VI. 146.

⁶ The travellers were Fitch and Newberry (1585). Jangigny's *Inde*, 384, and Salbank (1601) in Harris, I. 98.

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east to west and 100 miles from north to south. It was bounded on the north by Málwa, on the east by Berár, on the south by Gálwa, and on the west by Málwa to which the districts of Nandurbár, including Sháháda and Taloda, were handed over. It contained thirty-two sub-divisions yielding a yearly revenue of £75,885 (1,26,47,062 *tungahs*).¹ Besides these, the Nandurbár district, with seven sub-divisions and an area of 667,203 acres (859,604 *bighás*), yielded a large additional revenue of £125,405 (5,01,62,250 *dáms*), and furnished 500 cavalry and 6000 infantry. The winter was temperate, the air delightful, and the rivers and streams abundant. The thirty-two sub-divisions were all in high cultivation. The husbandmen, Kunbis, Bhils, and Gonds were dutiful subjects and very hard workers. The chief product was Indian millet, *javári*, which in several places yielded three crops a year. Rice was excellent, the vegetables remarkably fine, betel leaf abundant, and flowers and fruit plentiful.² Of manufactures, there were different kinds of fine and ordinary cotton cloth.³ Of cities there were: Burhánpur, a large city inhabited by people of all nations abounding in handicrafts; Asir, a large city at the foot of the fort; Chopda, a large town well peopled; Damburni, a populous town; and Edlabad, a good town.⁴

On its conquest by Akbar, in honour of prince Dányál who was chosen its governor, the name of the province was changed to Dándesh.⁵ For the first thirty years, though without much regular fighting or open opposition, the district was unsettled and declining. In 1609 (February), the English merchant Hawkins, travelling from Surat to Burhánpur, even with an escort of about sixty Pathán horse, was attacked by a troop of outlaws.⁶ Next year (January-February 1610), the Viceroy had been defeated by the people of the Deccan, and the country was disturbed. The roads were not safe for bodies of less than 1000 horse. The Deccanis made inroads to the Tápti, plundering the people and sacking Ráver and other towns.⁷ The places mentioned are: Nizámpur, a large town under Pratápsáh of Báglán; Dayta, a great town in a fertile soil; Badur, a filthy town with a manufacture of *moha* wine; Saler and Muler, two fair cities where *mahmudis* worth about 1s. were coined; Nandurbár, a city with many tombs and houses of pleasure, a castle, and a fair pond; Lingal, a beastly town with thievish people and a dirty castle; Sindkheda, a great dirty town; Thálner, a fair town

¹ *Ain-i-Akbari*, II. 230. The sub-divisions were, Asir, Atral, Erandol, Punetgong, Bánjre, Purmál (to the west of Burhánpur), Purmál (to the south-east of Burhánpur), *, *, Bhámer, Jámod, Jásir, Chándsir, Jalod, Javere, Dángri, Dámri, Ráver, Rattanpur, Sánda, Máhil, Sakadgang, Nebád, Nasir-Shamshád, Laling, Sanderti, Edlabad, Lohára, Mánjrud, and Nasirabad.

² Khándesh is specially mentioned as one of the best mango districts. Blochmann's *Ain-i-Akbari*, 68.

³ Fine stuff called *abasteh*, and ordinary cotton cloth known as *sirisaf* and *bhiraun*. See Blochmann's *Ain-i-Akbari*, I. 94.

⁴ Gladwin's *Ain-i-Akbari*, II. 51-54.

⁵ Akbar called it Dándesh, a compound of Dányál and Khándesh. Blochmann's *Ain-i-Akbari*, I. 336. Copper coins called *Dánpaisa*, coined in Burhánpur, were in 1818 still found in Khándesh. Mr. Crawley-Boevey, C.S.

⁶ Kerr's *Voyages*, VIII. 229.

⁷ Finch in Kerr's *Voyages*, VIII. 280.

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with a castle; Chopda, a great town; Ráver, a country village; Bival, a large town with good castle; and Burhánpur, a very large but beastly city, with a fine garden, banquet house, and castle.¹

Ten years later (1618), Sir T. Roe found the country quite as unsettled. Travellers when they stopped for the night made a ring fence of their carts and pitched their tents inside. On any suspicion of danger the local governor provided a special guard of horse.² The west districts were full of cattle, the east miserable and barren. The towns and villages were built of mud, and even Burhánpur, though with trade enough to attract an English factory, and described³ 'as very great, rich, and full of people,' was, except the houses of the Viceroy, the commander-in-chief, and a few others, entirely of mud cottages.⁴

Soon after the beginning of Sháh Jahán's reign (1629-1630), Khándesh suffered from the twofold calamity of war and famine. Khán Jahán Lodi, formerly governor of the Deccan, suspecting that he had lost the trust of the Emperor, fled from Ágra with a large body of troops and made his way to the Deccan. The imperial power was much reduced, including only east Khándesh and part of Berár. So serious was the revolt that Sháh Jahán took the field in person, and halting at Burhánpur, sent three armies into the hostile territory. A detachment of 8000 horse under Khája Abul Hasan was sent to take Násik, Trimbak, and Sangamner. They passed the rainy season in the village of Dhnlia near Laling fort. After the rains, they were joined by Sher Khán, governor of Gujarát with 26,000 men who attacked Batora near Chándor, ravaged the country, and returned with great spoil. While Sher Khán was engaged at Chándor, Khája Abul Hasan entered Báglán, and finding that all the people had left their villages and fled to the hills, sent troops after them. Corn and other necessaries were collected and many of the enemy killed or taken prisoners. In the east Darya Khán, one of the rebel nobles, passing into Khándesh by Chálisgaon ravaged Erandol, Dharangaon, and other places.⁵ These losses were followed by a total failure of rain over the whole country from Ahmedabad to Daulatabad. Lands famed for their richness were utterly barren. Life was offered for a loaf but none would buy; rank for a cake, but none cared for it; the ever-bounteous hand was stretched out to beg, and the rich wandered in search of food. Dog's flesh was sold, and the pounded bones of

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¹ Finch in Kerr's Voyages, VIII. 279.

² Terry's Voyage, 162. Roe, whose chaplain Terry was, notices that when they stopped at Chopda, their tents were guarded by thirty horse and twenty shot for fear of their being attacked by robbers from the mountains. Kerr's Voyages, IX. 256.

³ Terry's Voyage, 80.

⁴ Roe in Kerr's Voyages, IX. 256-257. Of the rural parts Terry (Voyage, 179-180) writes: The villages stand very thick, but the houses are generally very poor and base. All these country dwellings are set close together; none stands singly and alone. Some of the houses have earth walls mixed with straw set up just after the rains, and having a long season to dry, stand firm; they are built low and many of them flat. Most of the cottages are miserably poor, little, and base, built with very little charge, set up with sticks rather than timber, so that if they chance to fire, they may for very little be re-edified.

⁵ Bádsháh Náma in Elliot, VII. 10, 11, and 17.

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the dead were mixed with flour. The flesh of a son was preferred to his love. The dying blocked the roads and those who survived fled. Food houses were opened at Burhánpur. Every day soup and bread were distributed, and each Monday £500 (Rs. 5000) were given to the deserving poor. The Emperor and the nobles made great remissions of revenue.¹

In 1634, Khándesh was made into a *subha*, and included part of Berár and the present district of Khándesh as far south as Gálua. The districts of Sultánpur and Nandurbár had formerly been joined to Málwa. The country south of Khándesh, as far as the Bhima, was made into a separate *subha*, of which Daulatabad was the head. Both governments were in 1636 united under Aurangzeb. Next year the Moghal power was much more firmly established in Násik and west Khándesh; Násik, Trimbak, and several of the Chándor hill forts were taken or surrendered, and the Báglán chief was forced to pay tribute.² During the years of peace which followed, Sháh Jahán introduced into Khándesh Todar Mal's famous revenue settlement. The land was measured, the produce of each *bigha* ascertained, and the proportion to be paid to government settled for each field. This assessment, long known in Khándesh as *tankha*, continued the nominal standard till the introduction of British rule. At this time and till the close of the seventeenth century, the presence of large bodies of troops, and of the courts of the Emperor and many of his chief nobles, together with the centering of trade along routes that led through Khándesh to Surat, greatly enriched the province. In 1660 it yielded a revenue of more than £2,700,000 (Rs. 2,70,00,000). Few parts of the Moghal Empire were so rich. The ways were safely guarded and it was full of villages and well peopled towns. Probably no part of India was richer in cotton, rice,³ and indigo, and in many places were sugarcane plantations with mills and furnaces to make sugar. At Burhánpur the cloth trade was as great as in any part of India. The costly white cloths used by the rich as veils, scarfs, and kerchiefs, were in special favour from the beautiful blending of silver and gold;⁴ prodigious quantities were sent to Persia, Turkey, Poland, Muscovy, Arabia, and Grand Cairo.

The middle of the seventeenth century was the time of Khándesh's highest prosperity. A few years later saw the beginning of the Marátha exactions, from which the district continued to suffer till its conquest by the British in 1818. In 1670, after his second sack

¹ Bádsháh Náma in Elliot, VII. 24-25.

² Elliot, VII. 52, 57, and 66.

³ The rice grown at Navápur had a special value. It was small and white as snow, and had a musk-like scent.

⁴ Thevenot's Voyages (1666), V. 212, 216. Tavernier (1640-1660) in Harris, II. 380. These reports of the great richness of Khándesh probably really refer only to the well watered west and to the rich Tápti valley. Ogilby's (1670) account (Atlas, V. 236-238), that, though pleasant and fruitful near the Tápti, Khándesh was in most parts barren, unwholesome, sandy, and dry, seems more likely to be correct. Even in the rich parts, according to Bernier (Letters, Bombay edition, III. 71), the ground was tilled almost by force and consequently very ill tilled, and the weavers were wretchedly poor. It was no small thing when they had wherewith to live and clothe themselves narrowly.

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of Surat, Shiváji passed south through Khándesh, and a few months later sent an officer, Pratápráv Gujar, and for the first time demanded the payment of one-fourth of the revenue, *chauth*, and plundered several large towns. Moropant Trimal took the important fortress of Sálher in Báglán, commanding one of the chief roads into Gujarát. From this time the west was often disturbed by Marátha and Moghal conflicts, and by the exactions of a freebooter named Khanderáv Dábháde, who, hostile alike to the Moghals and Maráthás, managed to support himself among the western hills.

In 1672, the Moghals under Muhábad Khán besieged Sálher. Shiváji sent a force to raise the siege which was attacked by the Moghals, but after a severe action, the Moghals were defeated, and the siege raised. In 1675, Shiváji plundered Khándesh, sacking and burning the great marts of Chopda and Dharangaon, two of the most flourishing places in the district. His death in 1680 did little to restore peace.¹ Four years later (1684), the Emperor Aurangzeb, entering Khándesh with a great army, after a fierce resistance gained the forts of Chándor, Gálua, and Sálher, and passed to the south. No sooner were the Moghals gone, than (1685) Sambháji overran and plundered the whole district, took Burhánpur,² and retired ravaging the country along the base of the Sátmála hills towards Násik. For twenty years the struggle went on. Forts were taken and retaken, and from time to time the Maráthás spread over the country, burning and pillaging.³

After Aurangzeb's death (1707), disorder still further increased. In 1708, Sháhu, Shiváji's grandson, gaining his liberty, raised a body of troops in the west of Khándesh and plundered the country from Surat to Burhánpur.⁴ In 1713, a dispute between Husain Ali Khán and Dáud Khán, two of the leading Delhi nobles, ended near Burhánpur in a fierce battle in which Dáud Khán was slain.⁵ Relieved of his rival, Husain turned his attention to suppress Khanderáv Dábháde, the Marátha leader who held the west of

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¹ Orme's Historical Fragments, 84, 143.

² Sambháji fell upon Bahádurpur about seven miles east of Burhánpur, a rich place with many bankers and merchants. Jewels, money, and goods from all parts of the world were found there in abundance. He surrounded and attacked this place, and also another town called Hafdapura, which was outside of the fortifications, and his attack was so sudden and unexpected, especially upon Bahádurpur, that no one was able to save a *dám* or a *diram* of his property, or a single one of his wives and children. The imperial general, Kákar Khán and his men, saw the smoke of the town rising to the sky, but was not strong enough to attack the plunderers; so he shut him- self up within Burhánpur and looked after the security of its gates and defences. Seventeen other places of note in the neighbourhood of the city, all wealthy and flourishing, were plundered and burnt. Muntakhab-ul-lubáb in Elliot's History, VII. 307.

³ In 1697, Niba Sindia and other officers of Rám Rája, entering Khándesh from the west with an army of 8000 horse, defeated the Musalmán commander Husain Ali Khán and extorted £18,000 (Rs. 1,80,000) from Tháloer and the country round, and £14,000 (Rs. 1,40,000) from Nandurbár. Muntakhab-ul-lubáb in Elliot, VII. 362, 363. If the headmen came out and agreed to pay a certain sum, they were left unmolested by the Marátha. Elliot's History, VII. 465.

⁴ Elliot's History, VII. 395.

⁵ The cause of this dispute would seem to have been, that the Emperor Faruksher had privately incited Dáud Khán to resist Husain Ali Khán, the nominal governor. Elliot's History, VII. 451.

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Khándesh. Husain's attempt failed. The force sent to the west was surprised among the hills, surrounded, and cut to pieces. Shortly after, Husain finding he was wanted at Delhi, made a treaty with the Maráthás, ceding them the one-fourth, *chauth*, and one-tenth, *sardeshmukhi*, of the Khándesh revenues. This treaty the Emperor refused to ratify, and the war went on till, in 1720, under the influence of Báláji Vishvanáth, the terms were agreed to.

Not long after (1720), Chinkilich Khán, better known as the Nizám-ul-mulk, who, after the murder of Ferokshir, had been appointed governor of Málwa, revolted, and crossing the Narbada at the head of 12,000 men, seized Burhánpur and Asirgad, and defeating the imperial forces, first at Burhánpur and then at Bálápur in Berár, reduced and annexed the whole of Khándesh, and made himself almost supreme in the Deccan. Aims so opposite as the Nizám's and the Maráthás' soon led to a collision. A short campaign, ending rather to the advantage of the Maráthás, was followed by an agreement under which Khándesh was to be respected by the Maráthás in their passage to and from Málwa, and nothing but the usual tribute was to be levied from the Deccan. This treaty remained in force till Chinkilich Khán's death in 1748. Four years later Salábat Jang, his son and successor, was attacked by the Maráthás and obliged to surrender most of Khándesh, and after twelve years (1760), the Maráthá victory was completed by the fall of Asirgad.

Maráthás,
1760-1818.

Next year (1761) the Nizám, taking advantage of the ruin that fell on the Maráthás at Pánpat, marched on Poona and compelled the Peshwa to restore the lately ceded parts of Khándesh. His success was shortlived. On his way back, overtaken and defeated by the Maráthás, he was forced to restore the territory to the Peshwa and confirm his former cessions.

After a short term of peace, dissensions broke out amongst the Maráthás, and in the disputes between the Peshwa and his uncle Raghunáthráv (1768-1784), Khándesh was often the scene of disorder and war. In 1774, after defeating the army of the Bráhma ministers at Pandharpur, Ragunáthráv marched to Burhánpur and thence to Málwa, and then, to gain followers in Gujarát, moved to Thálner and garrisoned it. But the fort was soon after reduced by the Peshwa's troops.

Goddard's
March,
1779.

In 1779 (February 6-25), the English first appear as a military power in Khándesh. Colonel Goddard, on his march from Central India to Surat, found Khándesh most prosperous. Many of the grain carts collected at Burhánpur were left behind by the speed at which the army moved (300 miles in nineteen days), and the troops had to depend for provisions on the villages along their line of march. The supply was abundant, and the people, industrious, happy, and humane, did not fly from their villages, but voluntarily offered provisions and grain. For eighty miles west of Burhánpur the country was full of villages, fertile, prosperous, and well tilled.¹

¹ Account of Bombay (1781), 289, 290.

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In 1795 (13th March), after his defeat at Kharda, the Nizám, among other territory, ceded to the Peshwa his Khándesh possessions. From this, after making grants to the great Marátha chiefs, especially to Holkar and Sindia, the part left to the Peshwa was formed into a separate charge, *subha*.¹ The disturbances which followed the death (1796) of Peshwa Mádhavrát II. were, two years later, increased by the disputes among the sons of Holkar's general Tukoji. Káshirát, the eldest legitimate son, was supported by Sindia, and Malhárrát, the second son, by his illegitimate brothers Jasvantrát and Vithoba. Malhárrát was killed by Sindia in a treacherous attack made, it was said, at the instigation of Káshirát who had incited Sindia to the deed by a bribe of £35,000 (Rs. 3,50,000). Enraged at Káshirát's success, Jasvantrát broke into rebellion, and gathering a band of free-booters, laid waste the Khándesh Narbada districts, ravaged the hill country between the Narbada and the Tápti, took Indor, and succeeded in driving Káshirát into exile. Next, joining in the struggle between Dáulatrát Sindia and the two widows of Máhádáji Sindia, Jasvantrát attacked Dáulatrát's forces, plundered their camp, and drove them from Khándesh.

The new century (1800-1803) had worse evils in store for Khándesh. War broke out between Holkar and Sindia, and Sindia, advancing hurriedly from Poona, was (1802) met and defeated by Holkar. Before the year was over (October) this defeat was revenged, and Holkar's army was routed with the loss of ninety-eight guns. While Sindia marched on Indor, Jasvantrát Holkar, gathering his scattered forces, advanced against Poona. Passing through west Khándesh, without pity or favour, he utterly ruined and laid it waste. His success at Poona (1802) forced the beaten Peshwa to seek British aid. The treaty of Bassein followed (31st December 1802), and the English, marching on Poona, made Holkar retire and re-seated Bájrát as Peshwa (13th May 1803). Passing through east Khándesh on his way north, Holkar ruined it as utterly as he had before ruined the west. A few months later (23rd September 1803) the battle of Assaye broke the power of Sindia and of the Rája of Nágpur, and the English entering Khándesh took Burhánpur and Asirgad (21st October 1803).² After the further defeat at Adgaon (28th November 1803) Sindia was forced to sue for peace. Under the terms of the treaty then made, part of his lands in Khándesh were restored to Sindia and part given to the Peshwa. War was continued against Holkar, and his share of Khándesh was occupied by British troops. After a protracted struggle, tarnished by Colonel Manson's retreat and by the failure of the Bharatpur siege, Holkar, suing for peace, received back all his lands south of the Chambal (1806).

Khándesh was now in a miserable plight. On the top of the ruin wrought by Holkar came a failure of rain. No harvest was

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Maráthás,
1760-1818.Disturbances,
1800-1818.

¹ The *subha* included Gálua, Khándesh proper, Mewár, Bijágad, Pál Nemád, and Hindia. Hamilton's Description of Hindustán, II. 95.

² The graves of some English officers who died in this campaign are still shown at Karnapháta in Jámner.

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1760-1818.*Bhils,*
1804.*Pendhárís,*
1816-1817.The British,
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reaped, the whole stock of cattle perished, and the people, dying or flying to Gujarát, left many parts of the district desolate. The Bhils, who had before lived with the other inhabitants, and had, as village watchmen, been the great instruments of police, retired to the hills, and when the famine was over, pillaged the rich plain villages. Against such an enemy no weapons were thought too cruel or too base. At Kopargaon (1804), Báláji Lakshuman, tempting from the hills a large body of the Chándor Bhils, surrounded and massacred them. This treachery only made the Bhils fiercer, and the Marátha officers retaliated by most cruel massacres at Cháliggaon, Dharangaon, and Antur. These savage punishments did little to restore order. Unable to protect themselves, the chiefs and large landholders called in the aid of Arab mercenaries, and these foreigners, not less frugal than warlike, soon rose to power. Saving their pay and giving it out at interest, they became the chief moneylenders of the district, levying large sums both from their employers and from the general body of the people. Besides from Bhil plunderers and Arab usurers, the district suffered from the exactions of its fiscal officers, who, farming the revenues for a year or for a short term of years, left no means untried in their efforts to wring money from the people.

In 1816 a new enemy fell on Khándesh. The Pendhárís, under the guidance of the Musalmán Bhils of the eastern hills, entered by the Asirgad pass, and with no troops to harass them, plundered at leisure, causing more misery than either Bhils or Arabs. Their power was soon broken. In 1817, as part of Lord Hastings' complete and successful measures against the Pendhárís, Lieutenant Davies, with a body of the Nizám's Horse, dispersed and drove them from Khándesh. Still the district was in great disorder. The factions in Malhárráv Holkar's court, and the murder of the Málwa minister, added to the greed and misrule of their Khándesh officers. And in the west, the escaped felon Trimbakji Denglia, with his brother and one Dáji Gopál, joined by Arabs and Pendhárís, established themselves in the hills, and successfully resisted the Peshwa's troops.

Meanwhile the last great Marátha alliance against the English was completed. On the fifth of November 1817, the Peshwa declared against the British; twenty days later the Nágpur chief followed his example; and after another twenty days, in spite of the opposition of Tulshibái, the mother of the young prince, Holkar's chief ministers and generals resolved to support the Peshwa with an army of 26,000 men. Tulshibái, the queen mother, suspected of treachery, was seized and beheaded on the banks of the Sipra, and the insurgent generals began their southward march. They were met at Mahidpur by Sir John Malcolm and Sir Thomas Hislop, then in pursuit of the Pendhári Chhuttu, and after a well fought battle were defeated (21st December 1817). Under the terms of the treaty of Mandesar, made after this defeat, Holkar ceded to the British all his territory south of the Sátputás, including the entire province of Khándesh.

Meanwhile, the Peshwa, defeated at Kirkee (5th November

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1817) and again at Ashta (19th February 1818), and despairing of aid either from Nágpur or Sindia, retired through Khándesh towards northern India. On the 16th May, at Dholkot near Asirgad, finding the Narbada fords guarded, he gave himself up to Sir John Malcolm. Sir Thomas Hislop, to whom fell the duty of bringing to order its bands of Arab and other mercenaries, entering Khándesh from Sindva, passed unopposed to Thálner. Here, on being summoned to surrender, the commandant, Tulshirám Máma, refused, and though warned that he would be treated as a rebel, continued to fire on the British troops. A storming party forced the first and second of the five gateways. At the third gate Tulshirám gave himself up, and passing in, led the party through the third and fourth gates. At the fifth gate, a body of Arabs, after refusing for a time, opened the gate, and when a party of troops had entered, fell on them, and among others cut down Major Gordon and Captain Macgregor of the Royal Scots. Hearing of this treachery, the rest of the besieging force rushed in, and except one who escaped over the fort wall, put the whole garrison of 300 men to the sword. The commandant, as the author of the treachery, was forthwith hanged (27th February 1818).

From Thálner, Sir Thomas Hislop marched on Betávad, and found it abandoned by its Bráhmaṇ commandant Dáji Gopál, one of Trimbakji Denglia's retainers. At Betávad the force divided, the Commander-in-Chief marching along the Bori, and General Doveton keeping to the banks of the Girna. The fall of Chándor, Utran, and other forts followed soon after, and by the end of March 1818, except Sultánpur, Nandurbár, Adávad, and Ráver, all Holkar's possessions south of the Sátputrás were held by the British. In the following month (April), Chálisgaon and three other Peshwa districts were, in British interests, taken by Mir Fast Ali, Jághirdár of Anturgad and Songir, and the country round surrendered to Lieutenant Rule. To the north-east, where large bodies of Arabs harassed the plain country, Mir Fast Ali, supported by a battalion of infantry, two field guns, and 500 horse, pressed forward, and clearing the country, placed it under the charge of Lieutenant Hodges the Assistant Political Agent. Driven from the east, the Arabs retired to the west and massed their troops in the neighbourhood of Sultánpur. To bring them to order, Colonel Macgregor advanced on Sultánpur and Nandurbár, Major Innes moving from Gálua to support him.

A serious revolt among the Arabs at Málegaon for a time kept back the advance. At an early stage in the war Mr. Elphinstone had allowed Gopálráv Rája Báhádur of Málegaon to collect troops and wrest the Málegaon fort from the Peshwa's officers. No sooner had he taken the fort than the Rája found himself a prisoner in the hands of his Arab mercenaries. These men, identifying themselves with a band of freebooters and with the Muválads or Indian born Arabs of the town, plundered the country round, and made Málegaon one of the chief centres of disorder. On the 16th of May, Lieutenant-Colonel MacDowell, with not more than 1000 men and 270 pioneers, encamped before the town and called on the Arabs,

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numbering about 350 men, to surrender. They refused and the place was invested. For three days the Arabs made desperate sallies, but were repulsed at the point of the bayonet. In one of these sallies Lieutenant Davies the chief engineer was killed, and Major Andrews, commanding the European regiment, was severely wounded. On the 22nd, the besieging force was strengthened by 500 Hindustáni Horse, and on the next day by a body of infantry of the Russell Brigade, 450 strong, under Lieutenant Hodges. As the guns were much damaged and the ammunition was nearly at an end, no time was lost in attempting a storm. On the night of the 28th, an apparently practicable breach was made, the few remaining shells were thrown into the fort, and the place assaulted. The senior engineer, who led the storming party, was shot dead the moment he mounted the breach, uttering as he fell the word 'impracticable.' Major Green Hill, though wounded in the foot, mounted the breach and let down a ladder, but it dropped from his hands to the bottom of the wall. On this a retreat was sounded, and only the town remained in British hands. This failure was followed by a close blockade, and reinforcements arriving from General Smith with some mortars and howitzers, fire was again opened. The fort magazine exploded and made a clear breach thirty feet wide in the inner wall, the debris filling the ditch. On the 13th of June the garrison capitulated, and the British flag was hoisted on one of the bastions of the inner fort. Next day the garrison marched out and laid down their arms. The Arabs were well treated and taken to Surat, and from Surat were sent to Arabia.

During the Málegaon siege, Major Jardine reduced Nandurbár and Kukarmunda, and marching on Taloda, by the promise of favourable terms, gained Taloda and Navápur, and opened communications with Gujarát. After the fall of Málegaon, a body of troops was stationed at Songir, another at Párola, and a third at Dharangaon. By the first of July (1818), except some isolated spots, the whole district was in British hands. Such of the Arabs as failed to find service in native states, were marched to Bombay, and shipped to their native country Hadramat in east Arabia.

Lieutenant Hodges, the Assistant Political Agent, was despatched to Nasirabad, and the whole country east of the Aner and the Bori as far as Kujar, and a line drawn from Kujar to Saigaon on the Girna and along the Pánjhra to the hills, was made over to him as a separate charge.

In the following year (9th April 1819), the fall of Asirgad put an end to the war. Except Sindva, Songir, Laling, and others on important lines of communication, which were garrisoned by armed police, most of the hill forts were dismantled. The head-quarters of the regular troops were fixed at Málegaon, and Captain Briggs as Political Agent took up his residence at the central station of Dhulia.

At this time, on account of the maintenance of a body of horse, Sindia owed the British a considerable sum. To clear off the

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debt and meet future charges, it was arranged that Páchora, Yával, Chopda, and twelve villages in Lohára should be made over to the British. On the transfer of this territory (1820), the depredations of Suryájiráv Nimbálkar who held Yával with a force of 3000 Karnátak soldiers, and of the Thokes, who held the strong town of Lásur in Chopda and were closely connected with the Bhils, were at once put down.

Captain Briggs was now free to turn his attention to the troublesome Sátputa and Sátmála Bhils. Driven from the plains by war and famine, the Bhils had taken to the hills, studding them with settlements, from a few huts of petty freebooters to grand encampments of powerful chiefs, who, assuming the state of petty princes, supported thousands of followers. In the north, from Kukarmunda to Burhánpur, the Sátputás teemed with the disaffected; in the south, the Sátmála and Ajanta Bhils, under thirty-two leaders, carried fire and sword over great part of the province; and in the west, the chief of Peint and Abhona, and Govind a powerful Náik, led the freebooters of the Sahyádri hills. The roads were impassable, and in the very heart of the province villages were daily plundered, and cattle and people carried off or murdered. So utterly unsafe did they feel, that the husbandmen refused seed or tillage advances.

In 1818 very active measures were taken. The troops, divided into small detachments, cut off the Bhils' supplies, and allowing them no rest, hunted several of their leaders to death. Most of the rest despairing of success accepted the offer of pensions, and agreed to keep the peace over certain tracts of country.

Next year (1819) matters were as bad as ever. On all sides the Bhils were in arms and plundering. Khandu and Rupsing and two brothers Rámji and Uchit, once the watchmen of Turkheda, held the western hills; in the south, Chil Náik, the head of the Sátmála Bhils, sent his men plundering to the heart of the plain country; and in the east, Mir Khán and the Musalmán Bhils in Adávad, and in Ráver, Kaniya helped by Dasrat and Dhanji, chiefs of Lásur, ravaged the rich lands between the Tápti and the Sátputás. Detachments sent all over the country met with much success. In the west, Rámji and Uchit came in and were restored as watchmen of Turkheda; Chil Náik, the head chieftain of the south, was taken and hanged; and in the east, Mir Khán, Kaniya, and Dasrat gave themselves up and were pardoned. This success did not last long. The Bhils, though promised a living on coming to the plains, would not return. Fresh leaders came to the front. In the south, Jandhula and Jakira, holding the Sátmála hills, to avenge their lost leader Chil Náik, fiercely ravaged the southern plains; in the east, joined by Sheikh Dallu the famous Pendhári, Dasrat went out in revolt; and in the west, Uchit, killing the head of his village, fled to the hills. The Bhil watch turned against their own villagers, and in one month, from Nandurbár came the record of a hundred robberies, house-breakings, and murders. To supply the place of a regular police, the Bhils were offered grain and a monthly money payment of 4s. (Rs. 2). None would accept these terms, and as

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gentle measures had failed, the military were again called out, and for a hundred miles, holding the skirts of the Sātmāla hills, forced Jandhula, Jakira, and 1200 followers to give themselves up. In the west, though at first unsuccessful, the troops pressed the rebels hard, and before a year was over (1821), Uchit and Sheikh Dallu were caught and imprisoned.

A few months of quiet were (1822) followed by another outbreak, headed in the Sātpudās by the Nahāls, and in the Sātmālās by the famous Hiria, who, dividing his men into three formidable bands, laid waste the rich plains of Bhadgaon and Erandol. When Captain Briggs left (April 1823), in spite of all his efforts, Khāndesh was still harassed and unsafe. Colonel Robinson, his successor, found Hiria at large in the south, and in the north the rich lands near the Sātpudās wasted by the Nahāls. The troops were strengthened, the hills overrun, the Bhils scattered, and their settlements destroyed. For two years these fierce retributions went on. But though many were caught and killed, fresh leaders were never wanting, their scattered followers again drew together, and quiet and order were as far off as ever.

As force had failed, Mr. Elphinstone, the Governor of Bombay, determined to try gentler measures. In 1825 orders were given that fresh efforts should be made to encourage the wild tribes to settle as husbandmen, and to enlist and form a Bhil Corps. With these objects Khāndesh was divided into three Bhil Agencies, one in the north-west including Nandurbār, Sultānpur, Pimpalner, and the Dāngs; a second, in the north-east, with Chopda, Yāval, Sāvda, Erandol, Amalner, and Nasirabad; and a third, in the south, including Jāmner, Bhadgaon, Chālisgaon, and the districts near the Sātmāla range. Each agency was placed under the charge of a resident European officer, and to the officer in charge of the north-east division was given the task of raising a Bhil Corps under native commissioned officers. The duties of the agents were heavy and varied. Gangs still in revolt had to be reduced and order kept, offenders punished or committed for trial, disputes settled and complaints redressed, and pensions paid and the people led to settle to steady work. As far as possible, registers of the different tribes were kept; the chiefs were won by rewards and pensions, their hereditary claims to guard the passes were carefully respected, and tillage was fostered by grants of land, seed, and cattle. The Bhil Corps was very hard to start. Their shyness, restlessness, and suspicions hindered the Bhils from enlisting. But Lieutenant Outram's skill and daring as a tiger-hunter, his freehanded kindness, and his fearless trust in his followers won the Bhils' hearts. Nine men joined him as a body guard, and gathering recruits, as his object became known, in a few months the number rose to sixty. During the rest of the season fresh recruits joined, and at its close, when they entered Mālegaon cantonment, the troops welcomed the Bhils as fellow-soldiers and the success of the corps was assured.¹ Then recruits came in

¹ The troops who did this good service were the XXIII. Regiment Bombay Native Infantry. Men of the highest caste visited the wild recruits and gave them betelnut. Graham's Khāndesh Bhils, 8.

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numbers, and in 1827, when inspected by the Brigadier, the corps was found highly efficient. Pledging himself for the faithfulness of his men, many posts formerly held by regular troops were entrusted to Outram's Bhils, and not long after, led against a band of their own tribesmen, they proved faithful to their trust and routed the gang. Their strength was raised from 400 to 600 and afterwards to 690. The head-quarters were established at Dharangaon, and the monthly pay of the common soldiers was fixed at 10*s.* (Rs. 5) with 2*s.* (Re. 1) more when on outpost duty.

While in the north-east Lieutenant Outram was raising the Bhil Corps, in the south Major Ovans and Lieutenant Graham were bringing the Sátmála Bhils to form settlements and engage in tillage, and Captain Rigby was quieting the wilder western chiefs. Still disturbances were not over. In 1826, Bhadgaon and Sultánpur were plundered, and the Sindva pass was closed by Dhávsing and Subhánia who had returned from transportation. Detachments were sent to dislodge the Bhils from Sultánpur, and in the course of the struggle, Devchand Náik and thirty of his followers were killed. On the other hand, Subhánia Náik repulsed a party of regulars sent against him, wounding twenty-two of the foot and some of the horse. He was soon after betrayed and sent to Dhulia jail where he died. In 1827, after attacking and plundering the village of Barváí, the gang made good its retreat to the hills. With a small detachment of his corps, Lieutenant Outram dashed after them, and reaching a rising ground, he and his band were met by showers of arrows and stones. A *jamádár* and many recruits were wounded, but the men fought steadily and the enemy were driven from their position. Feigning a retreat, the enemy followed, and in the open plain were charged and routed, the spoil recovered, arms and other property secured, and the chief and many of his followers slain.

Meanwhile the Bhils continued to settle in the plains; the south colonies prospered and many of the wild Bhils in the east of Jámner took to agriculture. The Kukarmunda Bhil Agency was (1827) abolished, and the control of the predatory chiefs was made over to the second assistant collector, then placed in charge of the western districts.

The Bhil tribes were now reclaimed. For some years there were occasional outbreaks, but all were speedily suppressed. In 1828 the Collector reported that, for the first time in twenty years, the district had enjoyed six months rest. In 1830, all the available force of the Bhil Corps and the auxiliary horse, marched on the Dángs, and subdued the chiefs. In 1831 the Tadvi Bhils of Adávad were plundering in the north-east of the district. The Bhil Corps was sent against them and 469 of the rioters were apprehended. The southern colonies continued to prosper, 641 Bhils were at the plough, and 6018 acres (8024 *bighás*) were under tillage. In 1832, the Bhil Corps was entrusted with the charge of the district treasuries, and Major Ovans was able to report that 113 Bhil villages were established in Chálisgaon, Bhadgaon, and Jámner.

In 1837, at the request of the Gwálor Resident, the districts of Yával, Chopda, Páchora, and twelve villages of Lohára, were restored

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to Sindia. This greatly added to the difficulties of keeping order in Khándesh, and in the following year crime suddenly increased and the Bhils gave much trouble. These disturbances were soon repressed, and in 1839 the Bhil Corps had become so efficient that a regiment of the line was withdrawn from Khándesh. In 1840, Pratápsing, Rája of Ámli in the south Dángs, throwing off his allegiance, allowed his followers to plunder British villages. Advancing against him by a forced march of sixty miles, the Bhil Agent surprised his chief settlement, and seized his family, flocks, and arms. Next year (1841) a large party of Ahmednagar Bhils, who had plundered the Government treasury at Pimpalner, were pursued by a detachment of the Bhil Corps and secured. During the same year Bhámnia Náik broke into rebellion and attacked a village in Sultánpur. He was met by the Bhil Agent on the banks of the Narbada, and was shot and his followers seized. Next year (1842) the Tadví Bhils, plundering Sávida and Yával under their leaders Bekaria and Bagchand, were defeated, and Bekaria was seized and Bagchand killed.

In April 1844, in accordance with the treaty of Gwálior, Yával, Chopda, Páchora, and Lohára were again made over to the British. Lálji Sakhárám or Lála Bháu, the mámlatdár of Yával, refusing to surrender, shut himself, with his clerks and three hundred troops, in Yával fort. Mr. Bell the Collector, who had advanced to take charge of the district, was obliged to retire. He at once summoned troops from Asirgad and Málegaon, and the Bhil Corps under Captain Morris. The troops arrived and encamped at Sákli and Bhalod on both sides of Yával, and Lálji Sakhárám, in consequence of a message from Sindia's officer at Burhánpur, delivered up the fort (April 1844). Similar opposition was made to the taking of Lohára and Páchora. The Rajput *pátíl* of the little village of Varkheda shut himself in his fort and refused to yield. Force had to be used, and a detachment of the line and a couple of nine-pounder guns, with the Bhil Corps under Captain Morris, were sent against him. After a long and obstinate resistance, in which the attacking force lost sixteen killed and wounded, and the *pátíl* Mansáráam was shot dead and his only son mortally wounded, the fort was captured and dismantled.

In 1845, the western Bhil Agency was restored, and a house for the use of the Western Bhil Agent was built at Nandurbár. The new Agent found the chiefs surrounded with bands of worthless unruly mercenaries, Arabs, Sindhis, and Makránis, and at once set to work to pay them off. In 1846, the chief of Chikhli, Kuvar Jiva Vasáva, disliking the Bhil Agent's interference, took to the woods, and as he refused to listen to offers of pardon, detachments of the Málegaon Brigade, the Poona Irregular Horse, and the Bhil Corps were sent against him. Though surprised, he made a fierce resistance, and was not captured without bloodshed. He was sentenced to ten years rigorous imprisonment. His son Rámsing was, with his cousin Sonji, sent to Poona to study. For some time both boys did well. But as they grew up, they gave Major Candy the Principal of the college, much trouble, and finally running away,

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were not found for several months. When he came of age and was entrusted with the management of his estate, Rámsing's conduct was far from steady. Known to share in gang robberies and suspected of murdering his wife, he was (1872) seized and deported, and the management of his estate assumed by Government.

Since 1846, except for a survey riot in 1852 and disturbances connected with the 1857 mutinies, the peace of Khándesh has been unbroken. In 1849, an order of the Revenue Commissioner, that landholders should provide stone boundary marks, met with strong local opposition, and this opposition was thought to be the reason why the order was afterwards cancelled. Accordingly, when, in 1852, the revenue survey was about to be introduced in Sávdá, Ráver, and Chopda, the cultivators determined to make another demonstration. Mr. Davidson, the officer in charge of the survey, had arrived with his party and pitched his tents at Yával. The news spread, and shortly some two or three thousand men gathered and surrounded his tents. They said they could find no stones for boundary marks and could not supply the labourers needed by the survey party. Next day they came in still greater numbers, and threatened to pull down the tents if the survey officers did not at once leave. Mr. Davidson sent an express to the Collector at Dhulia, and to Major Morris the commanding officer of the Bhil Corps at Dharangaon. The Collector Mr. Elphinston deputed his first and second assistants, Mr. Havelock and Mr. Boswell, to Yával, and Major Morris accompanied them with a detachment of the Bhil Corps and the Poona Horse. Mr. Havelock told the people that the survey operations would be stopped till a statement of the circumstances could be made to Government. On this the people dispersed, and shortly afterwards Mr. Havelock, Major Morris, Mr. Boswell, and the survey party retired across the Tápti. The survey officers encamped near Borával on the Tápti and the other officers returned to head-quarters. After a few days Mr. Davidson resolved to move his camp to Rangaon, a little village on the Tápti about five miles from Sávdá, but finding that Mr. Bell the Civil Engineer was at Sávdá, he joined him with the survey officers, Mr. Waddington and Mr. Baker. This movement was a signal for the Sávdá cultivators again to assemble. They gathered in large numbers at Faizpur and Sávdá, and sent a deputation to the survey officers' tents, demanding a written assurance that the survey should be abandoned. This the survey officers refused to give. In less than an hour a mob surrounded the tents, and seized the tent ropes, shouting *Din ! Din !* and 'No Survey.' So violent did they become that the survey officers mounted their horses and fled. The mob then attacked the mámlatdár and the mahálkari, who tried to disperse them. The mámlatdár was severely hurt and the mahálkari saved himself only by flight. The Collector Mr. Mansfield, who had succeeded Mr. Elphinston, was at Dharangaon when the news of this outrage arrived. He issued a proclamation declaring that the orders of Government must be obeyed, and at the same time called in the aid of the military from Málegaon and of Major Morris with the Bhil Corps from Dharangaon. About the same time the people of Erandol refused to lend their carts for the public service, and

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assaulted the *mámlatdár's* messengers. Thereupon the *mámlatdár* seized the ringleaders and sent to the Collector at Dharangaon for assistance. The Subhedár Major was despatched to Erandol with fifty men of the Bhil Corps and thirty horse, but the people assembled to the number of several thousands, shut the gates, surrounded the party, and refused to let them leave the town. The news of this riot reached Dharangaon at 10 A.M., and within an hour Major Morris, with 300 men of the 11th and 16th Regiments of Native Infantry, two companies of the Bhil Corps, and fifty men of the Poona Horse, set out for Erandol. The Collector accompanied the force. The gates of the town were occupied, and the *deshmukhs*, *deshpándes*, and *pátils* were seized and kept in custody. This put an end to the disturbance in Erandol. In Sávda and Faizpur the people still continued to assemble. The orders of the *mámlatdár* and other Government servants were set at defiance. They refused to pay their revenue, and the leaders, forming themselves into a committee, *pancháyat*, took the reins of government into their hands, and punished offenders.

On the 15th of December, Captain Wingate and the Collector joined the force under Major Morris, and the troops reached Faizpur on the 16th an hour before daybreak. The Bhil Corps surrounded the town, and the gates were guarded by the men of the line. The people were taken by surprise and the ringleaders seized. The force then marched to Sávda, where the persons who had made themselves most conspicuous were apprehended, and a proclamation was issued in the name of Government, commanding the cultivators to return to their homes. This order was sullenly obeyed, and two days after Mr. Mansfield held a *darbár* at Sávda in which he fully explained the object of the survey and declared that the work must go on. The cultivators, seeing that resistance was useless, offered no further opposition.

The Mutinies,
1857.

In 1857, the year of the mutinies, in the Sátmálas under Bhágoji Náik, and in the Sátputás under Kajarsing Náik, the Bhils once more became troublesome. The rising under Bhágoji Náik broke out in the Ahmednagar district, and continued, till, in 1859, making a bold raid into Chálisgaon, he was surprised by a body of the Ahmednagar police under Mr., now Sir Frank, Souter. In the Sátputás, Kajarsing, who on several occasions had been treated with the utmost kindness by Mr. Mansfield the Collector, labouring under some imaginary grievance, went into rebellion, plundered villages below the hills, and shut the Sindva pass. A large amount of treasure, on its way from Indor to Bombay, fell into his hands. Hiring Arab mercenaries, he managed to hold out for several months, and in an engagement at Ámbápáni, caused some loss to the troops sent against him. Though driven from hill to hill and deserted by most of his followers, he eluded his pursuers for two years, when he was killed by the treachery of one of his men, who, for the sake of the reward, cut off his head while he was asleep.

During these troubles considerable alarm was felt by the approach, to the very borders of Khándesh, of the rebel troops under Tátya Topi. On the 3rd of November 1858, news came that Tátya had

crossed the Narbada and was marching on Khándesh. Troops were at once moved into the district, and a regiment of Native Infantry, with detachments of the 18th Royal Irish and of Artillery supported by the Poona Irregular Horse, protected Asirgad and Burhánpur, while a wing of the 23rd Native Infantry and a detachment of European Artillery and Infantry, with a squadron of Dragoons, held Ajanta. The Bhil Corps and a strong body of Poona Horse were stationed at Bodvad. The intelligence proved true, and Tátya Topi with his forces passed within thirty miles of Bhuránpur, marching west. Great alarm was felt for the safety of Khándesh and troops were rapidly marching on Chopda, as it was expected that Tátya would attempt to enter by the Dhanlibári pass. On the 23rd, Tátya plundered Kargund, a village thirty miles from Sindva, and on the following day the rebels robbed the post and destroyed the telegraph wire on the Ágra road. Sir Hugh Rose, new Lord Strathnairn, arrived at Shirpur on the same day to take the command of the forces in Khándesh. News next came that the rebels planned a retreat northward, and Sir Hugh resolved at once to press on their rear with all his available force. Mr. Mansfield objected to his district being left exposed, but as there could no longer be any doubt that the rebels intended to re-cross the Narbada and make for Málwa, Ujain, or Gujarát, Sir Hugh started through the Sindva pass. Finding that Brigadier Parke had already gained on the rebels from the north and turned them west, troops were hurried to Sháháda, and the force at Dhulia was strengthened by the Ahmednagar Flying Column. But the rebels contrived to force their way through Bhaváni and reached Chhota Udepur, where on the 18th December they were overtaken by Brigadier Parke and routed. It was then feared that they would re-cross the Narbada and attempt to enter Khándesh through Akráni. Troops were sent to Sultánpur and Taloda, but the alarm subsided as it became known that the rebels, baffled in their attempt to re-cross the Narbada, were rapidly moving east towards Khándva. Before the end of the year the need for further military dispositions in Khándesh had ceased. In 1859, the town and fort of Párola, which belonged to a member of the Jhánsi family, were confiscated by Government and the fort dismantled.

Since 1859 the peace of the district has been unbroken. During this period, the only important changes have been, in return for the cession of territory near Jhánsi in Central India, the acquisition, in 1860, of the Varangaon and the Erandol petty divisions, and in 1869, the transfer to Násik of Málegaon and Báglán.

Chapter VII.**History.**

The British,
1818-1880.
The Mutinies,
1857.

CHAPTER VIII.

LAND ADMINISTRATION¹.

SECTION I.—STAFF.

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Staff,
1880.

THE revenue administration of the district is entrusted to an officer styled Collector, on a yearly pay of £2790 (Rs. 27,900). This officer, who is also Political Agent, chief magistrate, and executive head of the district, is helped in his work of general supervision by a staff of six assistants, of whom four are covenanted and two uncovenanted servants of Government. The sanctioned yearly salaries of the covenanted assistants range from £840 to £1200 (Rs. 8400 - Rs. 12,000), and those of the uncovenanted assistants from £360 to £480 (Rs. 3600 - Rs. 4800).

For fiscal and other administrative purposes the lands under the Collector's charge are distributed among sixteen sub-divisions. Of these, fourteen are generally entrusted to the covenanted assistant collectors, and two to the uncovenanted assistant or district deputy collector. As a rule no sub-division is kept by the Collector under his own direct supervision. The head-quarter, or huzur, deputy collector is entrusted with the charge of the treasury. These

¹ The chief contributions to the Administrative History of Khândesh are a paper by Mr. W. Ramsay, C.S., and most elaborate and complete survey tables drawn up by Mr. Whitcombe of the Revenue Survey. The chief other reports from which materials have been taken include Captain Briggs' Report, 9th October 1819, Khândesh Collector's File, 155, 1818-1844 (statistics); Mr. Elphinstone's Report, 25th October 1819, on the territories conquered from the Peshwa (Ed. 1872); Captain Briggs' Report, 31st October 1820, Bombay Government Revenue Record 50 of 1822; Captain Briggs' Report, 30th December 1821, MS. Selections 157, 1821-1829; Mr. Chaplin's Report, 20th August 1822 (Ed. 1877); East India Papers, IV. (Ed. 1826); Captain Briggs' Reports, 25th September 1822 and 15th February 1823, Bombay Government Revenue Record 72 of 1823; Mr. Robertson's Reports, 3rd February 1824 and 13th October 1824, Bombay Government Revenue Record 95 of 1824; Mr. Giberne's Report, 1st August 1828, Bombay Government Revenue Record 208 of 1828; Mr. Giberne's Report (Lithographed), 10th November 1828, on the system of revenue management; Colonel Sykes' Report (1829?) on the Deccan, (Lithographed Papers, 152, sections 5-16); Captain Hodges' Reports, 21st and 31st January and 25th March 1829, Bombay Government Revenue Record 262 of 1829; Mr. Dunlop, 29th November 1831, Bombay Government Revenue Record 406 of 1832; Reverend James Mitchell, January 1837, Oriental Christian Spectator, VIII.; Bombay Government Revenue Record 769 of 1837; Mr. Vibart's Report on the Bombay Presidency 311, 24th February 1842, Khândesh Collector's File 435, 1818-1842 (survey); Mr. Inverarity's Report, 3rd October 1844, Bombay Government Revenue Record 8 of 1846; Mr. Bell's Report, 15th November 1844 (ditto); Captain Wingate's Survey Report, 29th March 1852, Bombay Government Selections Old Series I.; Collector's Report 19th May 1856, Bombay Government Revenue Record 19 of 1856, part 3; Annual Reports, 1844-1880; Weather Reports (since 1860); Survey Reports, 1854-1866, Bom. Gov. Sel. New Series XCIII., LXXII. and XCVII.

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officers are also magistrates, and those who have revenue charge of portions of the district, have, under the presidency of the Collector, the chief management of the different administrative bodies, local fund and municipal committees, within the limits of their revenue charges.

Under the supervision of the Collector and his assistant and deputy collectors, the revenue charge of each fiscal division, *táluka*, is placed in the hands of an officer styled *mámlatdár*. These functionaries, who are also entrusted with magisterial powers, have yearly salaries varying from £180 (Rs. 1800) to £300 (Rs. 3000). Six of the fiscal divisions contain a petty division, *peta mahál*, placed under the charge of an officer styled *mahálkari*, who, except that he has no treasury to superintend save in the petty divisions of Edlbad and Yával, exercises the revenue and magisterial powers generally entrusted to a *mámlatdár*. The yearly pay of the *mahálkaris* varies from £72 to £96 (Rs. 720-Rs. 960).

In revenue and police matters, the charge of the 3277½ Government villages is entrusted to 4843 headmen, *pátils*, of whom 509 are stipendiary and 4334 hereditary. Two of the stipendiary and 2029 of the hereditary headmen perform revenue duties only; one of the former and 143 of the latter attend to matters of police only; while 506 stipendiary and 2162 hereditary headmen are entrusted with both revenue and police charges. The headman's yearly emoluments depend on the village revenue. They vary from 6*d.* to £13 (*as.* 4 - Rs. 130), and average about £1 19*s.* 4½*d.* (Rs. 19 *as.* 11). In many villages, besides the headman, members of his family are in receipt of state land-grants representing a yearly sum of £169 (Rs. 1690). Of £9538 (Rs. 95,380), the total yearly charge on account of the headmen of villages and their families, £8899 (Rs. 88,990) are paid in cash and £639 (Rs. 6390) by grants of land.

To keep the village accounts, draw up statistics, and help the village headmen, there is a body of 897 hereditary and 237 stipendiary village accountants, *kulkarnis*. Every village accountant has an average charge of three villages, containing about 900 inhabitants, and yielding an average yearly revenue of £258 (Rs. 2580). Their yearly pay amounts to £13,247 (Rs. 1,32,470), of which £2870 (Rs. 28,700) are drawn by the stipendiary accountants in cash, and the rest by the hereditary accountants, £10,357 (Rs. 1,03,570) in cash and £20 (Rs. 200) in land. The *kulkarnis'* yearly pay varies from 6*d.* to £30 (*annas* 4 - Rs. 300), and averages about £11 13*s.* 7½*d.* (Rs. 116 *as.* 13).

Under the headmen and accountants are the village servants, with a total strength of 9451. These men are liable both for revenue and police duties. They are either Musalmáns, or Hindus of the Bhil, Koli, and Mhár castes. The total yearly grant for the support of this establishment amounts to £12,998 (Rs. 1,29,980), being £1 7*s.* 6*d.* (Rs. 13 *as.* 12) to each man, or a cost to each village of £3 19*s.* 3½*d.* (Rs. 39-10-6); of this charge £12,668 (Rs. 1,26,680) are met by grants of land and £330 (Rs. 3300) are paid in cash.

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Land
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Sub-divisional
Officers.

Village
Officers.

Village
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The average yearly cost of village establishments may be thus summarised :

Khândesh Village Establishments.

		£	Rs.
Headmen	... ..	9538	95,380
Accountants	... ..	13,247	1,32,470
Servants	... ..	12,998	1,29,980
Total	... ..	35,783	3,57,830

This is equal to a charge of £10 18s. (Rs. 109) a village, or twelve per cent of the whole district land revenue.¹

SECTION II.—HISTORY.

History.
Early Hindus.

The Moghals.

Of the revenue system in Khândesh under the early Hindu rulers no certain information is available. At the beginning of British rule, the common belief was that in early Hindu times the land was held by tenant proprietors, *mirásdárs*, and that tenants-at-will, *upris*, were introduced as the old proprietors sank under Muhammadan tyranny. This opinion was supported by the fact that most of the fields cultivated by tenants-at-will were entered in the village books as belonging to absent proprietors. This, in Mr. Elphinstone's opinion, when combined with circumstances observed in other parts of India and with the high land-tax authorised by Manu, afforded a strong presumption that the Hindu revenue system, if they had a uniform system, was founded on private property in the soil.² Of the system in force under the Fâruki kings (1370-1600) no information has been obtained. Under Akbar³ (1601-1605), the lands were surveyed and to a certain extent classified, and assessments, to run for fixed periods, were imposed, based upon the natural qualities of the soil and the kind of produce it was able to yield. The land revenue was lightly assessed and levied with justice and moderation. At the same time the theory was that the land was solely the property of the state. Permanent alienations of the soil were almost unknown, and by periodic revision of assessments, no fixed tenant-rights were allowed to spring up. A few years later (1610-1630), in some parts of Khândesh, Akbar's or Todar Mal's revenue system was modified by Malik Ambar the famous Ahmednagar minister.⁴ While

¹ The information is given for the year 1876-77. There are annual variations in the charges of village establishments, as money or land grants are from time to time made to new and additional service *inâmdárs*. Where there is no cultivation in a village, the grant pertaining to it is withdrawn; where a deserted village is re-peopled, a new grant is assigned to it. In some villages an additional establishment is entertained owing to increase in population or other causes, but such variations are rare. The figures given in the text fairly represent the average number and cost of village establishments.

² Mr. Elphinstone's Report, 25th October 1819 (Ed. 1872), 17-18.

³ Captain Briggs (1821) says the records are said to date from a survey made in Akbar's time under Râja Todar Mal, when Nandurbâr and Sultânpur were measured with the *ilâhi gaz*. East India Papers, IV. 689. Compare Gladwin's *Ain-i-Akbari*, II. 228.

⁴ Jervis (Konkan, 67) says Malik Ambar extended Todar Mal's settlement through Khândesh. But most of Khândesh had been surveyed before. See Gladwin's *Ain-i-Akbari*, II. 230.

maintaining the actual rates of assessment pretty much on the foundations laid by Akbar, Malik Ambar seems to have adopted totally different principles in dealing with the cultivating classes. Instead of keeping the state sole landowner, he sought to strengthen the government by giving the people a definite interest in the soil they tilled. He made a considerable portion of the land private property; the lands of the village were considered the joint property of the township; the fallow land was the common for the pasture of the cattle; and the ploughed land was either the property of individuals, or it was tilled by tenants who received a portion of the crops. It appears to have been a principle of his wise administration to encourage the possession of private landed property as a means of attaching the cultivators to the soil, and making over in perpetuity to them what is useful to government only so long as cultivators continue to till it.¹

Whatever revenue changes were introduced either by Musalmán or Hindu conquerors, the internal features of village and district administration seem to have existed in the main unchanged from very early times. At the head of each village community was the *pátíl* or headman, with the *kulkarni* or village scribe to keep his accounts. The subordinate village duties were performed by officers, nominally twelve in number and termed the *bára balute*, who were paid by gifts of grain from the husbandmen. Above the village were the sub-divisional, *pargana*, officers, the *deshmukh* or superintendent corresponding to the *pátíl*, the *deshpánde* or accountant corresponding to the *kulkarni*, and sometimes a district officer, termed *sar kánungo*,² was appointed by the Muhammadans. Above these hereditary office bearers was a series of stipendiary officials, such as *kamávísdárs* or *mámlatdárs*, *subhás* and *sar subhás*. Malik Ambar seems to have left these officers much as they were from ancient times. In his day the assessment was fixed by payment, *tankha*, and by area, *rakba*, that is a certain fixed payment was distributed over a certain area, the mode of collection and the proportion to be levied from different individuals being left to be settled by the people and their *pátíls*, the *pátíls* being held responsible for the punctual payment of the government dues.

In theory Malik Ambar's system combined the two great merits of a moderate and permanent tax and the possession by the cultivators of an interest in the soil. It was greatly owing to these wise provisions that in spite of occasional famines and of very frequent disturbances and disorders, Khándesh remained on the whole fairly

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¹ Captain Briggs quoted by Mr. Ramsay. According to Grant Duff (*Marátha History*, 43), Malik Ambar abolished revenue farming, and committed the management to Bráhma agents under Muhammadan superintendence. He restored such part of the village establishment as had fallen into decay, and he revived a mode of assessing the fields by collecting a moderate proportion of the actual produce in kind, which, after the experience of several seasons, was (1614) commuted for a payment in money settled annually according to the cultivation. His assessment was said to be two-fifths and his money commutation one-third of the produce.

² There was also an officer called *sar kánungo* in Khándesh, whose office probably corresponded with that of *sar deshpánde*. Mr. Elphinstone's Report, 25th October 1819 (*Ed.* 1872) 19, and *East India Papers*, IV. 161.

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prosperous. At the same time, the settlement was entirely with the head of the village not with the cultivators, and there is little doubt that the husbandmen suffered much oppression at the hands of their immediate superiors.¹ Even in the middle of the seventeenth century (1660), when Moghal rule was best and strongest, Bernier found the land tilled only by force and consequently very ill tilled, much of it spoiled and ruined, there being none to keep up ditches and water channels and no one to build or repair houses. The workman who made the fine stuffs was not held in honour and never came to anything. Nothing but necessity or the cudgel made him work. He never grew rich. It was no small matter when he had wherewith to live and clothe himself narrowly.² As Moghal power failed (1710-1760), matters grew worse, and under the Maráthás (1760-1818), many fresh burdens were laid on the people.

The Maráthás first (1670) appear as freebooters without any fixed dominion. Their earliest demand consisted of the one-fourth, *chauth*, of the land revenue due to the existing government.³ As their power became consolidated (1760), Maráthá exactions increased, and many assignments of revenue were made to individual chiefs and others for whom it was politic to make provision.⁴ Besides these grants of certain portions of the revenue many proprietors held and collected the revenues of various estates. The whole system was most complicated and confused. From uncertainty as to the amount of revenue due and the persons to whom it should be paid, and from disputes among the chiefs, the people constantly suffered. Each revenue sub-division had at its head a *mámlatdár*, or as he was sometimes called a *kamávisdár*, and he had under him a regular staff of subordinate officers. The *mámlatdárs* received fixed salaries, but they had also various indirect means of making money and the government probably connived at the system. So long as the revenue was fully and punctually paid, no questions were asked and complaints were discouraged. The *mámlatdár* was furnished by the central government with a statement showing the various items he was expected to collect. He then moved about his district and made a

¹ The headman and his relations contribute but little in proportion to the land they hold. Captain Briggs, 1821-22: East India Papers, IV. 698.

² Bernier's Letters (Bom. Ed.), III. 71, 72.

³ After the decay of Moghal rule (1720), the Maráthás levied the fourth, *chauth*, from superior holders, *jágirdárs*, a tenth from the *rayats*, and other cesses coming in all to thirty-five per cent, and in practice to about one-half of what the Moghals collected. It was a time of much trouble to the cultivators who had two collectors to appease, the *kamávisdár* and the clerk, *gumásta*, of the *sar deshmukh*. There were also toll collectors who levied heavy cesses. Kháfi Khán's Muntakhabul Lubáb in Elliot's History of India, VII. 467.

⁴ The terms *jágir*, *mokása*, *sáhotra*, *bábtí*, *sar deshmukhí*, and *sar kánungo* are used for portions of the revenue alienated to officers and nobles. The proportion that these shares, *amals*, bore to the whole village revenue varied in different villages. The proportion of each to the whole district revenue was, *jágir*, 75; *mokása*, 17½; *sáhotra*, 1; *bábtí*, 6½; *sar deshmukhí*, 12½; *sar kánungo*, 1. The amount of each share was in the first place fixed by government. The shares were paid after deducting all expenses and casual extra levies. Capt. Briggs: East India Papers, IV. 696. According to the Musalmán writer Kháfi Khán the Maráthá Government in some cases divided the whole produce into three shares, the husbandman's, the landlord's *jágirdár's*, and their own. Elliot's History, VII. 468.

settlement for each village with each *pátíl*, based upon the collections of former years, and in consideration of the total amount expected from the district. After the lump village settlement was made, the *pátíl* had to distribute the sum over the holdings of each cultivator as he best could. At the close of the year each *mámlatdár* had to submit his accounts vouched for by the district officers. As a general rule, *mámlatdárs* were expected to make good any deficiency in the revenue for which they could not give a proper account. The *pátíls* likewise were held responsible for their villages. But there was much laxity, and it was always possible to keep the government in the dark as to the real amount of the collections. Much depended on the exertions of the particular *mámlatdár*. They were expected to keep moving about the district encouraging cultivators to take up waste lands, and for this purpose they made advances out of their own pockets for which they charged a reasonable interest.

About the end of the year, when the harvest was nearly ready, the *mámlatdár*, attended by the headmen and their accountants, moved into his districts.¹ By the intimate knowledge of petty divisional officers or *shekhdárs*, the *mámlatdár* was able to judge of the accuracy of the *kulkarnis'* statements of former payments, and he proceeded to settle the revenue of the ensuing season on a consideration of the amount paid in former years, combined with a regard to the actual state of things. The *pátíl* represented any ground there was for relaxation of the terms, and in this he expected the support of the *deshmukh* and *deshpánde* and of the principal villagers. These discussions generally ended in a second more particular agreement in which the *pátíl* interchanged with the *mámlatdár* an engagement fixing the revenue. When the *pátíl* continued obstinately to reject the terms offered by the *mámlatdár*, a special officer was sent to the spot to examine the fields, and if no other means succeeded, the *mámlatdár* would offer to recur to what seems to have been the original principle in all settlements, namely for government to take half and leave half to the cultivator.

In addition to the original rent, *ain jama*, another regular source of revenue, levied partly from the cultivators and partly from the other inhabitants, were the extra cesses, *shiváy jama*. They varied extremely in different sub-divisions and even in different villages. The chief of them were: exchange, *batta*; sugar-mill, *gurhál*; payment instead of *mhár's* services, *bábnuk rábta mhár*; a grain demand originally for the petty divisional officer, *bhiki*; a tax on the holders of alienated land, *inám patti*; a tax on concealed resources, *chaukashi*; a charge on betel leaves, *pán takka*; a deficiency cess, *kasar*; a tobacco tax, *jaril tambáku*; an offering from the pack-bullocks, *kholi bheti*; and a tax on *mirás* land, *mudpatti*.² All these collections were made by the *pátíl* in small villages; in towns there was a separate officer to levy those not connected with the land.

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¹ Mr. Elphinstone's Report (Ed. 1872), 24.

² Mr. J. MacLeod, First Asst. Collector, 1821-22: East India Papers, IV. 624.

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Besides the cesses mentioned above, government had other sources of revenue included in the extra collections. The chief of these were: fines and forfeitures *kamávis gunhegári*, escheats *baitanmál*, deposits and temporary sequestrations *anámat*, cattle grazing fees *vancharái*, grass cutting fees *ghás kátarni*, and similar levies. One important tax, known as *haváldári*, levied in some places in kind and in other places in money, went to pay a granary-watcher who kept people from carrying off their crops from the village thrashing-floor before security was found for the payment of the revenue. This was at first an extra cess, but afterwards became a regular part of the government demand. In many places the tax and the office were publicly sold to the highest bidder.¹ In addition to all these exactions, there were occasional impositions on extraordinary emergencies which were called *jásti patti* and *eksáli patti*. If these happened to be continued for several years, they ceased to be considered occasional impositions, and became regular extra cesses.

Towards the close of the Peshwa's rule (about 1804) the hurtful step was taken of changing the *mámlatdárs* from government servants into yearly revenue farmers.² This change was an aggravation of former evils rather than an innovation. The office of *mámlatdár*, instead of being conferred as a favour on a person of experience and probity, who could be punished by removal if his conduct did not give satisfaction, was put to auction among the Peshwa's attendants, who were encouraged to bid high, and were sometimes disgraced if they showed reluctance to enter on this sort of speculation. Next year the same operation was repeated, and the district was generally made over to a higher bidder. A *mámlatdár* so chosen had no time for inquiry and no motive for forbearance. He let his district at an enhanced rate to under-farmers who repeated the operation until the sub-letting came to the *pátíl*. If a *pátíl* farmed his own village, he became absolute master of every one in it. No complaints were listened to, and the *mámlatdár*, who was formerly a check on the *pátíl*, now afforded him an excuse for tyranny. If the *pátíl* refused to farm the village, the case was perhaps worse, as the *mámlatdár's* own officers undertook to levy the sum required, with less knowledge and less mercy than the *pátíl*. In either case the state of the cultivator was entirely disregarded. A man's means of payment, not his land, fixed the scale on which he was assessed. No moderation was shown in levying the sum fixed. Every pretext for fine and forfeiture, and every means of rigour and confiscation were employed to squeeze the utmost out of the people before the day when the *mámlatdár* had to give up his charge. Amidst all this violence a regular account was prepared, as if the settlement had been made in the most deliberate manner. This account was fictitious. The collections were always underrated as

¹ Captain Briggs, 30th Dec. 1821: MS. Sel. 157, 1821-1829.

² Every year the renter or sub-renter sent his agent who made as good a bargain as he could with the village headmen and district officers, *zamindárs*. The bargain was founded on the accounts of the past year and the signs of present tillage. The revenue farmers, the district officers, and the village headmen, were incessantly trying to overreach each other. Captain Briggs: East India Papers, IV. 697.

this enabled the *pátíl* to impose on the next *mámlatdár*, and enabled the *mámlatdár* to deceive government and his fellows.¹ The next *mámlatdár*, pretending to be deceived, agreed to the most moderate terms, and gave every encouragement to the spread of tillage.² When the crops were in the ground, or when the end of his term drew near, he threw off the mask and plundered like his predecessor. If the collections fell short, he portioned out the balance among the exhausted villages, imposed an extra cess, *sadarvári patti*, to pay it, and left the *pátíls* to extort the amount by whatever means and on whatever pretence they thought proper.

When the time came for the villagers to pay, a body of irregular troops, *shibandis*, was sent by the petty divisional officer, *shekhdár*, to help the *pátíl*. The *mhár* called the cultivators, who paid their rents to the *pátíl* in the presence of the assayer, *potdár*, who stamped the money, and of the accountant who granted a receipt. When all was collected, the *pátíl* sent it by the *mhár* with a letter to the *deshmukh*, and another, under charge of his assistant, to the *kamávísádár*, and received the *kamávísádár's* receipt. If a cultivator refused, or was unable to pay his rent, the militia pressed him for it, confined him in the village lock-up, set him in the sun, put a heavy stone on his head, and prevented his eating or drinking until he paid. If in spite of this he did not pay, he was carried to the *mámlatdár*, his cattle were sold, and himself thrown into prison or into irons. Such rigorous treatment was seldom necessary for the regular revenue. It was more often employed in levying extraordinary taxes; and under the farming system, the practice of it was frequent and severe. If a whole village resisted, it was the *pátíl* who was tortured, but before so extreme a step was taken, a horseman was billeted on the village, or a fine levied to induce it to submit. The payments were by three instalments, corresponding with the harvests of the cold, hot, and rainy weather crops, and there was frequently another at the end of the year to recover extraordinary balances.³ Besides the government demands, under the head of village expenses, *gáon kharch*, the people had to pay very heavy sums. This was the grand source of emolument to district and village officers. It seldom amounted to less than half of, and was often double and even treble the acknowledged state demand.⁴

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¹ Compare Captain Briggs, 30th Dec. 1821: MS. Sel. 157, 1821-1829. The settlement styled the regular, *ain*, assessment was made at about one-half of what the government agent intended to raise. The people were deceived by the idea that everything paid beyond that was a temporary exaction.

² *Kamávísádárs* were at liberty to advance what they chose. On being removed, the balance was paid to them either by the new *kamávísádár* or by government. The usual interest was 25 per cent, payable within the year of account at whatever time of the year it was advanced. The security depended on circumstances, but it was usually advanced through the agency of the village headmen and district officers. Capt. Briggs (1821-22): East India Papers, IV. 708.

³ Mr. Elphinstone's Report, 25th October 1819 (Ed. 1872), 25-26.

⁴ Captain Briggs, 30th Dec. 1821: MS. Sel. 157, 1821-1829. These village expenses were for the payment of charitable grants and village thrashing-floor guardians, *haváldárs*, and for free supplies furnished to *mámlatdárs* and others. In short for all incidental charges to which the village was exposed. Under the best native government it amounted to 25, and under loose government to from 50 to 100 per cent of the whole government demand. Ditto and East India Papers, IV. 161.

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As to all these exactions were added the losses caused by Bhil and Pendhári raids, the ruin that fell on Khándesh during the last twenty years of Marátha rule can cause no surprise.

SECTION III.—BRITISH MANAGEMENT.

The British.

As regards land administration, the sixty-three years (1818-1880) of British management fall under two nearly equal divisions, before and since the introduction of the revenue survey in 1852. The first division includes two periods, before and after the 1832-33 famine, the first on the whole a time of stagnation and the second of progress. The establishment of order, together with the removal of abuses and the high price of produce, caused in 1818 and 1819 a rapid increase both in tillage and in revenue. This was followed by about twelve years of very little progress, the district suffering in the first six years from a series of bad harvests, and in the next six from the ruinous cheapness of grain due to bumper harvests, small local demand, and no means of export. The result was, in the twelve years ending 1831-32, an advance of only 14,238 *bighás*¹ in tillage and a fall of £27,488 (Rs. 2,74,880) in revenue. The second half of this division, the nineteen years after the 1832-33 famine, was on the whole a time of steady progress, the tillage area rising from 888,757 to 1,436,035 *bighás*, and the net collections from £121,463 (Rs. 12,14,630) to £178,804 (Rs. 17,88,040).

Details,
1818.

In 1818, the British found Khándesh overgrown with forest and brushwood, the towns in ruins, the villages destroyed, the soil though fertile and well watered untilled, the roads cut up, the country empty of people, and the revenue collected with great difficulty and generally with the help of a military force.² Of the whole area (1821) forty-five per cent was unarable, forty-three per cent was arable waste, and only twelve per cent was under tillage.³ There were in all 4032 villages, but so empty were they that the number gave no idea of the state of the country. Some in the plains yielded a revenue of £100 (Rs. 1000) or even £1000 (Rs. 10,000); others among the hills yielded as little as £2, £1, or 10s. (Rs. 20, Rs. 10, or Rs. 5). All villages were surrounded with walls and protected by a fort, their only security against wild beasts, marauders, and robbers. Many had hamlets, *vádís* or *majrás*, attached. The boundaries of all inhabited villages were well marked and their limits wonderfully well known. In the misfortunes that for twenty years (1798-1818) had been ruining Khándesh, numbers of villages had been deserted, and of some even the names were lost.⁴ Of the total of 4032 villages, 540 were alienated, and of the 3492 Government villages, 413 were uninhabited but part tilled, 1146 were deserted, and of ninety-seven, even the sites were unknown;

¹ The *bigha* fixed by the early British officers was equal to three-quarters of an acre.

² Hamilton's Description of Hindustán, II. 96. Hamilton includes under Khándesh the sub-divisions of Gálua, Khándesh proper, Meywár, Bejágár, Pálnemár, and Hindia. His estimate of population is 2,000,000, apparently a very excessive estimate, as in 1825, after large numbers had come back and tillage had greatly spread, the returns showed a total of only 332,370 souls.

³ Capt. Briggs, East India Papers, IV. 686.
⁴ Captain Briggs, 9th October 1819; Khándesh Collector's File 155, Statistics, 1818-1844.

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only 1836 were inhabited.¹ Some parts of the district were (1819) in a high state of tillage, and others, recently abandoned, showed traces of former richness and prosperity. But though the bulk of the district was exceedingly fertile and well watered, the greater part of it was covered with thick brushwood and forest, full of tigers and other wild beasts, and scattered with the ruins of former villages. The lands north of the Tápti, once very populous and yielding a large revenue, were an almost uninhabited forest.² In no part of the district, except where they bordered on roads, were fields enclosed either by walls or hedges.³ The ploughs were small and light, seldom passing more than four or five inches into the ground and drawn by only one pair of bullocks. Nothing could exceed the slovenliness of the tillage. The fields were seldom ploughed in the hot months, and often, even at the time of sowing, were only hoed. The long grass sometimes entirely choked the crop. Each plough and pair of bullocks was, as a rule, the property of two or even three husbandmen.⁴ The bulk of the people, broken by oppression, were industrious without energy, inert, slow and unenterprising. Though orderly and inoffensive, they were suspicious, without trust in their superiors, and prone to falsehood and deceit. The district and village officers oppressed the traders and landholders, and they in turn tyrannised over all below them. In so unceasing a struggle for existence the common people had leisure neither to be religious nor to be vicious.⁵

As soon as military operations came to an end and peace was established Khándesh was formed into a district well marked by natural limits, on the north the Sátputás, on the east Berár and the Nizám's country, on the south the Sátmaála or Chándor range, and on the west partly the Sahyádri hills and partly the Gaikwár's territories. Thus Khándesh remained, till, in 1868-69, three of its south-western sub-divisions were handed over to the new district of Násik.

Especially under the farming system, the Marátha sub-divisions had been very irregular, their limits varying from time to time. New sub-divisions were chosen, keeping as far as possible to the sub-divisions to which hereditary officers were attached, and arranging them with a view to compactness, uniformity, and general convenience.⁶ The leading principles laid down in settling the district were, that revenue farming was to be abolished; that the land revenue was to be collected according to actual cultivation; that, except where they were unjust or oppressive, the old taxes were to be maintained, and no new form of taxation introduced; and that the assessments were to be based on past collections and levied with care and moderation.

The first great want was an efficient staff of stipendiary officers.

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¹ Captain Briggs (1821): East India Papers, IV. 686.

² Mr. Elphinstone, 25th October 1819: East India Papers, IV. 141.

³ Capt. Briggs, 9th October 1819: Khándesh Collector's File 155 (Stat.), 1818-1844.

⁴ Capt. Briggs, 9th October 1819: Khándesh Collector's File 155 (Stat.), 1818-1844.

⁵ Capt. Briggs, 13th June 1819: East India Papers, IV. 254; Mr. Elphinstone, 25th October 1819: East India Papers, IV. 142; Captain Briggs (1821), East India Papers, IV. 708.

⁶ Mr. W. Ramsay, C.S.

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In the latter years of the Peshwa's rule, the *sar subhedár* and the *mámlatdár* had been allowed to become almost absolute; they had even the right of inflicting capital punishment. They had fixed salaries, and the *sar subhedár* of Khándesh was allowed to spend from £500 to £1000 (Rs. 5000 - Rs. 10,000) a year for contingencies, and most of his expenses were included in village charges, *gáon kharch*.¹ The old officers were known to be corrupt, and fresh men fitted for the work were hard to find. In 1821, seventeen of the eighteen *mámlatdárs* were Deccan Bráhmans.² For the most part they were, as far as capacity went, tolerably well suited for their offices. Their chief failing was want of energy in judicial duties.³

One of the chief changes introduced by the British Government was the withdrawal of power from the district hereditary officers. During the government of Nána Fadnavis (1763-1800) the *kamávisdárs* held no communication with the people except through the *zamindárs*, that is the *deshmukh* and *deshpánde*. These men were often the real executive district officers, imprisoning and punishing people without reference to the *kamávisdárs*.⁴ With almost unlimited powers, they had been the agents of extortion, the tools of the leaders and plunderers, who, in the twenty years before British rule, had laid the country waste. On those occasions they acted the double part of representatives of the people and agents of the oppressors, persuading the people that they were sheltering them from exactions, and persuading the freebooters that by their help the last farthing had been wrung from the people.⁵ In these district officers' hands were all the revenue records to the most minute item. Their emoluments were either in free-hold lands, in village cash allowances or in both, and they had, besides, certain privileges and rights to receive a few sheaves of grain from each field at harvest, and once a year to be presented by government with a robe or a sum of money. Under the farming system, as no accounts were accepted at Poona without their signature, their power was little short of absolute. While pretending the greatest zeal to government, they were in league with the chief village officers, and at the expense of government, realised for themselves as large sums as could be procured. Captain Briggs was satisfied that the influence of the hereditary district officers was a source of oppression. Under the new arrangements their services were of no use. Orders went direct from the *mámlatdár* to the village officers. Their registered emoluments were not touched, but all who levied unauthorised sums from the people were punished and the amounts restored. Within a few years their power disappeared.⁶

¹ Capt. Briggs (1821-22) : East India Papers, IV. 706.

² Capt. Briggs, Political Agent, 30th December 1821, MS. Sel. 157, 1821-1829. In 1821 there were eighteen *mámlatdárs* with salaries of from Rs. 100 to Rs. 150 each; thirty-three *shirastédárs* on Rs. 50 a month each; eighty-eight *gumdstás* on Rs. 20 each; and 181 *shekhdárs* on Rs. 15 each.

³ Ditto, ditto.

⁴ Capt. Briggs (1821-1822) : East India Papers, IV. 707.

⁵ Capt. Briggs, 30th December 1821, MS. Sel. 157, 1821-1829.

⁶ Mr. Elphinstone, 25th Oct. 1819, East India Papers, IV. 161-163; Capt. Briggs (1821), East India Papers, IV. 706-707; Capt. Briggs, 30th Dec. 1821, MS. Sel. 157 (1821-1829); Capt. Briggs, 31st Oct. 1820, Bom. Gov. Rev. Rec. 50 of 1822, 141-145.

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There were fifteen village officers, the headman, the accountant, the *mhá*r, the carpenter, the leather-worker, the blacksmith, the potter, the barber, the washerman, the *máng*, the Hindu priest, the Musalmán priest, the goldsmith, the watchman, and the waterman.

The headman, *pátíl*, was found in every village. He was the chief actor in all its transactions, the agent of Government for the encouragement of agriculture and the collection of the revenue, and the agent of the people to represent to Government their wants and grievances. Without any defined power he had a prescriptive right over the twelve servants, *bára balute*, and over the villagers in general. They held a large area (108,000 *bighás*) of free land, representing about four per cent of the district land revenue, and had claims to one and a half per cent of the village produce and to a share of the revenue known as *táchuri* or *musháhira*. The average proportion of the whole was about nine per cent of the gross revenue. But in some villages this was so divided, that many a managing headman was left with a mere trifle. The accountant, *kulkarni*, was found in every village. The headman's assistant, and in many cases his superior in power, he was paid by rent-free land, a share of the revenue called *moskára*, and a share of the crops called *vánola*. The percentage of the accountant's emoluments on the village revenue varied from three to eleven, and averaged about four and a half. The messenger, *mhá*r, was found in almost every village. He watched the gate, attended the headman, performed menial village offices, showed travellers the way, and carried loads. They held large (39,534 *bighás*) land grants, representing an assignment of about one per cent of the whole revenue, and had the same grain claim as the accountant. The carpenter, *sutár*, made and repaired wooden tools. They held very little (221 *bighás*) free land, and had a quarter less grain claim than the *mhá*r. The leather-worker, *chámabhár*, found only in the larger villages, made and repaired all leather work used in the fields. They held almost no (14 *bighás*) rent-free land, and had the same grain claim as the carpenter. The blacksmith, *lohár*, was found in not more than one-third of the villages. He repaired all iron field tools. They held no free lands, and had the same grain claim as the carpenter. The potter, *kumbhár*, found in about half the villages, supplied district officers and village headmen regularly, and the other villagers once a year, with earthen vessels. They had almost no (60 *bighás*) free land, and their right to grain was one-fifth less than the carpenter's. The barber, *nhávi*, found in every village, shaved the cultivators, lighted the headman's pipe, shampooed his feet, went with his daughter to her father-in-law's house, and acted as the village surgeon. They held a little (100 *bighás*) free land, had the same grain claim as the potter, and received a meal from every person they shaved. The washerman, *dhobi*, found in about half the villages, washed the clothes of the male members of the village officers' and hereditary landholders' families, and at weddings supplied white floor-cloths. They held no land, but had the same grain claims as the barber, and at weddings were fed the whole time and got a turban at the end. The tanner, *máng*, found in about one-quarter

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of the villages,¹ removed dead bodies, and on getting the material, made ropes and strung cots. They held no free land, but had a right to the skins of dead animals and a claim to one-fifth less grain than the potter. They maintained themselves by making baskets. The astrologer, *joshi*, found in every village, went about on the first and eleventh of each half of the month, telling lucky and unlucky hours and officiating at marriages for which he was separately paid. They held large grants (9659 *bighás*) of free land, and had the same grain claim as the *máng*. The Musalmán priest, *mulla*, found in a few villages only, sacrificed sheep at religious festivals. They held a considerable amount (1200 *bighás*) of free land, and had the same grain claim as the astrologer. The goldsmith, *sonár*, found in one-fourth of the villages, examined the coins paid by husbandmen to Government and by shopkeepers to husbandmen. They held no land, and their grain claim was the same as the *máng*'s. The watchman, *jágliá* or *bhil*, who guarded the gate and caught or tracked thieves to the next village, held large (32,520 *bighás*) grants of rent-free land, or in some villages small sums of money, and the same grain claim as the *máng*. The waterman, *koli*, found in about one-third of the villages, brought travellers water and worked as a servant to the district officers and village headmen, sweeping their yards, fetching water, and cleaning their brass and copper vessels. They supplied water at all village ceremonies, and whenever a villager ran away from Government persecution, the *koli* found him out and gave him daily food. At rivers they made rafts and boats. They held a considerable (16,307 *bighás*) amount of land, and had the same grain claim as the *máng*.

Of the village staff the most important were the headman, the accountant, and the *mhar*. Under the former government the headmen and accountants were the agents between the villagers and the district officers, *deshmukhs* and *deshpándes*, trying on the one hand to make the district officers believe that they were extracting the very highest possible amount from the villagers, and on the other hand telling the people that the terms had been settled only by the help of a private present to the district officers. As the whole work of distributing the demand among the villagers was in their hands, they had great power, and besides exempting their own lands from a share of the burdens, were often able to levy special cesses for their private advantage. Under the British system, though they were no longer responsible for the village revenue, the headman and accountant remained the most important of the village officers both in matters of revenue and of police. Many of them received very scanty payment from Government, and when their irregular exactions were stopped, it was found necessary to add to their regular emoluments. An important change in village management was reducing the amount of village expenses, *gáon kharch*, and making over the management of the fund from the headman to the *mámlatdár*. From this fund

¹ Where there were no *mángs*, a *mhar* did the work. East India Papers, IV. 704.

both district and village officers had received large sums. Under the best governments the village charges were never less than twenty-five per cent; they were often as much as fifty per cent, and in extreme cases were double or treble the government demand.¹

As the headmen were well acquainted with the area and character of their tillage, the cultivators were seldom able to gain much by concealment. Their plan was to borrow money from the village banker or headman, promising to repay it in grain. Then, unless land was granted them on easy terms, they refused to cultivate.² Besides the owners of alienated estates, landholders belonged to two leading classes, hereditary holders or proprietors, *vatandárs* or *mirásdárs*, and tenants-at-will, *upris*. Of proprietors there were very few, not one in six, and almost all were district and village officers.³ Except officers, who might dispose of their lands and offices by sale, the Khándesh *mirásdár* could only mortgage his lands. Tenants-at-will, *upris*, though in theory without any proprietary right, were never ousted so long as they paid their share of the Government demand. The same rates were levied from the *mirásdár* as from the tenant-at-will, the chief point of difference being, that if an *upri* gave up his field he had no claim to take it again, while no length of time was a bar to the *vatandár's* claim. Under the former government the two leading forms of settlement were the plough tenure, *aut bandi*, and the field tenure, *thike bandi*.⁴ Under the new system the settlement was made with the cultivator and not with the headman. Each cultivator tilled a certain quantity of land on his private account. The area and character of each man's holding was ascertained through the headman, and the assessment was fixed by the Collector. When the settlement was over, each cultivator was given a paper, *patta*, stating the rate of assessment and the sum he had to pay. When he made any payment, a receipt was passed.⁵

Inquiry into the land revenue settlement of the district showed that though they had substituted a lump assessment, *mundábandi*,⁶ for the Musalmán acre-rate, *tankha*, the Maráthás had no records,

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¹ Capt. Briggs, 9th October 1819 : Khándesh Collector's File 155 (Stat.), 1818-1844 ; Ditto, 30th Decr. 1821, MS. Selections 157 (1821-1829); Ditto (1821-22), East India Papers, IV. 701-706. Until 1847, the Collector or his assistants used to assign lands to the village servants *pátíls*, *kulkarnis*, *koli* and *bhil* watchmen, and *mhárs*, wherever required, according to a graduated scale fixed in 1827 by the Assistant Collector Capt. Hodges. In 1847, Mr. Young the Collector doubted the legality of these alienations and the practice was given up. Bom. Gov. Rev. Rec. 17 of 1852, 77-79.

² Capt. Briggs, 30th Decr. 1821 : MS. Sel. 157, 1821-1829.

³ Almost the only *mirásdárs* who were not also officers were settled in Báglán. Capt. Briggs : East India Papers, IV. 694. In Capt. Briggs' opinion (ditto, 694) the overthrow of all property in the soil took place under Muhammadan government.

⁴ Capt. Briggs : East India Papers, IV. 695.

⁵ Capt. Briggs, 9th Oct. 1819 : Khándesh Collector's File (Statistics) 1818-1844 ; Ditto, 30th December 1821 : MS. Sel. 157, 1821-1829 ; Ditto 1822 : East India Papers, IV. 694-696, 701.

⁶ 'The mode of assessing in the lump whole plots of land at a fixed sum, without any record of the extent, is more common in Khándesh than in other provinces.' Mr. Chaplin, 20th August 1822 (Ed, 1877), 23, 28.

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and went entirely by the old Musalmán papers.¹ The old Musalmán papers were very hard to get. The district officers threw every obstacle in the way of collecting information. They not only withheld their own records, but urged the village officers to conceal theirs. No complete papers showing the area and state of the land were forthcoming. Such as were produced were found on measurement to be false, and it was confessed that for years the lands had neither been measured nor assessed.² There was no fixed land measurement and no recognised standard of assessment. Two villages close to each other, and apparently of the same soil, were assessed differently.³ Some villages, the property of a man of influence or of a friend of the farmer, enjoyed a low rental, and had been much enriched by the influx of people from the neighbouring over-assessed lands.⁴

Though measurements were faulty and rates uneven, they could not be at once put right. It was not possible suddenly to introduce a new standard of measurement. The old customary *bigha*, though it varied in different sub-divisions and was by no means uniform in all the villages of one sub-division, was accepted, and the whole cultivated land measured. No new rates of assessment could be framed, so in each holding, after a comparison of the area under tillage and the kind of crop, the rental was fixed on the average payments of the ten previous years. This rental included all payments that could be discovered, and from it the allowances due to the district and village officers were taken. The only extra demand was a cess formerly levied to pay the watchmen, *haváldárs*, of the village thrashing floors.⁵ As the exactions had latterly been steadily increasing, the rental founded on a ten years' average was in most cases less than the previous year's demand. At the same time, the payments for concealed tillage brought to light by the fresh measurements, and the lowering of village charges, left to the credit of Government a revenue £52,725 (Rs. 5,27,250) in excess of the previous year's estimates.⁶

In 1821, after three years' experience, a standard of measurement and standard rates of assessment were introduced. The standard measure, a rod of nine feet,⁷ took the place of the variable customary *bigha*. Inquiry into the assessment showed that there were three classes of rates, on dry land *jiráyat*, on well-watered land *motasthal*, and on canal-watered land *pátasthal*. The rates on

¹ The ancient records of the Moghal government, *modzinás*, were held the most authentic that could be produced. They were either in the hands of sub-divisional officers or with the chief district accountant, *sar kánungo*, at Sánda (Captain Briggs, 30th Dec. 1821 : MS. Sel. 157, 1821-1829). All traces of correct accounts for the last twenty-five years were lost (1795-1820), and the actual state of the land was sometimes unknown even to the cultivators. Bom. Gov. Rev. Rec. 50 of 1822, 125.

² Capt. Briggs, 30th Dec. 1821 : MS. Sel. 157, 1821-1829.

³ Bom. Gov. Rev. Rec. 50 of 1822, 124.

⁴ Mr. Elphinstone's Report, 1819 (Ed. 1872), 28.

⁵ Capt. Briggs, 30th Dec. 1821, MS. Sel. 157, 1821-1829 : East India Papers, IV. 705 ; Capt. Hodges, 25th March 1829 : Bom. Gov. Rev. Rec. 262 of 1829.

⁶ Capt. Briggs, 31st Oct. 1820 ; Bom. Gov. Rev. Rec. 50 of 1822, 125-126 : East India Papers, IV. 341.

⁷ Mr. Giberne's Report, 10th Nov. 1828 ; Capt. Briggs, East India Papers, IV. 693.

dry and well-watered land depended solely on the quality and extent of the land; the rates on the channel-watered land depended partly on the land and partly on the kind of crops grown. In dry land there were 122, and in well-watered land there were sixty-eight varieties of assessment. These varieties depended almost entirely on different ways of measuring the land. In the channel-watered lands the *bigha* rates varied from 5s. to £7 (Rs. 2½-Rs. 70) according to the crops grown. The result of these extreme variations was that the Government officers tried to force the landholders to grow the richest, while the landholders, as far as they could, grew the poorest crops only. Until a revenue survey was introduced, no permanent settlement of rates was possible. The changes made (1819-1821) by Captain Briggs were, by the help of an uniform standard of measurement, to reduce the varieties of dry land rates to eleven and of well-watered rates to eight. In the case of channel-watered lands crop rates were abolished, and the rate charged on all land under each channel was made uniform.¹ In 1820, to fix the standard acre rates on dry and watered land, Captain Briggs collected confidential produce lists from different parts of the district, and from them struck an average of the best, middle, and worst crops, and from these three class-averages fixed one general average.² The details were, in dry lands, on the best from Rs. 2 to Rs. 3½, on the middle from Re. 1 to Rs. 2, on the worst from annas 4 to Re. 1, and on 658,000 *bighás*, an average of Rs. 1-9-6; in well-watered lands, on the best from Rs. 5 to Rs. 7, on the middle from Rs. 3 to Rs. 5, on the worst from Re. 1 to Rs. 3, and on 37,000 *bighás*, an average of Rs. 3-12; in channel-watered land, on the best from Rs. 21 to Rs. 70, on the middle from Rs. 8 to Rs. 21, on the worst from Re. 1 to Rs. 8, and on 22 *bighás*, an average of Rs. 1-13-6.³

When the rates were fixed, the Collector publicly, before such of the villagers as chose to be present, settled with the *pátíl* what each cultivator was to pay. The accountant gave each man a note of the amount due, and the settlement was openly read aloud at the village office.⁴ If the people complained of loss of crops from drought or blight, the *mámlatdár* or a confidential clerk went to the spot, and examined the state of things.⁵ When the demand from each cultivator was settled, a register was drawn up showing, for each field in each village, its number, measurement,

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¹ Bom. Gov. Rev. Rec. 50 of 1822, 134, 136-138.

² Capt. Briggs, Bom. Gov. Rev. Rec. 50 of 1822, 139. Of the produce, cost, and profit of tillage, in dry, well-watered, and channel-watered lands, Captain Briggs has left the following estimates. In dry land a cultivator with eight bullocks can bring 100 *bighás* of dry land under tillage and raise a gross produce worth Rs. 575. On this the cost of tillage would be Rs. 352, the rental Rs. 200, and the margin of profit Rs. 23. In well-watered land, one man with eight bullocks can till 12 *bighás*, and raise a gross produce worth Rs. 528. On this the cost of tillage would be Rs. 408, the rental Rs. 72, and the net profit Rs. 48. In channel-watered land eight bullocks can till 25 *bighás*, yielding a gross produce of Rs. 924. On this the cost of tillage would be Rs. 577, the rental Rs. 294, and the margin of profit Rs. 53. Captain Briggs, East India Papers, IV. 691-693.

³ Capt. Briggs, East India Papers, IV. 693-694 : Bom. Gov. Rev. Rec. 71 of 1823.

⁴ Capt. Briggs, 9th Oct. 1819 : Khándesh Collector's File 155 (Statistics), 1818-1844.

⁵ Capt. Briggs, 30th Dec. 1821 : MS. Sel. 157, 1821-1829.

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class of soil, and rate of assessment.¹ Under the revenue farming system the contractor commonly paid the rental in advance, an allowance being given for interest. When the crops ripened, they were gathered into the thrashing-floor, and a watchman, *haváldár*, was set over them. Merchants and bankers then became surety that the cultivators would pay their rents, and the grain was allowed to be taken away and sold. Rent was generally due before the crops were sold, and in consequence the cultivators were forced to sell their grain and sometimes to mortgage their crops at reduced prices, and suffered impositions of all sorts.² Under the new system the watchmen were abolished, and the cultivators allowed time to realise the value of their crops before the rent was called for. The rent was usually taken in money. When rent in kind was commuted for a money payment, the amount was usually fixed at the value of the produce in the preceding year. But the system varied much in different parts of the district.³ An agreement was taken from the headman on behalf of the village to make good all casual defalcations on account of deaths, desertions, or failures.⁴ The money was collected by the headman or accountant direct from the cultivators, and paid by him to the stipendiary officer, *shekhdár* or *mámlatdár*, and from them it came direct into the treasury.⁵

In the early years of British rule an attempt was made to revive the old system of leasehold cultivation. Under this system, according to the position and character of the lands, terms were fixed and the property leased to a village headman or common cultivator. During the first year the land was rent-free, during the second it paid a fourth, during the third a half, and so on till in the fifth year it was liable for the full amount. This system of leases did not work. On the one hand, without any special inducement of this kind, the maintenance of order fostered the spread of tillage, and on the other the people now enjoyed fixity of tenure without a lease, and the memory of former abuses made them unwilling to undertake the responsibility of a lease.⁶

Among the earliest measures to ensure a better knowledge of the country was a survey. The work was begun in 1818 and was continued till February 1827.⁷ At first it was simply topographical,⁸ but it afterwards included the classification of the land into dry, garden, and waste.⁹

With the settlement of the land revenue, the no less important question of revenue alienations was taken up. These,

¹ Capt. Briggs, 30th Dec. 1821 : M.S. Sel. 157, 1821-1829.

² Capt. Briggs, 1821-22, East India Papers, IV. 699.

³ East India Papers, IV. 699.

⁴ Capt. Briggs, East India Papers, IV. 697.

⁵ Capt. Briggs, 9th Oct. 1819 : Khándesh Collector's File 155, 1818-1844.

⁶ Capt. Briggs, East India Papers, IV. 697. 'The system of leases was not given up till 1837.' Mr. W. Ramsay, C.S.

⁷ Government Letter to Mr. Pringle the Survey Officer, 5th February 1827.

⁸ Mr. Elphinstone to the Collector, 6th December 1818 : Khándesh Collector's Survey File 435, 1818-1842.

⁹ Collector's Letter to the Commissioner, 9th June 1826 : Khándesh Collector's Survey File 435, 1818-1842.

under the Marátha government, had increased enormously, and in the later and more disturbed years, force and fraud had joined to swell the roll of unauthorised alienations. Lists of all claims to exemption were prepared. Each case was sifted, and if the authority was found valid and the grant was in accordance with the recognised rules of the Peshwa's government, it was continued. When no valid title was found, the grant was struck off the rolls.¹

Though it was abolished as regards the land, the farming system was maintained in other branches of revenue. The customs were farmed, and there was at first much competition with a marked increase of revenue. But in 1821 the farmers lost heavily and the returns were greatly reduced.² The chief item of miscellaneous revenue was the license tax, *mohatarfa*. This cess was either levied from the individual or a lump sum was recovered from the head of a body of craftsmen, and he was left to distribute the amounts as he chose. The incidence of the tax was most unequal. In some towns it was oppressive, in others it was little more than nominal. Other miscellaneous taxes, yielding a total revenue of £203 (Rs. 2030), were in 1820, on Captain Briggs' recommendation, abolished.³

The result of these changes was on the whole satisfactory. The system of settling with individual cultivators was at first opposed. But it became popular so soon as the villagers understood that it freed them from the district officers' demands.⁴ In 1818, though cholera swept off thousands and severely crippled the whole body of the people, the season was on the whole favourable. Grain prices ruled high, and of £119,081 (Rs. 11,90,810), the amount for collection, all but £385 (Rs. 3850) were realised. The people were very poor, housed in hovels, and scantily clothed. Still the security of person and property, together with liberal tillage advances, and leases granted on most easy terms, made them industrious. The powers of the labouring classes were strained to their utmost. Numbers of day labourers were setting up as landholders, and except with the greatest difficulty, neither cattle nor men could be hired.⁵ Next year (1819-20), though the district again suffered severely from cholera, the tillage area rose by 98,389 *bighás*, and the collections, with only £891 (Rs. 8910) of remissions, by £14,715 (Rs. 1,47,150). Prices again ruled high, and in spite of a considerable rise in the rates, the revenue was realised without pressure, as the people were relieved from vexatious inquisition and could sell their grain to the best advantage and pay their rents without mortgaging their crops to usurious moneylenders.⁶ In 1820 a time of very

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¹ Mr. W. Ramsay, C.S.

² Capt. Briggs, 25th Sept. 1822: Bom. Gov. Rev. Rec. 72 of 1823, 101-102. The revenue rose from £7404 (Rs. 74,040) in 1817 to £17,081 (Rs. 1,70,810) in 1820 (Rev. Rec. 50 of 1822, 150). At first the land customs rates were extremely burdensome. Between Chopda and the west of the district there were six tolls, which, on one bullock-load of 160 pounds (2 *mans*) of indigo, levied £1 9s. 5d. (Rs. 14-11-4); Minute, May 1829 and Government Letter, 12th May 1829, in Bom. Gov. Rev. Rec. 262 of 1829.

³ Bom. Gov. Rev. Rec. 50 of 1822, 145-150.

⁴ Capt. Briggs, 30th December 1821, MS. Sel. 157, 1821-1829; Mr. Elphinstone's Report, 25th October 1819 (Ed. 1872), 28.

⁵ Bom. Gov. Rev. Rec. 50 of 1822, 153-154.

⁶ Ditto 50 of 1822, 130-131.

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great pressure set in. The rains failed, and large remissions, £9535 (Rs. 95,350), had to be granted. At the same time, as the tillage area had increased by 84,800 *bighás*, in spite of the failure of crops, the price of grain gradually fell. The revenue was recovered, but some of the later instalments were paid slowly and grudgingly.¹ Next year (1821) matters grew worse. The early crops suffered from want of rain and the late crops were destroyed by blight, and all the time, in spite of a slight fall of 16,520 *bighás* in the tillage area, from the movements to other districts of many of the consuming military classes, grain kept falling.² Prices were now from fifteen to twenty per cent lower than they had been for thirty years. A reduction of rents was urgently required.³ Many of the new landholders, without capital to support them, were ruined, and though £12,975 (Rs. 1,29,750) were remitted, land yielding a revenue of £21,934 (Rs. 2,19,340) was thrown up.⁴ To meet the distress, Government ordered the Collector to abandon the regular assessment and make such change in the Government demand as seemed to him necessary.⁵ The next season (1822-23) was again trying. The early crops were partly spoiled by too much rain, and the cold weather harvest was almost entirely destroyed by blights and thunderstorms.⁶ In spite of a further fall of 100,776 *bighás* in the tillage area, grain still continued cheap, and Captain Briggs advised a further rent reduction of twenty-five per cent.⁷ The district was still covered with almost endless forests, 'a den of tigers and wild animals'.⁸ At the same time, compared with 1818, large numbers of settlers had come from Berár, Sindia's territory, and Gujarát. 284,870 *bighás* had been redeemed for tillage, 155 villages re-peopled, and some of the lands of 105 others reclaimed.⁹ The following year (1823-24) began with an increase of 24,204 *bighás* in the tillage area. The season was unfavourable. But a rise in prices to their old (1819) level helped the husbandmen, and though £4318 (Rs. 43,180) were remitted, the net collections rose by £10,004 (Rs. 1,00,040). In 1824-25 the tillage area increased by 16,070 *bighás*. It was a season of almost utter failure of crops. £64,843 (Rs. 6,48,430) or nearly half of the revenue was remitted, leaving a net collection of only £69,044 (Rs. 6,90,440), the smallest revenue on record. Next year (1825-26), helped by these

¹ Capt. Briggs, 25th September 1822: Bom. Gov. Rev. Rec. 72 of 1823, 99.

² Capt. Briggs, 25th September 1822: Bom. Gov. Rev. Rec. 72 of 1823, 99.

³ Capt. Briggs, 25th September 1822: Bom. Gov. Rev. Rec. 72 of 1823, 100-101.

⁴ Bom. Gov. Rev. Rec. 72 of 1823, 99, 114.

⁵ Capt. Briggs, Bom. Gov. Rev. Rec. 72 of 1823, 98. Besides from the misfortunes noted in the text, Khandesh suffered from the attacks of Bhils and the ravages of tigers. (Mr. Chaplin, 20th August 1822, para. 21). There was also a great flood in September when 65 villages were entirely and 50 were partly swept away with an estimated loss of £25,000. Capt. Briggs, 5th December 1822 and 15th February 1823: Bom. Gov. Rev. Rec. 72 of 1823, 106.

⁶ Bom. Gov. Rev. Rec. 72 of 1823, 106.

⁷ Ditto ditto, 105-106.

⁸ Mr. Chaplin, 20th August 1822: East India Papers, IV. 515. So also Capt. Briggs (31st October 1820) writes: 'A vast extent of jungle remains in the heart of Khandesh, nearly one-half of the villages of the interior are deserted and given to wild beasts.' Bom. Gov. Rev. Rec. 50 of 1822, 157.

⁹ Capt. Briggs, East India Papers, IV. 697; Mr. Chaplin, ditto 515.

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most liberal remissions and by high grain prices, the tillage area increased by 113,891 *bighás*. The season was again unfavourable, and £10,790 (Rs. 1,07,900) were remitted. In 1826-27 the continued high produce prices caused a further spread of 1053 *bighás* of tillage. The season was unfavourable, and £20,543 (Rs. 2,05,430) had to be remitted. The high prices prevented distress, and next year (1827-28) there was a further rise in tillage of 26,052 *bighás*, and in spite of large remissions, £12,845 (Rs. 1,28,450), the revenue rose by £11,017 (Rs. 1,10,170).

In 1828, the Collector Mr. Giberne¹ furnished Government with the following detailed account of the revenue system then in force. For revenue purposes the district was distributed over fifteen sub-divisions, *tálukás*, with, in each, eight to sixteen petty divisions, *tarafs* or *tappás*, of four to fifty villages. For revenue purposes each village had two chief officers, the headman, *pátíl*, and the accountant, *kulkarni*. Each petty division was under a *shekhdár*, and each sub-division under a *mámlatdár*. The village headman encouraged the cultivator to take up fresh land, helped him with advice, and stood security for his payment of advances. About the beginning of October, with the petty divisional officer the sub-divisional hereditary officer and the village accountant, the headman helped in the yearly survey of the village land and crops, aiding and superintending the measurement of the cultivated lands. The accountant estimated the sum expected to be realised from each landholder, and forwarded it to the sub-divisional officer, together with a rough register of land thrown up, of exchanges and of increase and decrease in tillage with the cause assigned in each case. From these estimates, the sub-divisional officer formed a general estimate, and forwarded it to the district head-quarters. At the time of the yearly survey the accountant noted the proceedings of the survey, and from the measurements made a *kulghadni jarif* showing, with numbers attached, the fields held by each cultivator, and a second statement, *kulghadni dar*, of the amount due on each *bigha* according to the rates in force in the former year. From these individual accounts, he compiled a general village statement, *goshvára*, giving each cultivator's name and the size of his holding and showing any decrease or increase with its cause.

The petty divisional officer, *shekhdár*, with a charge yielding from £500 to £1500 (Rs. 5000 - Rs. 15,000), moved from village to village, overlooking the village officers and stirring up the headmen. As a check on the village officers, he kept an account of receipts, tested the entries by comparing them with cultivators' papers, and forwarded a monthly statement to the sub-divisional officer. The sub-divisional officer, *mámlatdár*, at the sowing seasons, moved about the petty divisions under his charge encouraging the people. At another period of the year he went on circuit to distribute the landholders' settlement papers, *kul pattás*. In this settlement was entered the area of land held, the *bigha* rate due, the village expenses, and the total

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sum to be paid. On delivering this deed, the *mámlatdár* entered minutely into the landholder's account, compared his statement with the village accountant's statement, and receiving the accountant's memoranda of payments, endorsed the settlement paper with the sum paid and delivered it. The *mámlatdár* made advances, *takávi*, in May and June for the early, and in August and September for the late crops. He sent to the head-quarters a detailed monthly account of receipts and disbursements; forwarded weekly statements of treasury balances; and on the first of the month sent the sum to the head-quarter treasury. At the close of the year a clerk, *kárkun*, attended at head-quarters with the whole of the accounts, when they were compared and balanced. When the sub-divisional and village officers' yearly measurement of tilled lands was nearly completed, the Collector and his assistants, travelling through the district, with the usual establishments, the petty divisional, the hereditary sub-divisional, and the village officers, completed for each village its yearly settlement. The general village statement, *goshvára*, was examined by the European officer and necessary changes were made. From this was formed the village settlement deed, *tharāv band*, shewing the changes from the last year's settlement and the reasons of the changes. The rates of assessment were fixed on the basis of old customary, *mámul*, rates. An attempt made in 1821, by testing the soil to fix the rates according to the intrinsic value of the land, had, from the want of a sufficiently scientific system, proved unsatisfactory and been abandoned. Until a just and accurate survey could be made, the settlement officers contented themselves with equalising the rates whenever an inequality in assessment came to light. As the rates were admittedly fixed on no certain basis, and as nothing was known as to the margin of profit they left to the landholder, the grant of remissions was a part of the system. When crops failed either partially or wholly, the sub-divisional and district officers made careful inquiries as to the extent of the loss and fixed corresponding remissions. When the crops were cut and the grain brought into the village stack-yard, it had to be watched until security was given for the payment of the Government dues. The times prescribed for the cultivator's payments were from October to January for the early, and from January to April for the late crops.¹ The headman helped in realising the revenue and furnished the authorities with the names of defaulters. The accountant kept a record, *tahsil*, of each landholder's payments, and at the close of the year furnished a statement of actual receipts.

About the same time (1829?), Colonel Sykes, from an inquiry into the Khándesh returns, showed that it was the most heavily taxed of the Deccan districts. This was perhaps partly due to the specially large area of garden land. But even without the garden land, it seemed that the *bigha* rate averaged from 2s. to 18s. 3d. (Re. 1-

¹ In practice the rules about instalments were not followed. Up to 1852 their rents were often recovered from the poorer landholders in one lump sum before their crops were disposed of. Bom. Gov. Rev. Rec. 20 of 1857, part 11, 3239-3241.

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Rs. 9 *as.* 2) or from fifty to one hundred per cent higher than the rate in other districts.¹

The district which for some seasons had suffered from failure of crops, had now five years (1828-1832) of most abundant harvests. But there was neither a local nor an outside demand for the grain, and the markets were speedily glutted, Indian millet, *javári*, falling to 115 pounds in 1828 and 144 in 1829. This fall made the money assessment ruinously heavy and caused the most widespread distress. The assessments represented so large a share of the crops that their payment and the expenses of immediate subsistence, nearly, if not quite, absorbed the cultivator's produce, leaving him no margin for improvement.² Many had to give up agriculture and seek other means of earning a living.³ Between 1827-28 and 1829-30, the tillage area fell by 67,766 *bighás*. Only by a general lowering of assessment could prosperity be maintained. Government were satisfied⁴ that the general state of parts of Khándesh was worse than the other Deccan districts. To amend matters, one very important object was to encourage irrigation and garden tillage, and with this object very great reductions in the rates on well-watered land were sanctioned, and the offer of advances for building wells encouraged. Reductions were also ordered in dry crop lands wherever inquiry shewed excessive rates. From five to ten years' leases on favourable terms, both of small holdings and of villages, were granted, and remissions amounting to £29,848 (Rs. 2,98,480) sanctioned.⁵ These reductions and special measures did much to relieve the distress. Next year (1830-31) the tillage area rose by 38,063 *bighás*, and remissions fell to £7981 (Rs. 79,810). Mr. Dunlop (November 1831) found the people in much better circumstances, comfortable, and contented.⁶ The large area of waste gave ample room for grazing cattle, and most of the cultivators kept cows enough to increase their stock and occasionally had some animals to sell. Their buffalo milk, besides supporting the family, enabled them to make considerable quantities of clarified butter. The sales yielded good profits. On the whole, Mr. Dunlop thought the people of Khándesh much better off than most others.⁷ But again there came a fresh fall of prices, Indian millet, *javári*, going as low as 144 pounds, with a shrinking of 20,033 *bighás* in the tillage area and a rise of £3608 (Rs. 36,080) in remissions. This was followed by a year (1832-33) of almost total failure of crops in which the tillage area was further reduced by 40,358 *bighás*. Very liberal remissions, £34,298 (Rs. 3,42,980) were granted, and the rise in Indian millet prices to sixty-seven

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¹ Col. Sykes in Lithographed Papers, 152.

² Minute dated May 1829, on Khándesh assessment and Revenue Reports, Bom. Gov. Rev. Rec. 262 of 1829.

³ Capt. Hodges, 25th March 1829: Bom. Gov. Rev. Rec. 262 of 1829.

⁴ Minute dated May 1829, Bom. Gov. Rev. Rec. 262 of 1829.

⁵ Gov. Letter 886, 12th May 1829, Bom. Gov. Rev. Rec. 262 of 1829.

⁶ Mr. Dunlop, 29th Nov. 1831: Bom. Gov. Rev. Rec. 406 of 1832, 13-14.

⁷ 29th Nov. 1831, Bom. Gov. Rev. Rec. 406 of 1832, 14.

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pounds helped the people to tide over their distress without any loss of resources.

For several years (1833-1837) prices continued high ; the result was a spread in the tillage area from 888,757 *bighás* in 1833-34 to 1,201,157 *bighás* in 1837-38, and a corresponding rise in the net collections from £121,463 to £131,447 (Rs. 12,14,630 - Rs. 13,14,470). The Rev. Mr. Mitchell, who passed through Khándesh in January 1837, noticed that though many villages were partly or altogether deserted and large tracts of land lay untilled and covered with brushwood, Government was doing much to open wells and repair ponds and dams, and the people, though very poor, were obliging and industrious. Nowhere were the blessings of English rule so evident, and nowhere had he seen those blessings so much appreciated. In the Konkan and Deccan were constant murmurings ; in Khándesh he heard not a single expression of discontent, but many of gratitude.¹

1838-1845.

In 1838-39 came another year of extreme scarcity, with a fall in the tillage area of 29,127 *bighás* and in the net collections of £46,373 (Rs. 4,63,730). The rise in prices caused a marked increase in 1839-40 of 59,997 *bighás* in tillage and of £62,811 (Rs. 6,28,110) in net collections. This, from a sudden drop in prices, was again followed by a heavy fall. And in 1841-42, in spite of a rise of 33,349 *bighás* and £6363 (Rs. 63,630) of revenue, Mr. Vibart the Revenue Commissioner found the assessments unsatisfactory. He knew that on account of its costliness, a regular survey could not be introduced. Still he thought much might be done by careful revisions on the part of the Collector and his assistants. The *mámlatdár's* charges were too large, and their subordinates were underpaid and badly supervised. Had it not been for its natural richness and the large area of waste land, the faulty management of Khándesh would have forced itself into notice. At the same time, especially in the south-west, the repair of dams, and in channel-watered lands, the introduction of a *bigha* instead of a crop rate had done much good.² In 1843-44 there was a drop in the tillage area of 7326 *bighás*, and in the collections of £965 (Rs. 9650). The next season (1844-45) was very unfavourable. The rains began well. But, except a few heavy local showers in September, they ceased with the first downpour.³ The result was a fall in the tillage area of 36,253 *bighás*, and in the net collections of £31,385 (Rs. 3,13,850). Writing towards the close of the year (3rd October) Mr. Inverarity complained that in the eastern districts, Sávda, Jámner, Nasirabad, and Erandol, the upper classes had greatly decayed. In Sávda, Ráver, and Erandol, were many mansions, once rich and handsome, now either ruined or only part inhabited. The common people of Jámner, Nasirabad, and part of Erandol were fairly well off ; in Sávda and the rest of Erandol they were extremely poor burdened by a hopelessly heavy land tax. Though they varied to a certain extent, the people were

¹ Oriental Christian Spectator, VIII. (1837), 196-197.

² Report, 24th February 1842.

³ Mr. Bell, Collector, 31st January 1846 : Bom. Gov. Rev. Rec. 16 of 1847, 48.

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on the whole apathetic and lazy, and took very little trouble in the growth of their crops.¹

The next season (1845-46) was again most unfavourable. The early rainfall was sufficient and timely, and the sowing of the early crops was, about the middle of August, completed under fair prospects of a good return. But again the rain ceased. The early harvest failed to an unusual extent, and the late crops were utterly destroyed by scorching sun and want of dew. Every effort was made to spread irrigation. Free resort was allowed to wells that had not been used for five years; all charges on temporary dams and watercourses were remitted; and £1600 (Rs. 16,000) were spent in repairing and deepening wells. These measures were successful and emigration was prevented. In the early part of the season grain prices rose very high, and in the hope of raising them still further, the dealers refused to open their stores. Arrangements were being made for bringing in Government grain, but large private importations by Central India speculators did away with the need of such a measure. Cholera of an aggravated type greatly increased the distress. To relieve it £63,688 (Rs. 6,36,880) were remitted. The result was that the bulk of the people passed through this second failure of crops without their resources being seriously crippled. The following year (1846-47) showed a rise in the tillage area of 160,783 *bighás* and in the net collections of £76,931 (Rs. 7,69,310), by much the highest figures that had ever been known in Khándesh. The next season (1847-48) was again, on the whole, favourable. In certain places the early harvest was slightly damaged. But favoured by abundant late rains, the cold weather crops yielded richly. At harvest time, especially in the east of the district, large numbers of field rats attacked the grain. But they soon disappeared without causing serious loss. The returns showed a rise in the tillage area of 36,579 *bighás* and in collections of £4262 (Rs. 42,620). In this year much progress was made in repairing dams and watercourses, and along the Bombay-Ágra road, rest-houses were built and wells sunk.² The next season (1848-49) was again less favourable. The latter rains failed and caused some damage to the early and much injury to the late harvest.³ Remissions rose from £2379 (Rs. 23,790) in 1847-48 to £15,763 (Rs. 1,57,630) in 1848-49, and the net collections fell from £179,428 (Rs. 17,94,280) to £164,490 (Rs. 16,44,900). The next season (1849-50) was a year of very heavy and constant rainfall. Many houses were thrown down and a large area of standing crops was destroyed. At the same time the state of the district was, on the whole, satisfactory. The people were willing and able to increase tillage, and would have done so had not the incessant rain hindered them from sowing. In the south-west of the district,⁴ except in the unhealthy tracts near the Dáng forests where they

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¹ Mr. G. Inverarity, 3rd October 1844 : Bom. Gov. Rev. Rec. 8 of 1846, 141-181.

² Mr. Elphinstone, Collector, Rev. Rec. 23 of 1851, 22-24, 62, 67-68.

³ Bom. Rev. Rec. 16 of 1852, 189-190.

⁴ Chálsigaon, Málegaon, Bágán, and Pimpalner.

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were in the lowest state of poverty, the people were tolerably prosperous and there were no revenue outstandings. The repairing of dams and ponds and the sinking of wells had greatly improved their condition.¹ After this year of heavy rainfall came a season (1850-51) of drought. Except in July, the latter part of August, and a few light and partial showers in October, rain entirely failed. When prospects began to look threatening, all special water cesses between the 1st May and 31st October were remitted, and later on, as the failure proved more severe, this concession was continued till April 1851. In addition to this special measure, remissions to the amount of £13,978 (Rs. 1,39,780) were granted. These remissions varied from 26·85 per cent in Sultānpur to 0·96 in Jámner, and amounted to 7·87 per cent of the district land revenue. Except in Amalner and Pimpalner, larger remissions were required in the parts of the district that chiefly depended on their late harvest. In spite of the dearness of food, which in October rose almost to famine prices, and of epidemics of cholera and small-pox which carried off hundreds of people, these measures succeeded in stopping emigration, and left the state of the people so little reduced that they were able to pay every rupee of rental.² In the next year (1851-52) the rainfall was again unfavourable. During the first three weeks the early crops suffered from want of rain, and again, about the middle of the season, the rains entirely held off, and the weather growing too soon dry, prevented the sowing of the full area of late crops. The season was also unhealthy, cholera causing great ravages. Remissions were granted, varying from 15·93 per cent in Sultānpur to 0·24 per cent in Jámner, and amounting to 4·88 per cent of the district land revenue. In spite of the bad season the results were favourable.³ Tillage spread by 79,227 *bighás*, and the net collections rose by £15,176 (Rs. 1,51,760).

This brings to a close the first period of Khándesh land administration. During the first fifteen years, in consequence of the great fall in produce prices, the rates proved so burdensome that they had to be greatly reduced. The result was that though between 1818 and 1832 the tillage area had spread from 603,132 *bighás* to 760,201 *bighás*, the revenue for collection fell from £119,081 (Rs. 11,90,810) to £118,953 (Rs. 11,89,530) and the net collections from £118,696 (Rs. 11,86,960) to £84,360 (Rs. 8,43,600). From 1833, with moderate rents and on the whole dearer grain, the progress of the district was, except in the bad years of 1838 and 1845, almost unchecked, the tillage area rising from 888,757 *bighás* in 1833-34 to 1,436,035 in 1851-52 and the net collections from £121,463 (Rs. 12,14,630) to £178,804 (Rs. 17,88,040).

The increase of population, after the first influx of settlers during the early years of settled Government, had for some time been very

¹ Mr. Havelock, 22nd Feb. 1851, Rev. Rec. 17 of 1852, 177-178; Mr. Elphinston, 12th Feb. 1852; Ditto, 41-42, 48-49.

² Mr. Elphinston, 6th March 1852: Bom. Gov. Rev. Rec. 14 of 1855, 176-181, 187, 211-213.

³ Bom. Gov. Rev. Rec. 12 of 1856, part 5, 1319-1321, 1324.

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gradual. Between 1824 and 1839 there was only a rise from 332,370 to 353,674 or an average yearly increase of barely half a per cent. From 1839 progress became more rapid. In 1846 the total had risen to 685,619, and in 1851 to 778,112. No complete details of the corresponding development of the agricultural stock and water supply are available. Returns show that in the five years ending 1851, houses had increased from 170,564 to 178,040, cattle from 387,258 to 926,281, ploughs from 67,072 to 68,506, ponds from 36,600 to 42,787, wells from 27,412 to 28,250, ponds from 103 to 111, dams from 149 to 162, and watercourses from 159 to 220.¹

The following statement² shows the price of Indian millet, the tillage area, the land revenue, the remissions, the net collections, and as far as it is available, the population during the thirty-four years ending 1851-52 :

Khándesh Land Administration, 1818-1852.

YEAR.	Indian Mil- let Pounds the Rupee.	Tillage Area.	Land Revenue.	Remissions.	Net Collections.	Popula- tion
		<i>Bighás.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	
1818-19 ...	76	603,132	11,90,808	3448	11,86,960	
1819-20 ...		701,521	13,43,024	8912	13,34,112	
1820-21 ...		786,321	14,99,231	95,351	14,03,930	
1821-22 ...		789,501	14,92,741	1,15,081	13,76,699	
1822-23 ...		669,025	11,69,508	46,491	11,22,708	
1823-24 ...	74	693,229	12,68,094	43,182	12,22,746	
1824-25 ...	76	709,299	13,73,876	6,48,433	6,90,443	332,870
1825-26 ...	79	823,190	14,07,745	1,07,902	12,99,811	
1826-27 ...	90	824,243	14,00,814	2,05,427	11,95,123	
1827-28 ...	115	850,295	14,34,613	1,28,450	13,05,297	
1828-29 ...	144	835,781	13,56,347	1,79,728	11,75,196	
1829-30 ...	93½	782,529	13,01,053	2,98,481	10,01,457	
1830-31 ...	118	820,692	13,26,973	79,811	12,42,790	
1831-32 ...	144	800,559	12,47,263	1,15,893	11,29,045	
1832-33 ...	67	780,201	11,89,527	3,42,977	8,43,598	
1833-34 ...	73	826,757	13,27,055	1,11,403	12,14,655	
1834-35 ...	62	987,173	14,00,349	92,656	13,06,488	
1835-36 ...	62	1,066,300	15,21,496	1,17,137	13,90,057	
1836-37 ...	102	1,133,980	14,97,630	2,24,022	12,73,343	
1837-38 ...	121½	1,201,157	15,02,122	1,85,632	13,14,474	
1838-39 ...	80½	1,172,030	15,16,970	6,65,819	8,50,744	
1839-40 ...	102½	1,232,027	16,51,032	71,973	14,78,856	853,674
1840-41 ...	109½	1,189,083	15,31,196	1,71,731	13,57,928	
1841-42 ...	94½	1,222,432	15,56,722	1,21,686	14,21,554	
1842-43 ...	88	1,203,382	16,40,235	67,614	14,80,167	
1843-44 ...	103½	1,198,056	15,11,815	37,656	14,70,519	
1844-45 ...	91½	1,159,303	14,84,426	3,24,469	11,56,669	
1845-46 ...	38	1,268,648	16,21,160	6,36,884	9,82,353	686,619
1846-47 ...	114½	1,429,431	17,86,042	32,891	17,51,669	
1847-48 ...	171	1,466,010	18,17,041	23,792	17,94,280	
1848-49 ...	134	1,402,758	18,04,020	1,57,630	16,44,900	
1849-50 ...	85½	1,364,050	17,57,650	59,550	16,97,380	
1850-51 ...	130	1,356,808	17,76,077	1,39,780	16,36,280	778,112
1851-52 ...	154	1,436,035	18,80,166	91,760	17,88,045	

In 1852 the first steps were taken to introduce the revenue survey into Khándesh. One of the largest revenue divisions of the Presidency, Khándesh included wide varieties of natural features, of climate, and of population. Though its material prosperity had greatly increased, it was on the whole very backward, with a sparse population and immense tracts of arable waste. The Deccan districts into which the survey was first introduced were in many respects very different, and it was felt that Khándesh would require

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¹ Bom. Gov. Rev. Rec. 14 of 1855, 214-216.² Bom. Gov. Rev. Rec. 23 of 1851, 62.

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Report,
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special treatment. Under these circumstances, the late Sir George, then Captain, Wingate was deputed to visit Khándesh and report on the best arrangements for introducing the revenue survey. After a tour through the district, Captain Wingate submitted a report (29th March 1852) on the state of the district and the most suitable plan of survey.

Except Sávda and Yával in the north-east, and Nasirabad, Erandol, and Amalner further south, the whole district seemed to be lately reclaimed from a state of nature. Of the estimated arable area only fourteen per cent were under tillage. The percentage varied greatly in different places. In the east and centre the percentage of tillage was as high as thirty-six in Sávda, thirty-four in Nasirabad, and thirty-two in Erandol. In the north and west it was as low as ten in Chopda, nine in Nandurbár, seven in Sultánpur, and five in Pimpalner and Thálner. North of the Tápti and in the west near the Dángs were large tracts, either utterly empty of people or with a few unsettled Bhils. In the plains were stretches of thorn-covered waste with patches of tillage, and villages either wholly or partly deserted. Even in the healthiest and best peopled parts were many miles of waste, without a single plot of tillage. Of 3837 villages, 1079 were deserted and 587 had less than fifty inhabitants. The area of arable waste was not less than 5,300,000 acres. Though so backward, Khándesh had a richer soil than either the Deccan or the Southern Marátha districts. Compared with the survey rates lately introduced into the Deccan and the Southern Marátha districts, the Khándesh assessment was high. In dry land as much as 7s. (Rs. 3 *as.* 8) an acre was charged in Thálner and Sultánpur, and in Sávda, Chopda and Sultánpur the average was 5s. 2d. (Rs. 2-9-4). These rates could not have been paid in other parts of the Deccan or in the Southern Marátha districts. Besides the greater richness of the soil, the Khándesh cultivator was helped by the fact that almost all the produce was suited for export and could be easily converted into money, and because they enjoyed the privilege of free grazing over vast wastes. In some parts, as in Chopda, the heavy assessment had hampered the people and reduced their holdings. There, with easier rates, tillage would quickly spread. But in most places the great difficulty was the want of people. Able to support in comfort a population of two or three millions, the district had only 765,090 souls or an average density of sixty-three to the square mile. For a century at least there was no prospect that the population would be enough to occupy the whole of the district. As a class the cultivators were well-to-do. Their circumstances were much easier than those of the people of other parts of the Deccan. They had numbers of cattle, which from the abundance of free grazing cost them nothing. Except near the Tápti, for working wells they seldom had to buy bullocks. Light two-bullock carts were found in numbers in almost every village, and the pleasure carts and fast trotting bullocks of rich husbandmen and traders were constantly met on all the high roads. The profits of the carrying trade to the Konkan ports added much to their earnings. All labour, field as well as town, was paid in cash.

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The following statement shows the chief population, tillage, and assessment details as they stood in 1851-52, shortly before the beginning of survey operations :

*Khándesh Sub-divisional Details, 1852.*Chapter VIII.
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No.	SUB-DIVISIONS.		POPULATION IN 1851.		VILLAGES.		
	1852.	1880. (a)	Total.	Average Density.	Inhabit- ed.	Unin- habited.	Total.
1	Sánda	Sánda	59,438	176	98	38	136
2	Yával	Sánda	32,394	116	55	28	83
3	Chopda	Chopda	33,975	62	98	104	202
4	Thálnar	Shirpur	21,026	23	76	168	244
5	Sultánpur	Sháháda and Taloda ...	36,295	28	327	124	451
6	Nasirabad	Nasirabad	40,290	140	88	37	125
7	Erandol	Erandol	53,592	160	177	56	233
8	Amalner	Amalner	48,032	91	186	66	252
9	Nandurbár	Nandurbár	53,812	48	232	84	316
10	Jámner	Jámner	73,381	129	183	50	233
11	Bhadgaon	Páchora	84,044	102	275	73	348
12	Chálisgaon	Chálisgaon	37,110	61	119	30	149
13	Dhulia	Dhulia	59,497	61	159	66	225
14	Pimpalner	Pimpalner	33,616	26	211	128	339
15	Málegaon	Násik District	60,062	54	190	14	204
16	Báglán	Násik District	39,026	55	284	13	297
	Total ... ..	....	765,090(b)	63	2758	1079	3837

No.	SUB-DIVISIONS.		AREA IN SQUARE MILES.				CULTIVATION IN 1850.	
	1852.		Arable.		Unara- ble.	Total.	Bighas. (c)	Revenue for collection.
			Culti- vated.	Waste.				
1	Sánda		98	177	63	338	93,796	Rs. 187,017
2	Yával		60	180	40	280	57,027	88,542
3	Chopda		41	385	118	544	39,208	76,713
4	Thálnar		32	594	272	898	30,433	50,189
5	Sultánpur		75	917	320	1312	71,528	136,282
6	Nasirabad		90	178	20	288	86,976	187,167
7	Erandol		100	212	24	336	98,349	126,783
8	Amalner		100	385	45	530	96,429	132,194
9	Nandurbár		94	912	112	1118	89,749	143,526
10	Jámner		146	382	40	568	140,321	120,433
11	Bhadgaon		151	601	70	822	144,519	129,382
12	Chálisgaon		52	442	114	608	49,629	35,259
13	Dhulia		105	684	181	970	100,346	82,001
14	Pimpalner		47	875	348	1270	44,639	74,775
15	Málegaon		118	789	213	1120	115,878	77,963
16	Báglán		104	646	326	1076	99,984	106,167
	Total		1413	8359	2306	12,078	1,356,809	1,704,393

NOTE.—These figures do not include either alienated or plough-rate, *autbandi*, lands.

(a). There are now (1880) sixteen sub-divisions; fourteen are given in this column and the remaining two are Virdeh, made out of Nandurbár and Dhulia, and Bhúsával, made out of Varangaon, Nasirabad, Sánda, and Bodvad.

(b). This total is 13,022 less than the total ordinarily given for the 1851 census. No explanation of the difference has been traced.

(c). A *bigha* in Khándesh contains 3600 square yards and is therefore almost exactly three-fourths of an acre. Captain Wingate in Bom. Gov. Sel. I. 1852, Old Series, para. 17.

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SUB-DIVISIONS.		ASSESSMENT.										
No.	1852.	DRY CROP.			IRRIGATED.							Average bigha rate, 1850-51.
		Bigha Rates.		Average bigha rate 1850-51.	From Wells.		From Channels.					
		From	To		Bigha Rates.		Bigha Rates.					
					From	To	From	To				
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.		
1	Sánda	2 8 9	0 7 6	1 14 11	3 8 0	2 8 0	9 0 0	3 0 0	3 4 1			
2	Yával	2 8 0	0 4 0	1 7 3	3 13 3	3 13 3	3 13 3	3 13 3	3 12 1			
3	Chopda	2 9 0	0 8 0	1 15 0	4 0 0	2 14 3	.....	.....	3 11 4	
4	Tháíner	2 10 0	0 8 0	1 10 3	4 2 0	2 10 0	.....	.....	3 7 8	
5	Sultánpur	2 10 0	0 8 0	1 15 0	3 2 0	2 15 3	6 0 0	3 3 6	5 14 8			
6	Nasirabad	2 8 9	0 7 8	1 8 11	2 14 3	2 14 3	.....	.....	2 13 5	
7	Erándol	2 0 0	0 3 9	1 4 4	3 2 0	2 14 3	.....	.....	2 13 10	
8	Amalner	2 2 0	0 7 6	1 4 1	4 2 0	2 14 3	6 12 0	5 0 0	4 2 3			
9	Nandurbár	2 1 0	0 8 0	1 9 1	3 2 0	2 14 3	5 0 0	2 8 9	3 1 7			
10	Jámner...	2 8 9	0 7 8	0 13 0	2 14 3	2 14 3	.....	.....	2 13 8	
11	Bhádgaoo	2 0 0	0 7 8	0 13 6	3 0 0	2 6 9	5 10 0	3 13 3	3 3 4			
12	Cháíísgaon	2 0 0	0 3 9	0 10 5	3 0 0	2 14 3	5 10 0	5 10 0	3 5 6			
13	Dhulla	1 7 0	0 3 9	0 10 5	3 0 0	0 3 9	10 0 0	0 3 9	4 4 1			
14	Pimpalner	1 7 0	0 3 9	0 15 7	5 0 0	2 8 0	13 12 0	1 15 0	8 2 3			
15	Málegaon	2 0 0	0 3 9	0 7 11	13 12 0	2 6 9	15 0 0	2 8 0	6 6 10			
16	Bágláo	1 8 0	0 3 9	0 9 2	5 0 0	2 8 0	15 0 0	0 11 8	8 10 2			

Survey
Ordered,
1852.

In reviewing Captain Wingate's report, Government decided that in a district so thinly peopled and with so large an area of unoccupied forest and bush land, an attempt to make a complete field survey would lead to hopeless difficulties. It was settled that no attempt should be made to survey the six outlying tracts of Pál in Sánda, Dhauli in Chopda, Ámba in Tháíner, Akráni and Haveli in Sultánpur, Navápur and Vársi in Pimpalner, and certain plough-rated, *autbandi*, villages of Báglán now in Násik.

In the case of large tracts of waste in other parts of the district, where it would be impossible to set up or repair boundary marks, it was proposed that: 1, Measurements and divisions into fields with marked boundaries should be confined to the actual cultivated land round the village site, and to a certain portion of arable waste near it, sufficient to meet the probable requirements of several years. 2, All external village boundaries were to be surveyed and fixed by permanent marks. 3, The area of all lands not included in the first class was to be calculated in the lump. 4, Only the area that was divided into fields was to be classified and assessed. 5, The assessment of all undivided land was to be calculated on an average of the lands adjoining. And 6, no field survey was to be made of villages lying totally waste.

The object aimed at was that the land actually under tillage should be duly assessed, and that every holder should know how he stood. As regards fresh tillage, each village would have assigned to it an area of arable waste sufficient for the requirements of some years, and all of it assessed at one uniform rate calculated on the rates of the adjoining land. Every man taking up new land would know beforehand what he would have to pay, and fraud and trickery on the part of the village and district officers would be avoided. When no assessed arable waste remained, the unassessed arable

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waste was, as required, to be broken into numbers. As a special case it was, regardless of the quality of the soil, given at an uniform acre rate of 1s. (8 *annas*). One great principle of the new survey was that every field was to be paid for as a whole. According to the existing system, a yearly measurement of the actual area under tillage had been made and the holder charged accordingly. Waste patches of land in a field paid no assessment. Under the new system each field was a compact whole, with well marked boundaries and a fixed rental. In driving his plough, the Khándesh husbandman had a habit of passing over poor patches and choosing the best. Every field was more or less straggling, including large patches of waste for which nothing was paid. Such a system was incompatible with any permanent improvement of the land, and the new survey put a stop to it, as all land included in a number had to be paid for, whether tilled or waste. One of the most difficult points for settlement was the assessment of watered lands. Watered lands were of two classes, well-watered, *motasthal*, and channel-watered, *pátasthal*. All land near wells, except ruined or long disused wells, was subject to a special assessment which was levied whether or not the well was used. In channel-watered land the existing system was very irregular. Sometimes the water rate was levied whenever the land was cultivated, even though no water was used. In other places the rate was levied only when the land was irrigated. The rates, too, seem to have greatly varied in different places. The question of the best mode of realising the revenue due for the use of canal water is complicated. The difficulties have never been wholly surmounted. In Khándesh no uniform system was attempted; local custom was to a great extent followed. As there was so large an area of arable waste, from which a great increase of revenue might be expected, and as the rates had hitherto been higher than those in force in the Deccan and Southern Marátha districts, it was determined very greatly to reduce the assessments.

Though the object of the survey was to lighten the burden of the existing assessment, the first operations in Sávda, in November 1852, met with the most active and widespread opposition. The secret history of the affair has never been thoroughly known. But there is little doubt that the district hereditary officers and some others, who felt that their influence and means of making illicit gains would be curtailed, conspired to sow distrust in the minds of the people. The most absurd stories of the object and aims of the survey were circulated. The privacy of their houses was to be invaded, and they were to be worried and harassed on all sides. The scheme succeeded. The people of Sávda rose in a body on the survey officers, and refused to listen to any explanation. The military had to be called in, the leaders were surprised and seized, the affair passed over without bloodshed, and from that time the work of the survey proceeded without check.

The work of surveying and settling the district occupied eighteen years, from 1852 to 1870. In 1852 measurements were begun in Chopda and Sávda; in 1853, in Nasirabad, Sháháda, Taloda, and

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Virdel; in 1854, in Amalner, Erandol, and Nandurbár; in 1855, in Dhulia, and Páchora; in 1856, in Chálisgaon, Jámner, and Shirpur; in 1859, in Pimpalner; and in 1862, in Bhusával. Survey operations were finished¹ in Sávda, in 1855; in Chopda, in 1856; in Nasirabad, in 1860; in Shirpur, in 1865; in Amalner and Virdel, in 1868; and in Bhusával, Chálisgaon, Dhulia, Erandol, Jámner, Nandurbár, Páchora, Pimpalner, Sháháda, and Taloda, in 1870.

The following statement shows the progress in the different sub-divisions as at present constituted :

Khándesh Survey Progress, 1852-1870.

SUB-DIVISIONS.	MEASUREMENTS.		CLASSIFICATIONS.		SUB-DIVISIONS.	MEASUREMENTS.		CLASSIFICATIONS.	
	Begun.	Finished	Begun.	Finished		Begun.	Finished	Begun.	Finished
Amalner ...	1854-56	1867-68	1855-56	1867-68	Nasirabad ...	1853-54	1856-57	1857-58	1859-60
Bhusával ...	1862-63	1869-70	1863-64	1869-70	Páchora ...	1855-56	1865-66	1858-59	1869-70
Chálisgaon ...	1856-57	1865-66	1860-61	1869-70	Pimpalner ...	1859-60	1868-69	1861-62	1869-70
Chopda ...	1852-53	1855-56	1854-55	1855-56	Sávda ...	1852-53	1854-55	1852-53	1854-55
Dhulia ...	1856-56	1866-67	1858-59	1869-70	Sháháda ...	1853-54	1869-70	1859-60	1869-70
Erandol ...	1854-55	1862-63	1867-58	1869-70	Shirpur ...	1856-57	1864-65	1863-64	1864-65
Jámner ...	1856-57	1868-69	1858-59	1869-70	Taloda ...	1853-54	1869-70	1859-60	1869-70
Nandurbár ...	1854-55	1865-66	1859-60	1869-70	Virdel ...	1853-54	1866-67	1858-69	1867-68

Survey
Results,
1855-1870.

Since the introduction of the revenue survey and settlement, Khándesh has made the most marked advance both in the area under tillage and in the amount of land revenue. Taking the figures for the 2689½ Government villages,² the returns for the years in which the survey settlement was introduced, show, compared with the average of the ten previous years, a fall in the waste of 451,663 acres, and in the remissions of £5931 (Rs. 59,310); and an increase in the occupied area of 1,042,911 acres, and in the collections of £86,865 (Rs. 8,68,650) or 47·3 per cent. Including revenue from unarable land, plough-rate and deserted villages, and the lands made over to Government by holders of alienated villages, the total collections show an increase of £90,591 (Rs. 9,05,910) or 48·6 per cent. Compared with the average of the ten years before the survey, the figures for 1877-78 show a decrease in the waste of 731,968 acres and in the remissions of £11,387 (Rs. 1,13,870); and an increase in the occupied area of 1,313,334 acres, and in the collections of £110,243 (Rs. 11,02,430) or 60 per cent. Including revenue from unarable land, plough-rate, and deserted villages, and the lands made over to Government by holders of alienated villages,

¹ The rate of progress was as follows: 139 Government villages in 1854-55, 74 in 1855-56, 153 in 1856-57, 249 in 1857-58, 229 in 1858-59, 126 in 1859-60, 99 in 1860-61, 153 in 1861-62, 267 in 1862-63, 336½ in 1863-64, 314 in 1864-65, 329 in 1865-66, 3 in 1866-67, 89 in 1867-68, 81 in 1868-69, 50 in 1869-70, 14 in 1870-71, 1 in 1872-73, and 1 in 1873-74; total Government villages 2707½. Of alienated villages, 3 in 1856-57, 4 in 1862-63, 16 in 1864-65, 1 in 1865-66, 5½ in 1868-69, 1 in 1869-70, and 23 in 1870-71; total alienated villages, 53½; total villages 2761.

² For 18 Government and 3½ alienated villages, full yearly details are not available.

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the total collections show an increase of £113,304 (Rs. 11,33,040) or 60·8 per cent. Taking the figures for the fifty alienated villages for which details are available, the returns for the years in which the survey settlement was introduced show, compared with the average of the ten previous years, an increase in the occupied area of 19,047 acres, in the waste of 5917 acres,¹ in the remissions of £133 (Rs. 1330), and in the collections of £1769 (Rs. 17,690) or 77·9 per cent. Including revenue from unarable land, the total collections show an increase of £1710 (Rs. 17,100) or 70·8 per cent. Compared with the average of the ten years before the survey, the figures for 1877-78 show an increase in the occupied area of 22,882 acres, in the waste of 3389 acres,² in the remissions of £33 (Rs. 330), and in the collections of £2081 (Rs. 20,810) or 91·6 per cent. Including revenue from unarable land, the total collections show an increase of £1948 (Rs. 19,480) or 80·7 per cent.

The following statement shows for the Government villages of each sub-division the chief changes in tillage area, remissions, collections, and outstandings, since the introduction of the revenue survey :

Khándesh Survey Results, 1855-1878.

SUB-DIVISIONS.	YEARS.	AREA.				
		OCCUPIED.			UNOCCUPIED.	
		Assessed.	Alienated.	Total.	Assessed.	Unarable.
		Acres.	Acres.	Acres.	Acres.	Acres.
Amalner ...	Ten years before Survey ...	83,648	16,495	100,143	89,847	223,359
	1877-78 ...	232,359	17,946	250,305	29,599	57,637
Blusával ...	Three years before Survey ...	103,558	32,162	135,720	90,407	163,101
	1877-78 ...	176,705	28,169	204,874	69,748	81,585
Chálisgaon ...	Ten years before Survey ...	66,945	6247	63,192	65,623	161,388
	1877-78 ...	140,777	9318	147,095	58,954	67,428
Chopda ...	Ten years before Survey ...	26,208	14,526	42,734	134,213	90,589
	1877-78 ...	117,278	12,383	129,661	28,362	28,297
Dhulia ...	Ten years before Survey ...	82,171	9489	91,660	117,544	272,249
	1877-78 ...	199,852	9435	209,287	131,663	142,443
Erandol ...	Ten years before Survey ...	84,234	13,559	97,793	82,222	233,264
	1877-78 ...	203,147	16,126	219,273	27,295	42,957
Jámner ...	Ten years before Survey ...	102,400	8643	111,043	59,966	154,800
	1877-78 ...	169,172	9592	178,764	60,162	49,329
Nandurbár ...	Ten years before Survey ...	36,312	16,747	53,059	184,558	102,581
	1877-78 ...	88,113	12,442	100,555	60,999	54,771
Nasirabad ...	Ten years before Survey ...	71,977	12,146	84,123	47,512	103,882
	1877-78 ...	123,457	13,086	136,543	17,652	49,436
Páchora ...	Ten years before Survey ...	127,353	10,227	137,580	29,599	266,911
	1877-78 ...	214,754	11,545	226,299	33,193	61,813
Pimpalner ...	Ten years before Survey ...	52,076	6960	58,036	104,683	37,767
	1877-78 ...	163,614	7888	171,502	154,048	272,866
Sánda ...	Ten years before Survey ...	121,556	33,477	155,033	227,295	98,269
	1877-78 ...	218,072	30,169	248,241	11,682	43,683
Sháháda ...	Ten years before Survey ...	69,113	11,492	80,605	62,999	36,290
	1877-78 ...	118,925	11,914	130,839	67,204	23,469
Shirpur ...	Ten years before Survey ...	37,542	8503	46,045	55,230	63,919
	1877-78 ...	87,164	9302	96,466	33,355	25,490
Taloda ...	Ten years before Survey ...	18,337	3797	22,134	30,982	10,859
	1877-78 ...	30,445	3968	34,413	32,385	11,966
Virdel... ..	Ten years before Survey ...	93,335	30,556	123,891	183,469	128,104
	1877-78 ...	201,238	30,780	232,018	27,380	62,914
Total ...	Ten years before Survey ...	1,168,765	234,026	1,402,791	1,566,149	2,153,330
	1877-78 ...	2,485,062	231,063	2,716,126	384,181	1,066,083

¹ & ² This increase is nominal, see foot note 1 on page 299.

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SUB-DIVISIONS.	YEARS.	REMISSIONS.			COLLECTIONS.	
		Government.	Alien-ated.	Total.	Occupied.	Unoc-cupied.
		Rs.	Rs.	Rs.	Rs.	Rs.
Amalner ...	Ten years before Survey ...	7006	999	8005	1,82,588	342
	1877-78 ...	1965	20	1985	2,43,174	2018
Bhusával ...	Three years before Survey ...	4848	83	4931	1,40,498	757
	1877-78 ...	441	27	468	2,28,395	2655
Cháligauon...	Ten years before Survey ...	1278	...	1278	53,917	22
	1877-78 ...	1663	...	1663	121,738	1
Chopda ...	Ten years before Survey ...	7361	4347	12,008	68,182	2
	1877-78 ...	1156	121	1277	1,49,396	343
Dhulia ...	Ten years before Survey ...	3045	...	3045	87,127	2652
	1877-78 ...	2756	...	2756	1,61,189	2440
Erandol ...	Ten years before Survey ...	3811	1649	5460	1,25,987	180
	1877-78 ...	349	...	349	2,16,466	371
Jámner ...	Ten years before Survey ...	1793	63	1856	1,01,751	...
	1877-78 ...	116	26	142	1,61,282	912
Nandurbár...	Ten years before Survey ...	3963	...	3963	69,261	...
	1877-78 ...	22	...	22	1,10,455	742
Nasirabad ...	Ten years before Survey ...	7518	711	8229	1,45,672	189
	1877-78 ...	238	9	247	1,92,049	1774
Páchora ...	Ten years before Survey ...	3043	788	3831	1,43,788	26
	1877-78 ...	1918	14	1932	2,78,948	4
Pimpalner ...	Ten years before Survey ...	870	40	910	1,01,935	141
	1877-78 ...	1068	...	1068	99,455	397
Sánda ...	Ten years before Survey ...	41,562	480	42,032	2,53,028	162
	1877-78 ...	132	...	132	2,69,771	197
Sháháda ...	Ten years before Survey ...	9301	431	9732	1,27,481	...
	1877-78 ...	1383	6	1388	1,93,723	621
Shirpur ...	Ten years before Survey ...	2504	78	2580	68,106	...
	1877-78 ...	419	69	488	1,18,431	...
Taloda ...	Ten years before Survey ...	4658	4	4660	32,080	...
	1877-78 ...	27	...	27	51,305	191
Virdel ...	Ten years before Survey ...	16,081	70	16,131	1,49,273	88
	1877-78 ...	886	9	896	2,33,031	313
Total ...	Ten years before Survey ...	118,610	10,031	128,641	1,798,769	4421
	1877-78 ...	14,476	300	14,776	2,812,698	12,972

SUB-DIVISIONS.	YEARS.	COLLECTIONS—continued.			Outstand-ings.
		Alienated.	Unarable.	Total.	
		Rs.	Rs.	Rs.	Rs.
Amalner ...	Ten years before Survey ...	2025	2183	1,37,238	928
	1877-78 ...	10,987	2228	2,58,400	...
Bhusával ...	Three years before Survey ...	1708	844	1,43,802	27
	1877-78 ...	10,870	1585	2,43,608	...
Cháligauon	Ten years before Survey ...	60	...	53,999	...
	1877-78 ...	3017	...	1,24,751	...
Chopda ...	Ten years before Survey ...	3138	4473	73,795	2334
	1877-78 ...	8376	666	1,59,079	...
Dhulia ...	Ten years before Survey ...	334	346	90,369	...
	1877-78 ...	2370	1041	1,67,040	203
Erandol ...	Ten years before Survey ...	2977	2381	1,31,505	9
	1877-78 ...	9370	943	2,27,150	...
Jámner ...	Ten years before Survey ...	687	568	1,03,008	89
	1877-78 ...	5899	230	1,68,323	...
Nandurbár	Ten years before Survey ...	234	46	69,541	123
	1877-78 ...	1645	102	1,12,944	...
Nasirabad ...	Ten years before Survey ...	5554	2938	1,54,358	86
	1877-78 ...	13,204	2153	2,09,180	...
Páchora ...	Ten years before Survey ...	3313	2077	1,49,204	...
	1877-78 ...	11,044	1019	2,86,010	...
Pimpalner...	Ten years before Survey ...	76	2971	1,05,128	...
	1877-78 ...	600	6484	1,03,836	...
Sánda ...	Ten years before Survey ...	5330	1021	2,69,641	1633
	1877-78 ...	14,091	3100	2,77,159	...
Sháháda ...	Ten years before Survey ...	3002	2882	1,35,165	18
	1877-78 ...	6020	1060	2,01,424	...
Shirpur ...	Ten years before Survey ...	3234	235	71,575	...
	1877-78 ...	7639	1784	1,27,854	...
Taloda ...	Ten years before Survey ...	106	258	32,442	...
	1877-78 ...	589	1600	63,685	...
Virdel ...	Ten years before Survey ...	1882	2296	1,58,488	157
	1877-78 ...	7486	2143	2,42,973	44
Total ...	Ten years before Survey ...	33,860	25,296	15,62,146	5399
	1877-78 ...	1,13,608	26,035	29,85,311	247

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As far as information is available, during the thirty-four years ending 1879-80, population has increased from 685,619 to 1,239,031 or 80·71 per cent; houses from 170,564 to 270,740 or 58·73 per cent; carts from 36,600 to 79,687 or 117·72 per cent; ploughs from 67,072 to 124,737 or 85·97 per cent; cattle from 865,185 to 1,085,172 or 25·42 per cent; and wells from 27,412 to 31,153 or 13·64 per cent. In these years the tillage area has increased from 1,268,648 to 3,564,037 acres or 180·93 per cent, and the land revenue from £162,115 to £366,274 (Rs. 1,621,150-Rs. 3,662,740) or 125·93 per cent. Eighteen municipalities, two hospitals, seven dispensaries, and 275 schools have been established. Besides 123 miles of rail, and several unmade roads fit for fair weather traffic, 105 miles of completely bridged road and 194 miles suited for traffic in all seasons, except times of flood, have been opened.

The following statement¹ shows these results in tabular form :

Khándesh Development, 1846-1880.

YEARS.	Popula- tion.	Houses.	Carts.	Ploughs.	LIVE STOCK.			Wells.	Tillage area.	Land revenue.
					Cows, Oxen, and Buffa- loes.	Sheep and Goats.	Total.			
									Acres.	Rs.
I. 1845-48 ...	685,619	170,564	36,600	67,072	834,589	230,698	865,185	27,412	1,268,648	18,21,150
II. Settlement year	782,104	179,553	62,414	68,050	714,974	186,003	899,977	22,584	...	...
III. 1879-80 (a) ...	1,208,642	229,399	71,377	99,517	868,900	195,143	869,043	28,137	2,759,798	3,163,527
IV. 1879-80 (b) ...	1,329,031	270,740	79,687	124,737	808,305	278,987	1,085,172	31,153	3,564,037	3,662,742
II. { Increase per cent ...	34·97	28·03	38·17	48·24	...	5·48	...	24·89	...	...
III. { Decrease do. ...	...	...	...	...	7·14	...	4·54	...	...	...
I. & IV. { Increase do. ...	80·71	68·73	117·72	85·97	27·35	20·10	25·42	13·64	180·93	125·93

To one who knew Khándesh twenty years ago, writes Mr. Ramsay (1878), the change seems wonderful. At that time a vast belt of good soil, covered with a tangled growth of *bábhul* or *pálas* trees, stretched for miles from the Sátputa hills south towards the Tápti. In almost every sub-division were wide stretches of bush land broken by isolated patches of tillage. Now, save in parts of Chálisgaon on the borders of the Nizám's territory, no tracts of good land lie waste. Scrub jungle there still is, but this is confined to rocky lines of hill or rolling stony ground that will yield no crop save grass. Cultivation has been pushed almost to the very slopes of the Sátputa hills, and even in the west where the climate is bad and population scanty, the area of arable waste has been immensely curtailed. Thirty years ago wild beasts were found in every sub-division. The fear of them kept whole villages empty and rich plains untilld. Now tigers are confined to a few favourite retreats in the Sátputa hills, or to the dense forests on the eastern and western frontiers. Once panthers infested every

¹ The population and house figures entered against 1879-80 are taken from the 1872 census.

(a.) These figures are for the present Khándesh only.

(b.) These figures include the Násik sub-divisions of Málegaon, Nándgaon, Bágán, and Kalvan, which in 1846 formed part of Khándesh.

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village and lurked in every sugarcane field. Now they are found only in the hills or in a few of the rocky ravines that intersect the plains. Herds of wild hogs once lorded over the plains, robbing the husbandmen of great part of their harvest. Now the wild boar is comparatively scarce. One quarter of a century has effected what, in Captain Wingate's opinion, would prove the work of at least a hundred years.

This great and rapid change, though helped by the lighter and more even survey rates, is not entirely due to them. In 1855, after four years of very low prices, grain rose, and with few exceptions, has since ruled high. The opening of the railway, and the American war between 1861 and 1865, poured great wealth into the district. And though after the close of the war the collapse in prices and several years of scanty or unseasonable rainfall caused much loss to the district, its produce and trade have continued greater than before that time of exceptional prosperity, and of late have again begun steadily to increase.

SECTION IV.—SEASON REPORTS.

Season Reports.

The following is a summary of the chief available facts regarding the state of the district, during the last twenty-eight years :

1852-53. In 1852-53 the rainfall at Dhulia was 19·59 inches. The season was upon the whole favourable. The tillage area rose from 1,077,026 to 1,171,237 acres,¹ and the land revenue for collection from £178,841 to £196,931 (Rs. 17,88,410 - Rs. 19,69,310); £1344 (Rs. 13,440) were remitted; and £10 (Rs. 100) left outstanding. Indian millet rupee prices rose from 154 to 124 pounds. Great progress was made in improving cross-roads.

1853-54. In 1853-54, the rainfall of 19·04 inches was unseasonable, and the harvest upon the whole unfavourable. Health, both of men and cattle, was good. The tillage area rose from 1,171,237 to 1,198,785 acres; the land revenue for collection fell from £196,931 to £186,554 (Rs. 19,69,310 - Rs. 18,65,540); £14,777 (Rs. 1,47,770) were remitted; and £17 (Rs. 170) left outstanding. Indian millet rupee prices fell from 124 to 168 pounds. One hundred miles of fair weather roads were made at a cost of £988 (Rs. 9880).²

1854-55. In 1854-55 the rainfall of 30·14 inches was unfavourable. Rain continued after the early crops had ripened, and considerable damage was done. The late harvest was good. Except in Nasirabad the remissions were comparatively small. The tillage area rose from 1,198,785 to 1,286,334 acres, and the land revenue for collection from £186,554 to £200,878 (Rs. 18,65,540 - Rs. 20,08,780); £1582 (Rs. 15,820) were remitted; and £12 (Rs. 120) left outstanding. Indian millet rupee prices rose from 168 to seventy-six pounds.

1855-56. In 1855-56 the rainfall was 14·50 inches. This season was extremely unfavourable owing to want of rain and the consequent

¹ This increase of 94,211 acres was, in the Collector's opinion, due to the marked rise in cotton prices. Bom. Gov. Rev. Rec. 20 of 1857, part 11, 3233 -3234.

² Bom. Gov. Rev. Rec. 26 of 1858, part 10, 3012.

failure of crops.¹ Tillage showed a rise of only 8310 acres; the land revenue for collection fell from £200,878 to £157,613 (Rs. 20,08,780 - Rs. 15,76,130); and £46,390 (Rs. 4,63,900) were remitted. Indian millet rupee prices fell from seventy-six to eighty-four pounds.

In 1856-57, the rainfall of 25·12 inches was abundant and seasonable, the season extremely favourable, and the early harvest was unusually plentiful. The tillage area rose from 1,294,644 to 1,363,813 acres, and the land revenue for collection from £157,613 to £201,563 (Rs. 15,76,130 - Rs. 20,15,630); £2384 (Rs. 23,840) were remitted; and £7 (Rs. 70) left outstanding. Indian millet rupee prices rose from eighty-four to seventy-two pounds.

In 1857-58 the rainfall was 24·92 inches. This season was an average one. The rain was too late in setting in, and the early crops were much below the average. When the rain came, it fell freely and seasonably; and the late crops were much above the average. The tillage area rose from 1,363,813 to 1,443,832 acres,² and the land revenue for collection from £201,563 to £203,907 (Rs. 20,15,630 - Rs. 20,39,070); £5830 (Rs. 58,300) were remitted,³ and £12 (Rs. 120) left outstanding. Indian millet rupee prices rose from seventy-two to fifty-six pounds.

In 1858-59 the rainfall of 21·59 inches was favourable, both for early and late crops. The tillage area rose from 1,443,832 to 1,574,222 acres, and the land revenue for collection from £203,907 to £214,821 (Rs. 20,39,070 - Rs. 21,48,210); £6337 (Rs. 63,370) were remitted, and £2 (Rs. 20) left outstanding. Indian millet rupee prices were fifty-six pounds.

In 1859-60 the rainfall was 24·31 inches. The tillage area rose from 1,574,222 to 1,624,980 acres, and the land revenue for collection from £214,821 to £226,937 (Rs. 21,48,210 - Rs. 22,69,370); £5218 (Rs. 52,180) were remitted, and £7 (Rs. 70) left outstanding. Indian millet rupee prices rose from fifty-six to forty-eight pounds.

In 1860-61, the rainfall of 22·64 inches was somewhat unseasonable. The harvest was on the whole favourable, and except a slight outbreak of cholera, health, both of men and cattle, was good. The tillage area rose from 1,624,980 to 1,685,025 acres, but the land revenue for collection fell from £226,937 to £223,528 (Rs. 22,69,370-

¹ The monsoon began with heavy rain in the middle of June and lasted till the first week of July. A drought of eight weeks then ensued, during which a large portion of the crops was destroyed. In October rain fell heavily. But for want of the usual fall in the latter part of November, the late crops were much below the average. North of the Tápti the season was still more unfavourable. In Chopda, Yával, and Sávdá, Indian millet failed entirely, and no crop yielded more than one-third of an average return. Even in February field labourers had great difficulty in getting grain and numbers were leaving their homes, and even the well-to-do were reduced to one meal a day and that of old and unwholesome grain. Under these circumstances the Collector granted a remission of 75 per cent on land cultivated with *javári*, and 62·5 per cent on other crops. Bom. Gov. Rev. Rec. 14 of 1860, 5-6, and Collector's Rep. 970, 19th Máý 1856 in Rev. Rec. 19 of 1856, part 3, 1019-1021, 1025-1027.

² This increase in tillage area was partly nominal, due to more accurate measurements. It was formerly the practice to enter the quantity of arable land on estimate. The survey showed that in some sub-divisions the quantity of arable land entered was over-estimated. But, as a rule, the area shown by the survey considerably exceeded the former estimate. In this year there was still a very large area (150,000 acres) unmeasured. Bom. Rev. Rec. 16 of 1861, 21-22.

³ In Sultánpur and Chopda several villages were ravaged by the Sátputa Bhils, and considerable remissions had to be granted. Bom. Gov. Rev. Rec. 16 of 1861, 5-6, 12-13, 16.

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 1861-62.

Rs. 22,35,280) ; £12,262 (Rs. 1,22,620) were remitted. Indian millet rupee prices rose from forty-eight to thirty-two pounds.

In 1861-62, the rainfall of 27·14 inches was abundant and seasonable. The harvest was plentiful and public health good. The tillage area rose from 1,685,025 to 1,814,289 acres, and the land revenue for collection from £223,528 to £252,816 (Rs. 22,35,280 - Rs. 25,28,160) ; £1902 (Rs. 19,020) were remitted, and £14 (Rs. 140) left outstanding. Indian millet rupee prices fell from thirty-two to fifty-two pounds.

1862-63.

In 1862-63 the rainfall was sufficient. But it did not set in till September, and lasting almost to the end of November, caused much damage to the early crops. The outturn of grain was much below the average, and cotton was estimated (December 1862) at about half an average crop. In several sub-divisions cholera prevailed, and a large number of cases proved fatal. The tillage area rose from 1,814,289 to 1,896,831 acres, and the land revenue for collection from £252,816 to £261,396 (Rs. 25,28,160 - Rs. 26,13,960) ; £2709 (Rs. 27,090) were remitted, and £113 (Rs. 1130) left outstanding. Indian millet rupee prices rose from fifty-two to forty-eight pounds.

1863-64.

In 1863-64 the rainfall at Dhulia was 16·34 inches. In other parts of the district the supply was much more abundant, and the early, *khariif*, crops were unusually fine. The tillage area rose from 1,896,831 to 2,084,869 acres, and the land revenue for collection from £261,396 to £281,387 (Rs. 26,13,960 - Rs. 28,13,870) ; £5086 (Rs. 50,860) were remitted. Indian millet rupee prices rose from forty-eight to thirty-five pounds.

1864-65.

In 1864-65, the total rainfall at Dhulia was only 11·12 inches. Still the season was on the whole favourable, the cotton crop was above the average, and the cold weather crop was good. Public health was satisfactory. The tillage area rose from 2,084,869 to 2,336,112 acres, and the land revenue for collection from £281,387 to £300,996 (Rs. 28,13,870 - Rs. 30,09,960) ; £9986 (Rs. 99,860) were remitted, and £83 (Rs. 830) left outstanding. Indian millet rupee prices fell from thirty-five to forty-two pounds.

1865-66.

In 1865-66, the total rainfall at Dhulia was 18·94 inches. As in Gujarát and the north Konkan, the rainfall, rather heavy at the beginning of the season and scanty at its close, caused considerable damage to the cotton and other crops. Public health was remarkably good. The tillage area rose from 2,336,112 to 2,431,579 acres, and the land revenue for collection from £300,996 to £324,283 (Rs. 30,09,960 - Rs. 32,42,830) ; £7585 (Rs. 75,850) were remitted, and £43 (Rs. 430) left outstanding. Indian millet rupee prices fell from forty-two to fifty-six pounds.

1866-67.

In 1866-67, the rainfall of 14·28 inches was, as in the year before, rather heavy in the beginning of the season and scanty at the close. The crops, especially cotton, again suffered, but public health continued good. The tillage area rose from 2,431,579 to 2,471,186 acres, and the land revenue for collection from £324,283 to £330,864 (Rs. 32,42,830 - Rs. 33,08,640) ; £3491 (Rs. 34,910) were remitted and £421 (Rs. 4210) left outstanding. Indian millet rupee prices rose from fifty-six to forty-two pounds.

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1867-68.

In 1867-68 the rainfall was 19·38 inches. The season was on the whole favourable, with a cotton crop far above the average. Public health was good, and cattle were entirely free from disease. The tillage area rose from 2,471,186 to 2,518,549 acres, but the land revenue for collection fell from £330,864 to £326,229 (Rs. 33,08,640 - Rs. 32,62,290); £1486 (Rs. 14,860) were remitted, and £531 (Rs. 5310) left outstanding. Indian millet, rupee prices fell from forty-two to seventy pounds.

In 1868-69, the monsoon was most unfavourable, the late rains entirely failed, and the rainfall at Dhulia was only 11·76 inches. In the south-west sub-divisions of Málegaon, Nándgaon, and Cháliggaon, the rain almost entirely failed. There were no crops and no demand for field labour. To add to the local distress numbers came from Márwár and Rajputána, where the scarcity amounted to famine. Road and pond works were opened for Bhils and others of the lower classes, and public health continued generally good. The tillage area rose from 2,518,549 to 2,601,065 acres, but the land revenue for collection fell from £326,229 to £323,407 (Rs. 32,62,290 - Rs. 32,34,070); £2528 (Rs. 25,280) were remitted, and £3111 (Rs. 31,110) left outstanding. Indian millet rupee prices rose from seventy to twenty-four and a half pounds.

In 1869-70, the rainfall of 32·07 inches was abundant, and except that the late rains slightly damaged the cotton crop, no such favourable harvest had been seen for years. Public health was generally good. The tillage area rose from 2,150,508 to 2,249,673 acres, and the land revenue for collection from £285,247 to £296,827 (Rs. 28,52,470 - Rs. 29,68,270)¹; £72 (Rs. 720) were remitted, and £545 (Rs. 5450) left outstanding. Indian millet rupee prices fell from twenty-four and a half to forty-four pounds.

In 1870-71 the rainfall of 29·53 inches was abundant, the season favourable, and public health good. The tillage area rose from 2,249,673 to 2,385,605 acres, and the land revenue for collection from £296,827 to £303,062 (Rs. 29,68,270 - Rs. 30,30,620); £581 (Rs. 5810) were remitted, and £559 (Rs. 5590) left outstanding. Indian millet rupee prices rose from forty-four to thirty-seven pounds.

In 1871-72 the rainfall at Dhulia was only 10·94 inches. In some parts there was a complete failure of crops, and relief works were organised. In November heavy rain fell, and large importations of grain from the Central Provinces, by lowering the price of Indian millet from thirty-seven to fifty pounds, prevented anything like widespread distress. The tillage area rose from 2,385,605 to 2,399,810 acres, but the land revenue for collection fell from £303,062 to £265,121 (Rs. 30,30,620 - Rs. 26,51,210); £37,521 (Rs. 3,75,210) were remitted, and £30,736 (Rs. 3,07,360) left outstanding.

¹ The difference between these and the figures for the same year (1868-69) given in the previous paragraph is due to the transfer, in 1868-69, to the new district of Násik, of the sub-divisions of Málegaon, Nándgaon, and Bágán with its two subordinate petty divisions, *petás*.

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1872-73.

In 1872-73, the rainfall of 30·65 inches was abundant and seasonable. Except in villages along the Girna and the Tápti, which were much injured by floods, the harvest was everywhere abundant. Public health was generally good. There were a few cases of cholera, and though many suffered from dengue fever, few died. The tillage area fell from 2,399,810 to 2,383,414 acres, while the land revenue for collection rose from £265,121 to £301,025 (Rs. 26,51,210 - Rs. 30,10,250); £1704 (Rs. 17,040) were remitted, and £3961 (Rs. 39,610) left outstanding. Indian millet rupee prices fell from fifty to sixty and a half pounds.

1873-74.

In 1873-74, the rainfall of 30·04 inches, though above the average, came too early and was broken by long stretches of fair weather. The season was on the whole fair. Grasshoppers did much mischief in Chálisgaon and Dhulia. In Sávda, neither wheat nor cotton prospered owing to excessive rain. The tillage area fell from 2,383,414 to 2,362,643 acres, and the land revenue for collection from £301,025 to £298,131 (Rs. 30,10,250 - Rs. 29,81,310); £1412 (Rs. 14,120) were remitted, and £1706 (Rs. 17,060) left outstanding. Indian millet rupee prices fell from sixty and a half to sixty-three and a half pounds.

1874-75.

In 1874-75, the rainfall of 20·94 inches, though sufficient, was unseasonable, too heavy in the beginning and scanty towards the close. A long break, with very hot sun, did much damage to millets, cotton, and sesamum. The tillage area rose from 2,362,643 to 2,375,945 acres, and the land revenue for collection from £298,131 to £299,175 (Rs. 29,81,310 - Rs. 29,91,750); £2291 (Rs. 22,910) were remitted, and £874 (Rs. 8740) left outstanding. Indian millet rupee prices rose from sixty-three and a half to sixty-one pounds.

1875-76.

In 1875-76, the rainfall of 29·9 inches was plentiful, and in places excessive. In the central sub-divisions, the early crops, especially cotton, were damaged. Cholera and cattle disease prevailed. The tillage area rose from 2,375,945 to 2,415,638 acres, and the land revenue for collection from £299,175 to £302,090 (Rs. 29,91,750 - Rs. 30,20,900); £789 (Rs. 7890) were remitted, and £651 (Rs. 6510) left outstanding. Indian millet rupee prices rose from sixty-one to forty-seven pounds.

1876-77.

In 1876-77, the rainfall, which at Dhulia was 13·14 inches, was everywhere scanty, and in some places almost entirely failed. To relieve the distress public works had to be opened, and it was only by very large importations of grain by rail that scarcity was prevented from developing into famine. The tillage area rose from 2,415,638 to 2,484,193 acres, but the land revenue for collection fell from £302,090 to £301,780 (Rs. 30,20,900 - Rs. 30,17,800); £2129 (Rs. 21,290) were remitted, and £216 (Rs. 2160) left outstanding. Indian millet rupee prices rose from forty-seven to twenty-seven pounds.

1877-78.

In 1877-78, though very late of setting in (August 24), the rainfall was abundant, 25·19 inches, and the harvest fair. Public health was good. The tillage area rose from 2,484,193 to 2,548,638 acres, and the land revenue for collection from £301,780 to £303,801 (Rs. 30,17,800 - Rs. 30,38,010); £1110 (Rs. 11,100) were remitted,

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and £23 (Rs. 230) left outstanding. Indian millet rupee prices fell from twenty-seven to twenty-eight and a half pounds.

In 1878-79, the rainfall of 35·92 inches was excessive. Too much moisture and want of heat damaged the early crops, and the late crops suffered from rats and locusts. Between May and October, there were some bad outbreaks of cholera, 6000 out of 12,500 seizures proving fatal. The tillage area rose from 2,548,638 to 2,603,073 acres, and the land revenue for collection from £303,801 to £310,069 (Rs. 30,38,010-Rs. 31,00,690) ; £163 (Rs. 1630) were remitted, and £670 (Rs. 6700) left outstanding. Indian millet rupee prices fell from twenty-eight and a half to thirty-one pounds,

In 1879-80 the rainfall at Dhulia was 20·71 inches. The season was on the whole favourable. Public health was good. The tillage area rose from 2,603,073 to 2,759,793 acres, and the land revenue for collection from £310,069 to £316,101 (Rs. 31,00,690-Rs. 31,61,010) ; £252 (Rs. 2520) were remitted, and £11 (Rs. 110) left outstanding. Indian millet rupee prices fell from thirty-one to thirty-four pounds.

The following shews in tabular form the chief yearly statistics of rainfall, prices, tillage, and land revenue, during the twenty-eight years ending 1879-80 :

Khandesh Season Statistics, 1852-1880.

YEARS.	District rainfall.	Rain at Dhulia.	Tillage Area.	Land Revenue for collection.	Remissions.	Out-standings.	Indian millet Rupee prices.
	Inches.	Inches.	Acres.	Rs.	Rs.	Rs.	Lbs.
1852-53	.....	19·59	1,171,237	19,69,811	13,442	98	124
1853-54	.....	19·04	1,198,785	18,65,641	1,47,767	166	168
1854-55	.....	30·14	1,286,334	20,08,780	15,818	120	76
1855-56	.....	14·50	1,294,644	15,76,128	4,63,905	.....	84
1856-57	.....	26·12	1,363,813	20,15,633	23,898	69	72
1857-58	.....	24·92	1,443,632	20,30,070	53,297	125	56
1858-59	.....	21·59	1,574,222	21,48,208	63,375	21	56
1859-60	.....	24·31	1,624,980	22,69,375	62,179	69	48
1860-61	.....	22·64	1,685,025	22,35,280	1,22,616	.....	32
1861-62	.....	27·14	1,814,289	25,28,162	19,019	140	52
1862-63	.....	.....	1,896,831	26,13,965	27,088	1128	48
1863-64	.....	16·34	2,084,869	28,18,874	50,865	.....	35
1864-65	.....	11·12	2,336,112	30,06,853	99,861	330	42
1865-66	.....	18·94	2,431,579	32,42,835	75,853	434	66
1866-67	.....	14·28	2,471,166	33,08,644	34,915	4213	42
1867-68	.....	19·38	2,618,549	32,62,286	14,856	6313	70
1868-69	.....	11·76	2,601,065	32,34,068	25,278	31,111	24½
1869-70	.....	11·76	2,150,508	26,52,470	8330	3841	24½
1870-71	.....	32·07	2,249,673	29,68,274	719	6446	44
1871-72	26·87	29·53	2,365,605	30,30,618	6815	5591	37
1872-73	15·58	10·94	2,399,810	26,51,207	3,75,208	3,07,356	50
1873-74	25·39	30·65	2,383,414	30,10,249	17,036	39,610	60½
1874-75	29·24	30·04	2,362,643	29,81,310	14,125	17,064	63½
1875-76	22·14	20·94	2,375,945	29,01,752	22,915	8743	61
1876-77	29·50	29·90	2,416,638	30,20,902	7892	6510	47
1877-78	14·10	13·14	2,464,193	30,17,802	21,289	2164	27
1878-79	22·12	25·19	2,548,636	30,38,006	11,099	232	29½
1879-80	43·49	35·92	2,603,073	31,00,690	1631	6699	31
1880-81	31·17	20·71	2,759,793	31,61,010	2617	113	34
1881-82	31·17	20·71	3,564,037	36,59,556	2837	4450	34

(a) The figures for this and subsequent years are for the present Khandesh only.

(b) Figures for this year include the four Násik sub-divisions which, until 1868-69, formed part of Khandesh.

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CHAPTER IX.

JUSTICE.

Chapter IX.
Justice.
Marátha.

UNDER the Maráthás, justice, both civil and criminal, was administered by the revenue officers, the *pátíl*, the *mámlatdár*, and the *sar subhedár*, with the Peshwa or his minister as the highest court of appeal. In civil cases, the officers were helped by councils, *pancháyats*, of from five to fifty members, men in the same position in life as the parties to the case, or able to form a sensible opinion on the point in question. The *pátíl* first tried to settle the dispute as a friend of the parties. If he failed he called the council who inquired into the matter and gave their decision. If the complainant did not apply to the *pátíl*, or if he were refused a council or if he disapproved of the council's decision, he went to the *mámlatdár* and then to the *sar subhedár*. The last officer acted in the same manner as the *pátíl*, with the additional power of being able to force the defendant either to submit to the council's decision or to satisfy the complainant. Unless for some gross injustice or suspicion of corruption, the superior authority would not revise the original decision, except on the promise to pay a large sum into court. In some towns there was an officer called *nyáyádhish* who tried cases under the Peshwa's authority. Any other authorised person could also conduct an investigation, the decision being subject to confirmation by the Peshwa. The decisions of the courts were sometimes carried out by government and sometimes left to the plaintiff, who was allowed, under the name of *takkáza*, or dunning, to use what means he chose to compel the defendant to pay. These means varied from simple dunning to placing a guard over the defendant, keeping him from eating, tying him up neck and heels, or setting him in the sun with a heavy stone on his head. When government enforced payment of a debt it took very much the same steps as the plaintiff, or it arranged for the payment by instalments, or it sold the debtor's property generally sparing his house and taking care not to bring him to utter ruin. Debtors were never kept in a public prison. They were sometimes shut up or tortured by the creditor at his own house or in some other dwelling, and in other cases were made to serve the creditor till the amount of their nominal wages equalled the debt. The chief subjects of litigation were boundary disputes, division of property, inheritance, and money debts. Among traders, honest bankrupts were set free, but if fraud was detected full payment was as far as possible enforced.

Criminal justice, especially in the time of the last Peshwa, was irregular and corrupt. The right of punishing was ill defined, and was exercised by each officer according to his individual power and influence. One *pátíl* would flog, fine, and put in the stocks, while another would not venture even to imprison. The power of life and death was at first exercised by those only who were entrusted with

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the deputy's, *mutálíki*, seal, and by great military chiefs in their camps and estates. In the latter days of Marátha rule capital powers were extended to the *mámlatdár* and the *sar subhedár*, who, without reference to higher authority, could hang rebels and gang robbers, and in disturbed districts, unless they could pay for their release, Bhils, simply on the score of notoriety. In other cases the accused was examined, and if there seemed strong ground for suspicion, was flogged to make him confess. Witnesses were examined, and a summary of their evidence and the statement of the accused were taken in writing. Except in cases connected with religion, where divines, *shástris*, were sometimes consulted, there would seem to have been no reference to laws. Custom and expediency were the only rules. To a great extent the nature and the amount of punishment depended on the criminal's caste. Murder, unless marked by special cruelty, was usually atoned by fine. Highway robbery and state offences were generally punished with death, by elephant trampling, blowing from a gun, hanging, beheading, cutting to pieces, or crushing the head with a mallet. Women were never sentenced to death. Bráhmans worthy of death, whom the feeling for their caste prevented from being openly slain, were destroyed by poison or by unwholesome food, bread, half salt and half flour, being often used. In less extreme cases the commoner punishments were, cutting off an arm or a leg, and shutting in hill forts and dungeons where the prisoners were often left to die of neglect or hunger. Flogging was the usual means for discovering stolen property. Hard labour, especially in building forts, was common, but like most ignominious punishments, it was confined to the lower orders. Fine and confiscation were the most usual sentences. They were often inflicted for the benefit of the *mámlatdár*, when no offence had been committed, and they often, both in murder and robbery cases, took the place of death when the accused could pay well for his life. Apart from disorders and gang robberies, almost all of which were the work of Bhils and other lawless tribes, offences were not particularly numerous. Among Maráthás the commonest crime was murder, generally the result of jealousy or of disputes about land or village rank.¹

After the British conquest (1818), 'to prevent sudden and extensive changes,' Khándesh was, till 1827, administered under the orders of the Governor in Council.² A Collector and Political Agent was appointed to Khándesh subject to the Commissioner at Poona, and to help the *mámlatdárs* to administer civil justice, officers known as *amins* or superintendents were chosen (1822). With some exceptions the Marátha system of civil justice was kept unchanged. For the first year or two, owing to the disturbed and deserted state of the district, there were very few civil cases. Many disputes were settled in a friendly way by the influence of large landholders, and the possession of an order, signed and sealed by the Collector, to the *mámlatdár* to inquire into the case, was sufficient to

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Marátha.British,
1818.¹ Mr. Elphinstone's Report, 25th October 1819.² Regulation XXIX. of 1827, Preamble.

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1818.

procure a settlement of the complainant's dispute. During the three years ending 1st July 1822, only 339 suits were registered. Of these 253 were decided by councils, *pancháyats*, twenty-four by mutual agreement, fifty-nine by the Collector, *mámlatdárs*, and *amins*, and three remained pending. The council, *pancháyat*, system had been discontinued since the time of Peshwa Mádhavrát II. (1774-1796). It was, in Captain Briggs' opinion, well adapted to secure speedy, cheap, and ready redress. But it had the objection that there was no power to force members to serve, and there was sometimes difficulty in persuading them.¹

1827-1880.

In 1827, Khándesh was, with certain special stipulations,² brought under the revised regulations. Some villages then left out were added by Regulation X. of 1830, and in 1866 the petty divisions of Edlabad and Varangaon, ceded by His Highness Sindia in 1860, were brought under the regulations.

In 1827, the district of Khándesh, with a senior assistant judge and five subordinate native judges called commissioners or *munsiffs*, was, for judicial purposes, made part of Ahmednagar, and placed under the supervision of the Ahmednagar District Judge. In 1830, the number of native commissioners was increased to six, and in 1832, the total decisions of the seven courts amounted to 2455. In 1849, Khándesh became a separate judicial district, and has continued separate till the present time, sometimes with and sometimes without an assistant judge. In 1850, there were eight courts and 10,533 decisions. The subordinate judges were known as *munsiffs*, *sadar amins*, and *principalsadar amins*. In 1860, there were nine courts and 11,295 decisions. In 1869, the number of the subordinate judges was increased to eleven, but in the same year, on the transfer of Málegaon and Báglán to Násik, was again reduced to nine. In 1870, there were in all eleven courts and 26,632 decisions. Since 1870, the number of suits has steadily fallen. In 1878, the number of courts was reduced to ten, and the decisions fell as low as 12,038.

1880.

The present (1880) details are, a District and Sessions Judge, stationed at Dhulia, with jurisdiction over the whole district; and nine subordinate judges with the average charge of 1129 square miles and of 114,293 souls. Of the sub-judges, one, stationed at Dhulia, has jurisdiction over the Dhulia and Virdel sub-divisions; a second, at Amalner, has jurisdiction over the Amalner sub-division; a third, at Erandol, over the Erandol sub-division; a fourth, at Bhadgaon, over the Páchora and Chálisgaon sub-divisions; a fifth, at Jalgaon, over the Nasirabad and Jámner sub-divisions; a sixth, at Bhusával, over the Bhusával sub-division; a seventh, at Yával, over the Sávda sub-division; an eighth, at Shirpur, over the Shirpur and Chopda sub-divisions; and a ninth, at Nandurbár, over the Nandurbár, Pimpalner, Sháháda, and Taloda sub-divisions. Of the nine sub-judges, five, those at Dhulia, Bhusával, Jalgaon, Amalner, and Yával are invested with the powers of small cause court judges.

¹ Mr. Chaplin's Report, 20th August 1822, para. 207.² Regulation XXIX. of 1827.

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The average distance of the Dhulia sub-judge's court from its six furthest villages is thirty-eight miles; of the Amalner court twenty-four miles; of the Erandol court eighteen miles; of the Bhadgaon court thirty-seven miles; of the Jalgaon court forty-two miles; of the Bhusával court twenty-six miles; of the Yával court thirty-six miles; of the Shirpur court fifty-seven miles; and of the Nandurbár court sixty-seven miles.

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Justice.

Civil Statistics.

1870-1878.

Exclusive of suits decided by the five sub-judges in the exercise of small cause court powers, the average number of cases settled during the nine years ending 1878 is 18,646. Except in 1873, when there was a considerable increase, the number of suits has of late years steadily fallen from 26,632 in 1870 to 10,765 in 1877. In 1878 there was a slight increase to 12,038. Of the whole number of decisions during the nine years ending 1878, 69·91 per cent have, on an average, been given against the defendant in

Khándesh Ex-parte Decrees, 1870-1878.

YEAR.	Suits.	Decreed Ex-parte.	Percent- age.
1870	26,632	19,517	73·28
1871	23,185	17,172	71·47
1872	20,472	14,834	72·46
1873	24,324	17,258	70·95
1874	18,685	12,946	69·35
1875	16,932	10,728	67·33
1876	15,803	10,395	65·77
1877	10,765	6788	63·05
1878	12,038	7993	63·07
Total	167,816	117,261	69·91

his absence. The proportion of cases decided in this way was in 1870 as high as 73·28 per cent. Since 1870, except in 1872, this class of decisions has been on the decrease, and in 1878 had fallen to 63·07 per cent. Of contested cases, only 12·72 per cent have during the nine years ending 1878 been decided for the defendant, the proportion varying from 14·60 in 1870 to 10·09 in 1878. In 166 or 1·37 per cent of the whole number of suits decided in 1878, the decree was executed by putting the plaintiff in possession of the immovable property claimed. This class of cases rose from 180 out of 26,632 in 1870 to 320 out of 24,324 in 1873; it then fell, and in 1878 stood as low as 166 out of 12,038. In 5209 or 43·27 per cent of the 1878 decisions, decrees for money due were executed by the attachment or sale of property. The returns for attachments and sales of movable and immovable property show an increase from 3487 attachments and 2891 sales in 1870 to 7019 and 5722 in 1874. Since 1874 there has been a considerable fall, the 1878 figures showing 3651 attachments and 1558 sales.

During the nine years ending 1878, the number of decrees executed by the arrest of debtors has fallen from 1799 in 1870 to 173 in 1878. Except in 1873, the returns show a steady decrease. The following table shows that during the same nine years (1870-1878), the number of civil prisoners has, except in 1877, ranged from 204 to 278. Of the 234 prisoners in 1878, 213 were Hindus and twenty-one Musalmáns. Of their occupation no details are available.

Debtors.

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Debtors.
1870-1878.

Khandesh Civil Prisoners, 1870-1878.

YEAR.	PRISONERS.	DAYS.	RELEASES.				
			By satisf- ying the decree.	At creditor's request.	No sub- sistence allowance.	Disco- sure of property.	Time expiry.
1870	278	27	8	83	200	19	10
1871	256	31	7	23	186	19	22
1872	212	23	10	18	127	22	23
1873	274	28	11	29	197	9	29
1874	211	36	5	20	149	18	20
1875	207	43	6	21	144	17	24
1876	204	89	9	24	159	8	18
1877	157	32	10	16	91	7	30
1878	234	33	12	19	149	...	44

The following statement shows in tabular form the working of the district civil courts during the nine years ending 1878:

Khandesh Civil Courts, 1870-1878.¹

YEAR.	Suits disposed of.	Average value.	UNCONTESTED.					CONTESTED.				EXECUTIONS.			
			Decreed <i>ex parte</i> .	Dismissed <i>ex parte</i> .	Decreed on confession.	Otherwise disposed of.	Total.	Judgment for plaintiff.	Judgment for defendant.	Mixed.	Total.	Arrest of debtor.	Decree- holder put in possession of immov- able property.	Attachment or sale of property.	
														Immov- able.	Mov- able.
1870...	25,632	8	19,517	5	1144	3720	24,386	1544	328	374	2246	1799	180	8487	2391
1871...	23,185	9	17,172	5	1070	2799	21,046	1569	257	313	2139	1226	187	3455	2999
1872...	20,472	8	14,334	5	1102	2491	18,435	1492	223	322	2037	1017	192	4283	3479
1873...	24,324	8	17,258	89	1308	3518	22,178	1551	239	311	2151	1228	320	7321	6130
1874...	18,665	9	12,948	97	1032	2432	16,507	1547	289	322	2158	659	247	7019	5722
1875...	15,932	9	10,728	170	856	2109	13,873	1462	279	318	2059	307	192	6801	3973
1876...	15,803	10	10,395	480	855	1993	13,723	1596	243	241	2080	271	235	5899	3814
1877...	10,785	11	6788	215	650	1488	9091	1237	245	192	1674	140	209	5843	2128
1878...	12,088	10	7993	178	821	1594	10,585	1403	187	232	1852	173	186	3651	1558

Registration.

The registration department employs sixteen sub-registrars, thirteen of them special and three head *karkuns* of *mámlatdárs*. They are distributed one at each sub-divisional head-quarters. In addition to supervision by the Collector as District Registrar, a special scrutiny is, under the control of the Inspector General of Registration and Stamps, carried on by a divisional inspector. According to the Registration Report for 1878-79, the registration receipts for that year amounted to £1755 14s. 11d. (Rs. 17,557-7-4), and the charges to £1238 13s. 9d. (Rs. 12,386-14), thus leaving a credit balance of £517 1s. 2d. (Rs. 5170-9-4). Of 7884, the total number of registrations, thirteen were wills and 305 were documents affecting movable and 7566 documents affecting immovable property. Of the latter 1387 were optional and 6179 compulsory registrations. Of 7566 documents relating to immovable property, 2756 were deeds of sale, sixty-four deeds of gift, 4077 mortgage deeds, and 669 miscellaneous. Including £205,027 18s. 9d. (Rs. 20,50,279-6), the value of immovable property transferred, the total value of property affected by registration amounted to £210,613 14s. 6d. (Rs. 21,06,137-4).

¹ Suits decided by Subordinate Judges in the exercise of small cause court powers are not included.

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At present (1880) forty-five officers share the administration of criminal justice. Of these one is the District Magistrate, seven are magistrates of the first, twelve of the second, and twenty-five of the third class. Of first class magistrates four are covenanted and four uncovenanted civilians. Except the District Magistrate, who has a general supervision over the whole district, each first class magistrate has an average charge of 1738 square miles and a population of 171,440 souls. In 1879, the District Magistrate decided thirteen original and eight appeal cases, and the five other first class magistrates, 541 original and forty-nine appeal cases. Except the huzur or head-quarter deputy collector who has charge of the treasury department only, the magistrates, as Collector and assistant or deputy collectors, have revenue charge of the parts of the district in which they exercise magisterial powers. Of subordinate magistrates of the second and third classes, there are thirty-seven, all of them natives of India with an average charge of 309 square miles and a population of 30,504 souls. In 1879 they decided 2999 original cases. Besides their magisterial duties, these officers exercise revenue powers as *mámlatdárs*, *mahálkaris*, and head clerks of *mámlatdárs* and *mahálkaris*. Besides these, 2810 hereditary police *pátils*, who also do revenue work and receive an average yearly allowance of £1 19s. 4½d. (Rs. 19-11), are entrusted with petty magisterial powers under the Bombay Village Police Act (VIII. of 1867). Of the whole number seventy-seven can, under section 15 of the Act, fine up to 10s. (Rs. 5) and imprison for forty-eight hours. The others, under section 14, cannot fine, and can imprison for twenty-four hours only.

From the table of offences given below, it will be seen that during the five years ending 1878, 4458 or one offence for every 230 of the population were, on an average, committed. Of these there were, on an average, thirteen murders and attempts to commit murder; five culpable homicide; eighteen cases of grievous hurt and hurt by dangerous weapons; twenty-two cases of dacoity and robbery; and 4400 or 98 per cent of the whole minor offences.

Since the beginning of British rule the chief difficulty in keeping order has been the Bhils. Notices of their state under the Maráthás; of the trouble and disorder they caused during the early years of British rule; of the failure of the first attempts to bring them to order by force; of the success of the subsequent scheme to turn them to an orderly life by enlisting them in a special corps and bringing them to settle as husbandmen; of the outbreaks that have taken place from time to time since order was established; and of the poverty and depression of many of the western Bhils from want of forethought and self-control, and from their inability to hold their own in money matters with the clever Gujar Kunbis, have been given in the 'History' and 'Capital' chapters.

Twenty years have passed since the last serious Bhil risings under Kajarsing in the north and under Bhágoji Náik in the south. During these years, though there has been no general breach of order, there have from time to time been much discontent and restlessness. In 1868, in the Báglán sub-division now in Násik, the

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introduction of the survey rates increased the value of land, and moneylenders pressed their debtors to force them to give up their holdings. The result was that the Bhils, growing discontented, committed gang robberies, in many cases attacking the moneylenders' houses. Order was not restored till about eighty gang robbers were tried and convicted. In 1869, the failure of rain caused great hardship to the Bhils, and special measures had to be taken for their relief. In 1870, the pressure of Gujar moneylenders in the western districts aroused much ill feeling, and only by the personal influence of Major Probyn the Commandant of the Bhil Corps, was a general rising prevented. The money relations between the Bhils and the large Gujar landholders were inquired into, and though it was not thought advisable to interfere with the working of the civil courts, the Gujars seem to have felt that from the results of the inquiry, they ran the risk of driving their debtors to extremes, and have since shown more forbearance in their dealings. In the scarcities of 1872 and 1876, the Bhils showed signs of disquiet, but with the offer of work, uneasiness ceased. During the last two years (1878-79) Khándesh has been free from the gang robberies that caused so much loss and trouble in Ahmednagar, Poona and Sátára, and during the past year the Bhils have remained quiet, though both Khándesh and Násik have been without their usual guard of regular troops. Of the three Bhil Agencies, the Western Agency alone survives, and it remains in name only, its duties forming part of those of the District Superintendent of Police.

Though they rarely band together or commit violent crimes, village Bhils are still much given to theft, and throughout the district the custom is kept up of mustering the Bhils every evening. This system cannot be carried out in the case of hill Bhils, most of whom live in hamlets. The duty of looking after the hill Bhils is in great measure entrusted to their headmen, *náiks*, many of whom are in receipt of hereditary allowances for keeping order in certain tracts of country. Of Kajarsing, the last of the chiefs whose unruly habits led them to open rebellion, Major Probyn gives the following account.

*Kajarsing,
1833-1860.*

Kajarsing was the hereditary chief or *náik* of the Sindva pass in north Khándesh where the Bombay-Ágra road crosses the Sátputa hills. He succeeded his father Gumánsing, who for various misdeeds, including robbery, was transported for life. At the time of his father's removal Kajarsing was a youth. When old enough to undertake the duties and responsibilities of the post, he was, in 1833, made warden, *rakhvâldár*, of the Sindva pass. As he grew older, he became the most influential as well as the most powerful Bhil chief in Chopda, Shirpur, and Sháháda. He was proud and haughty, claiming Rajput blood, and his influence was due to fear rather than to any fondness for him as a tribal leader. In 1850, Kajarsing was tried for assault and manslaughter, the result of over-zeal in dealing with some Bhils he had arrested for robbery. One Bhil died and two were much injured by his treatment, and for this offence he was sentenced to ten years' imprisonment. His punishment was reduced by the Sadar Court to five years' imprisonment with five

months' solitary confinement. On his release in 1856, the western Bhil agent strongly recommended Kajarsing's restoration, but the proposal was negatived by the District Magistrate. In the following year (1857), Kajarsing renewed his application, and the District Magistrate, hoping to secure the chief's influence on the outbreak of the mutiny, obtained the sanction of Government, and Kajarsing was restored to his wardenship. But what was in the bone of the father showed itself in the flesh of the son, and soon after his return to duty in the Sindva pass, Kajarsing gathered a few followers, and carried into the Sátpuda hills a consignment of £80,000 (Rs. 8,00,000) of silver belonging to native merchants, which was on its way by the Sindva pass to Indor.

With this large sum at his disposal, numbers of Arabs, Makránis, and other mercenaries flocked to Kajarsing's standard, and in a short time he was at the head of a rabble force strong enough to tempt him to dispute the passage of a siege train on its way to Dehli. It was at one time thought that emissaries from Dehli had been sent to Kajarsing. Be this as it may, with the high rates of pay he was able to offer, and the difficulty of bringing a body of troops to crush him, adventurers from all sides, and many Bhil chiefs with their followers, joined Kajarsing, and the Sátpuda hills from the Tápti to the Narbada were in a blaze. Early in 1858, under the command of Colonel Evans, a field force consisting of a Native Infantry Regiment, a Mountain Battery, and 500 of the Khándesh Bhil Corps with a strong detachment of Poona Horse, assembled in Sháháda. The hills were entered in April, and on the 22nd, at Aluba Pávna and Datbávdí, Kajarsing and his rebel army were completely defeated. The Arabs and Makránis, who were the chief defenders of his position, suffered severely. Kajarsing made his escape, and with a few Bhils, remained a fugitive in the hills until June of the same year, when, in common with other Bhils, he was pardoned and reinstated warden of the Sindva pass. During that year (June 1857 to June 1858), Kajarsing, in possession of £80,000 (Rs. 8,00,000), had been a king among the Bhils. He had now to return to his former state and do as best he could with a yearly allowance of not more than £150 (Rs. 1500). He soon spent his very small balance of ready money, and in the course of a few years fell into debt. The thought of his former wealth and greatness, and the pressure of creditors, again drove him to rebellion, and in June 1860, seizing £27,000 (Rs. 2,70,000) of treasure on its way up the Sindva pass, he fled to the hills. No time was allowed for a general Bhil rising, even, which is doubtful, had the Bhils wished to join him. Pursuit was at once begun, and in a few days Kajarsing's camp in the Sátpuda hills was surprised by a detachment of the Bhil Corps with a small party of Poona and Police Horse under the command of Lieutenants Atkins and Probyn. The whole of Kajarsing's camp was taken and much treasure recovered. Kajarsing, fleeing with a few mounted followers, was hotly pursued, and escaped only by dismounting and jumping down a precipice into a thick bamboo wood near the Bábákuvar hill. Darkness and heavy rain stopped further pursuit, and Kajarsing's horses, some of them with bags of rupees on the saddles, were secured,

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1867-1876.*

and taken to camp. Kajarsing remained in the hills with very few followers. He met his death at the hands of a Makráni, who, with a few constables, was sent to attempt his arrest.

Besides hereditary chiefs there are still among the Bhils strong lawless spirits ready to lead in any time of disorder. Major F. Wise, formerly Assistant Superintendent of Police in Khándesh, gives the following account of Tulia Náik, a Bhil, who four years ago (1876), after several terms of outlawry, was finally sentenced to transportation for life.

About six feet high and of an active powerful frame, Tulia, for years, lived quietly with his family. He was known as bold and manly, a brave hunter, and a leader among his tribes-people. According to his own story, and his story is almost certainly true, it was his love for hunting that in the year 1867 proved the beginning of his troubles. His story is this: "After following a big panther for many days, I killed him, took the skin to the Government treasury at Pimpalner, and was paid £1 4s. (Rs. 12). No sooner had I drawn the money than I was beset by the treasury servants asking for a share. I paid 6s. (Rs. 3) to messengers and others, and then said I would give no more. One of the men I refused, who was a constable, threatened to bring me to trouble; but I was not one who cared for threats, and I paid him nothing. Taking what was left of the reward I called some of my friends and feasted them. We had a goat and plenty of liquor, and afterwards music, singing, and dancing. Towards midnight a message came from the police that the music must stop and the party break up. I had drunk freely and would not listen, and when the police tried to break up our party, I resisted and was taken into custody. Next morning I was started to some village where the chief constable was. Two constables were in charge of me, one of them the man whom I had refused a share of my reward. All the way he kept gibing me, saying, 'Ah! you would not give me a rupee, very good, wait a little, you will have to go across the sea.' I feared that I might, and watching my chance, I ran away."

When in outlawry Tulia's worst crime was gang robbery in open day. With some seven followers, himself armed with a matchlock, he rode on a pony into a large village, and dismounting at the house of a rich trader, marched inside, and raising his matchlock to the moneylender's head and blowing the match, demanded his money. He got much spoil and for months lived without another robbery. But he was greatly feared, and there were many complaints of his forcing women in the wilder roads.

Next year (1868), Tulia, under promise that he should be allowed to go free if he would but listen to reason, agreed to meet Major Probyn, who went to Selbári for the purpose. About eleven o'clock, on the morning after Major Probyn arrived, Tulia's brother came and asked for a bottle of brandy. The brandy was given, and in about an hour Tulia appeared with some eight Bhils all armed. When he came near, he threw himself at Major Probyn's feet and said he would willingly give himself up if Major Probyn would try him. Major Probyn told him that he had not power to try him, and

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promised that he would go with him to the District Magistrate and do his best to have his sentence made as light as possible. To this Tulia would not agree. He said 'Let the *sáheb* send for the witnesses, and try me himself, and hang me on the tree we are sitting under, or send me to Dhulia jail. I am ready to be handcuffed now, but I will not go before any other *sáheb*.' On hearing that this could not be, he said he would take till next morning to think the matter over. Meanwhile he asked Major Probyn to let him go and see his people in Pimpalner, and give him a note that he might not be seized for that one night. Armed with the note Tulia went to Pimpalner, got very drunk, and walking into a cloth-seller's shop, threw his goods into the street and let his followers scramble for them. In the morning he sent a message that he would not give himself up and was going back to the woods.

A party of police was told off under inspector Hafizula to hunt him. It was difficult to get any news of him. Once or twice he was seen and fired at, but always got off. He was believed to wear a charm that made him bullet-proof. One day the inspector went alone to the house of the Virkhel *pátíl* to ask after Tulia. Tulia, who was hid close by, heard of this, and surrounding the house, made the inspector prisoner. The inspector protested that he was Tulia's best friend and never meant to harm him. But Tulia would have none of this. 'You have given me much trouble, and you have made your men fire on me more than once, and tried to kill me, and you shall die; but before killing you I will take you to Pimpalner and make you give us your funeral feast, and then bring you back and kill you.' He put the inspector into a cart, in which he and one of his followers rode with drawn swords, and thus they drove to the Pimpalner liquor shop. Here the inspector was made to get down, go into the liquor shop, and drink. The cup passed round, and after a time Tulia unthinkingly laid down his sword, and raising the liquor jar took a long pull. Seeing his chance the inspector leaped up, and getting both hands fast in Tulia's hair, pressed his face to the ground, and shouted for the police. One or two constables, who were standing outside hoping to help the inspector, rushed in, and Tulia was a prisoner. His men fled without raising a finger to help him. Tulia was sentenced to seven years' imprisonment. On finishing his time, he got a watchman's place on one of the west Khándesh roads, and did his work well, until a complaint of rape was brought against him. Then he again fled and was 'out' for some months, but did not rob. All attempts to catch him had failed, when one day, as Major Probyn was driving along the Selbári road, Tulia walked out of a *bábhul* tree into the middle of the road, and said he had come to give himself up. He got into Major Probyn's pony cart, was driven to the Magistrate's camp, convicted of rape, and transported for life.

Arabs and Pendhárís, who, with the Bhils, were, at the beginning of British rule, the chief causes of disorder were soon disposed of. The power of the Pendhárís had been broken by the British in 1817 before their conquest of Khándesh, and except one or two

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Arabs and
Pendhárís.

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Chapter IX.**Justice.****Criminal
Tribes.**

chiefs, they afterwards gave little trouble. The Arab mercenaries who, as crafty moneylenders and brave soldiers, had risen to power with the decay of the Maráthás, at first offered a fierce resistance to the British. With the fall of Málegaon (1818) their power came to an end, and they afterwards disappeared from the district, either to seek service at native courts, or to return to their own country. Since the establishment of order neither Pendhárís nor Arabs have given any trouble.

Vanjáris.

Among the less settled tribes, Vanjáris, though as a class mild and orderly, are, from their wandering habits and occasional fondness for cattle-stealing and gang robbery, to a small extent under special police surveillance. When they move their caravans, *tándás*, they have to get a police pass stating the name of their leader, the place they come from, their number, their business, and the number of their cattle and weapons. Besides these, the chief criminal tribes are the Kaikádis, Mángs, Párdhis, Gáruðis, Kolhátis, Bhámtás, and Vadars, all of whom come from the south Deccan and Madras. They are basketmakers, cattle-dealers, day labourers, and sometimes beggars. The Kaikádis and Kolhátis are well known gang robbers, the Bhámtás are noted pick-pockets, and the Vadars are generally given to housebreaking. Budaks, expert housebreakers from northern India, have lately appeared in Khándesh; but Miánás and Multánis do not visit the district so much as formerly.

**Gang
Robberies.**

In the early years of British rule gang robberies were common. From eight to forty men used to meet in the bushlands near a village, and after dusk or near midnight, with their faces blackened and their heads hid in cloth wrappers, armed with clubs, knives, axes, swords, and guns, and taking with them sieves of chillies, quantities of the prickly *gokhru*, *Tribulus lanuginosus*, seed, and lighted torches, used to rush into the village shouting *din! din!* The people, frightened and confused, kept to their houses and made no joint resistance. Then the robbers, after strewing the doorway with prickly seed to keep the people from running off with their property, entered some house, and with threats of torture and death, forced the master of the house to give up his hidden treasure. If he resisted he was beaten or cut by knives, or tortured by having a sieve of chillies tied to his face, or burning wicks held to his arms and legs. Thus they went on, from one house to another, until the villagers and police came in strength, when they had to retire. To prevent detection they always cut off and carried with them the heads of any of their party who were killed, or so badly wounded as to be unable to escape. Robberies of this kind are now rare and seldom remain undetected. Among the higher classes the chief offences are breach of trust, receiving stolen property, and criminal misappropriation. Almost all goldsmiths receive and melt stolen ornaments, and few moneylenders hesitate to take stolen property at cheap rates. During the cold months petty field and village granary thefts are common. But the district is free from agrarian crime.

**Police.
1873.**

In 1878, the total strength of the district or regular police force was 1722. Of these, under the District Superintendent, two were

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assistant superintendents, three subordinate officers, 275 inferior subordinate officers, and eighty-three mounted and 1358 foot constables.

The cost of maintaining this force was, for the Superintendent and his two assistants, a total yearly salary of £1898 12s. (Rs. 18,986); for the three subordinate officers, on yearly salaries of not less than £120 (Rs. 1200), and the 275 inferior subordinate officers on yearly salaries of less than £120 (Rs. 1200), a total yearly cost of £6914 (Rs. 69,140); and for the eighty-three mounted and 1358 foot constables a sum of £15,840 8s. (Rs. 1,58,404), the average yearly salary being £35 8s. (Rs. 354) for each mounted, and £9 10s. (Rs. 95) for each foot constable. Besides their pay, a total yearly charge of £973 18s. (Rs. 9739) was allowed for the horses and travelling expenses of the superior officers; £434 18s. (Rs. 4349) for yearly pay and travelling allowance of their establishments; and £738 18s. (Rs. 7389) for contingencies and other expenses, raising the total yearly charges to £26,800 14s. (Rs. 2,68,007). On an area of 10,162 square miles and a population of 1,028,642 souls, these figures give one man for every 5·9 square miles and 597 souls. The cost of the force is £2 12s. 9d. (Rs. 26-6) the square mile, or 6½d. (4½ annas) a head of the population.

Of the total strength of 1722, exclusive of the Superintendent and assistant superintendents, eighty-eight, twenty of them officers and sixty-eight men, were, in 1878, employed as guards at district or subsidiary jails; 394, fifty-five of them officers and 339 men, were engaged as guards over lock-ups and treasuries or as escorts to prisoners and treasure; and 1221, 199 of them officers and 1022 men, on other duties. Of the whole number, exclusive of the Superintendent and his two assistants, 886 were provided with fire-arms and 833 with swords or with swords and batons; 506, 156 of them officers and 350 men, could read and write, and seventy-one men were being taught.

Except the Superintendent and the two assistant superintendents who were Europeans, the members of the police force were all natives of India. Of these, ten officers and thirteen men were Christians; 108 officers and 549 men were Muhammadans; twenty-six officers and seventy men were Bráhmans; one officer and two men were Rajputs; thirty-six officers and 157 men were Maráthás; ninety-five officers and 637 men were Hindus of other castes; one officer was a Pársi and another a Jain. There were sixteen vacancies.

Of 260 persons accused of heinous crimes, sixty-nine or 26 per cent were convicted. Of 5927, the total number of persons accused of crimes of all sorts, 3903 or 65 per cent were convicted. In the matter of the recovery of stolen property, of £14,134 (Rs. 1,41,340) alleged to have been stolen, £5905 (Rs. 59,050) or 41·77 per cent of the whole amount were recovered. Of the six districts of the Central Division, Khándesh ranked first as regards the proportion of convictions to arrests, and fifth as regards the proportion of the amount of property recovered to the amount stolen.

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Crime,
1874-1878.

The following table gives the chief crime and police details for the five years ending 1878 :

Khandesh Crime and Police, 1874-1878.

YEAR.	OFFENCES AND CONVICTIONS.											
	Murder and Attempt to Murder.				Culpable Homicide.				Grievous Hurt.			
	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.
1874...	7	14	11	78.57	5	6	2	33.3	18	28	9	32.14
1875...	11	18	9	58.25	3	3	2	100	13	11	7	63.83
1876...	17	35	16	45.71	9	15	9	60	20	33	25	75.75
1877...	16	42	8	19.04	4	18	5	27.7	19	42	28	66.66
1878...	16	31	10	51.51	5	7	...	...	21	40	19	47.50
Total ...	67	138	60	43.78	27	48	18	37.5	91	154	88	57.14

YEAR.	OFFENCES AND CONVICTIONS—continued.								PROPERTY.		
	Other Offences.				Total.				Stolen.	Reco- vered.	Percent- age.
	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.			
1874 ...	4281	5380	2686	49.92	4331	5483	2716	49.53	£ 4593	£ 1625	35.33
1875 ...	4021	5562	3218	57.85	4059	5514	3247	57.83	4019	1804	44.86
1876 ...	4025	5420	2979	54.96	4086	5546	3043	54.88	4880	1728	35.41
1877 ...	4882	6552	4325	66.01	4957	6781	4459	65.75	7878	3728	47.35
1878 ...	4790	6667	3834	67.65	4858	5927	3903	65.85	14,134	5905	41.77
Total ...	21,999	28,561	17,042	59.32	22,291	29,351	17,366	59.17	85,499	14,799	41.66

Corresponding details are available for the five years ending 1849 ;

1845-1849.

Khandesh Crime, 1845-1849.

YEAR.	Murder.	Homicide.	Grievous Hurt.	Robbery including cattle theft.	Arson.	Miscellaneous.	Total.	Arrests.	Convictions.	Percentage.	Property stolen.	Property recovered.	Percentage.
1845 ...	12	4	67	378	12	2507	2980	4063	2399	59.04	£ 5342	£ 467	8.55
1846 ...	8	3	79	394	15	3035	3554	5325	3221	80.48	4416	368	8.33
1847 ...	7	2	59	184	9	2896	3154	5261	3932	53.28	3463	576	16.39
1848 ...	7	5	56	165	15	2942	3184	5568	3437	61.50	3420	599	17.51
1849 ...	11	5	49	244	8	3004	3321	5297	2785	52.59	3470	371	10.69
Total ...	45	19	304	1365	59	14,381	18,173	26,584	15,804	59.56	20,113	2374	11.70

A comparison of the two statements shows but little difference in the comparative amount of crime in the two periods. In the first period ending with 1849, there were on an average 3236 crimes a year, or, on the basis of the 1846 census, one crime to every 229 inhabitants. In the second period ending with 1878, the yearly

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average was 4458 crimes, or, on the basis of the 1872 census, one crime to every 230 inhabitants. The number of dacoities and robberies has fallen from 273 in the first to twenty in the second period.

The chief feature of the Khándesh police is the Bhil Corps. This corps was raised under the orders of Mr. Elphinstone, the Governor of Bombay, in 1825. The work of inducing the Bhils to enlist was left in the hands of Lieutenant, afterwards Sir James, Outram. In the distribution of Khándesh into three Bhil Agencies, Lieutenant Outram was placed in charge of the north-east districts. At first the men were very shy of enlisting. A beginning was made with a body guard of nine, and in a few months the number had risen to sixty. At the close of the season, when they entered Málegaon cantonment, the men of the corps were welcomed as fellow-soldiers by Outram's Regiment, the XXIII. Native Infantry. Enlistment then became popular, and in 1827 they were inspected by the Brigadier, and found efficient. Not long after they were placed in charge of posts formerly held by regular troops, and in the same year near Barváí, they routed Subhánia Náik and his dangerous gang. Their strength was raised from 400 to 600 and afterwards to 690; their headquarters were established at Dharangaon, and the monthly pay of the common soldiers was fixed at 10s. (Rs.5) with 2s. (Re. 1) more when on outpost duty. In 1830 the Bhil Corps did good service by bringing the Dáng chiefs to order; in 1831 they were employed with success against the Tadvi Bhils of the north-east; and in 1832 they were entrusted with the charge of the district treasuries. In 1839, so efficient were they, that a regiment of the line was withdrawn from Khándesh. Next year they were led against, and reduced to order, Pratápsing, chief of the Dáng state of Ámli; in 1841 one detachment was sent against the Ahmednagar and another against the Sultánpur Bhils; and in 1842 they suppressed an outbreak among the Tadvi Bhils. In 1844, when Sindia's officers refused to give up Yával and Páchora, the transfer was effected, not without some loss, by the aid of the Bhil Corps. In 1846, they were again in the west punishing the rebel chief of Chikhli, and in 1852, they were of much service in putting down the survey riots at Erandol and Sáveda. During the 1857 mutinies, in spite of the success of Kajarsing in the north and of the Ahmednagar Bhil Bhágoji Náik in the south-west, the Khándesh Bhil Corps remained loyal, and were of much service in suppressing Kajarsing, in disarming mutinous troops at Burhánpur, in garrisoning Asirgad,¹ and later on, in guarding the northern posts against the southward march of Tátya Topi's rebel force.

Since 1859 the Bhil Corps has not again been engaged on active service. But since the withdrawal of the regular troops from

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Bhil Corps.

¹ In June 1857, Capt. Birch with 100 of the Bhil Corps marched on Burhánpur where a detachment of 105 men of Sindia's contingent was in open mutiny. This detachment was disarmed and the leaders made prisoners. On the 8th July, Capt. Birch hearing that Asirgad was to be attacked, made a night march from Burhánpur and garrisoned the fort. Major F. Wise.

Chapter IX.**Justice.****Bhil Corps.**

Dhulia (1874), the strength of the corps has been increased by 110 men, and during the past year (1879), in consequence of the absence of troops from Málegaon, the charge of that station has been entrusted to a detachment of the Bhil Corps.

The present strength of the Bhil Corps, besides twenty-six recruit boys, is 801, including 111 officers and 690 men. Of the 111 officers, seven are *subhedárs* drawing a monthly salary of £3 (Rs. 30) each; seven are *jamádárs* drawing £2 4s. (Rs. 22) each; thirty-five *haváldárs* drawing £1 8s. (Rs. 14) each; and sixty-two *náiks* drawing £1 4s. (Rs. 12) each. The men, of whom three are buglers, are divided into four classes, and draw from 14s. to £1 (Rs. 7-Rs. 10) each. Besides their regular pay, the commanding *subhedár* has a monthly allowance of £2 5s. (Rs. 25), the *haváldár* major £1 (Rs. 10), the drill *haváldár* 10s. (Rs. 5), two drill masters 8s. (Rs. 4) each, and nine pay orderlies 10s. (Rs. 5) each, thus making a total monthly cost of £735 16s. (Rs. 7358). Of the whole number of officers and men, 627 are Bhils, chiefly of the Tadvi class; the rest are Christians, Musalmáns, Rajputs, Maráthás, Bráhmans, and other Hindus. The average height of the members of the corps is five feet five inches. In colour and features the Bhils vary greatly. Some are dark and others fair, some are well-featured and others ugly. As a rule they are strongly built and wiry. Their dress is blue woollen or cotton drill coats and dark turbans and trowsers. They are employed on such police duties as escorting prisoners and treasure, guarding lock-ups, and on night patrol. When gang robberies are common, they strengthen the regular, and form special police posts. Their head-quarters are at Dharangaon, and they have a strong detachment at Dhulia. At Dharangaon there is a hospital, with, in 1879, an average of 4·7 patients, and a school with an average attendance of 47·24 pupils. The school, though not managed by the education department, is yearly examined by the Khándesh deputy education inspector. Of the whole number, 167, thirty-one officers and 136 men can read and write or are being taught. The twenty-six recruit boys are chiefly the sons of men belonging to the corps. Other vacancies are filled by local Musalmáns, Maráthás, and Bráhmans.

Village Police.

The village police consists of the headman, *pátíl*, and from two to eight village Bhils called watchmen, *jáglíás*, who are paid by land grants. It is the duty of the *pátíl* to report the occurrence of any crime within his limits to the nearest district police officer; to hold inquests in cases of unnatural and sudden deaths; to keep offenders in custody; to be present at every search made by the district police; and to co-operate with them in every way. The nomination and dismissal of the police *pátíl* and watchmen rest with Government, and they are under the direct control of the District Magistrate.

Jails.

Besides the accommodation provided for under-trial prisoners at the head-quarters of each sub-division and the Bhusával subordinate jail, there is at Dhulia, about 200 yards to the west of the town, a district criminal jail attached to the Judge's court. Built in 1827, it is surrounded by a high wall, and has two divisions a front and a back section. In a circle in the front division are the male

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prisoners' wards with tiled roofs and iron-barred windows. To the east of this circle are three female wards, and to the west is the civil jail. Inside the main gate is an hospital store-room. In the rear division there are eight worksheds and twelve solitary cells. The jail is managed by a staff twenty-nine strong, and in 1879 had an average daily total of 436·9 prisoners. The prisoners are made to work, partly beyond prison walls in two gardens on the bank of the Pánjhra and in a field two miles from the town, and partly within prison walls in the jail worksheds, where cotton-weaving, carpet-making, carpentry, and cane work are carried on. The garden produce consists of country and European vegetables, and the field produce of *javari*, cotton, and sesamum. The total cost in 1879 was £2312 14s. (Rs. 23,127), or an average of £5 6s. (Rs. 53) to each prisoner. The jail has been notably healthy, the average death rate during the last ten years being only 1·4 per cent of the average strength.

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Jails.

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CHAPTER X.

REVENUE AND FINANCE.

Chapter X. Revenue and Finance.

Account Heads.

THE earliest available district balance sheet is for 1824-25. Though, since then, many account changes have been made, the different items can in most cases be brought under corresponding heads in the forms now in use. Exclusive of £32,590 (Rs. 3,25,900), the adjustment on account of alienated land, the total transactions entered in the district balance sheet for 1878-79 amounted, under receipts, to £491,649 (Rs. 49,16,490) against £135,392 (Rs. 13,53,920) in 1824-25, and under charges, to £388,188 (Rs. 38,81,880)¹ against £170,379 (Rs. 17,03,790). Leaving aside departmental miscellaneous receipts and payments in return for services rendered, such as post and telegraph receipts, the 1878-79 revenue under all heads, Imperial, provincial, local, and municipal, came to £460,645 (Rs. 46,06,450), or, on a population of 1,028,642, a share of 8s. 11½d. (Rs. 4-7-6) the head. The corresponding receipts in 1824-25 amounted to £135,392 (Rs. 13,53,920), which, according to that year's approximate population of 332,370 souls, gave per head a share of 7s. 1d. (Rs. 3-8-8).

During the fifty years between the dates of the two balance sheets, the following changes have taken place under the chief heads of receipts and charges.

Land Revenue.

Land revenue receipts,² forming 67·75 per cent of £460,645 (Rs. 46,06,450) the entire revenue of the district, have risen from £78,513 (Rs. 7,85,130) in 1824-25 to £311,717 (Rs. 31,17,170) in 1878-79. The increase is chiefly due to the large area of land brought under tillage, and to additional levies recovered, since 1863, from alienated lands, except those held by village and district officers. The land revenue charges have risen from £29,151 to £46,886 (Rs. 2,91,510 - Rs. 4,68,860). This is due to the increase in the number and salaries of revenue officers.

Stamps.

Stamps is a new head. The 1878-79 receipts amounted to £39,718 (Rs. 3,97,180), and the expenditure to £1221 (Rs. 12,210).

Excise.

Excise receipts have risen from £4840 (Rs. 48,400) to £24,631 (Rs. 2,46,310), and the expenditure has fallen from £91 (Rs. 910) to £13 (Rs. 130). The increase in the receipts is due to the introduction of stricter rules and to the increased use of spirits.

¹ This includes cash remittances to other treasuries, amounting to £185,000 (Rs. 18,50,000).

² Land revenue figures for sixty-two years ending 1879-80 are given below, pp. 289 and 303.

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For the sale of European and imported liquor there are eleven shops, three in Dhulia, one in Chálisgaon, five in Bhusával, and two in Nasirabad. Licenses for these shops are renewed from year to year on payment of a fee of £5 (Rs. 50) for each shop. The right of making and selling country liquor is farmed from year to year. Up to 1859-60 the farms were sold by sub-divisions, since then they have been sold by single shops or by groups of shops. The farmer is entitled to set up his own stills at authorised places, and to sell the liquor made by him at certain authorised shops. Usually, both the still and the shop are in the same building. The farmer may charge what price he pleases for the liquor supplied to his customers. In different parts of the district the price of a quart bottle varies, according to strength, from 4½d. to 2s. 6d. (annas 3 - Rs. 1¼). No liquor stronger than 25° under proof can be sold by the farmer. The ordinary liquor is considerably below 25° under proof, and is sometimes as low as 75° under proof. The yearly realisations from the farms average about £26,000 (Rs. 2,60,000).

The local liquor is made solely from *moha*, *Bassia latifolia*, flowers, of which the district forests yield enough to supply all the stills. The flowers are gathered by Bhils and are bought in small quantities on the spot by an agent of the liquor contractor, who, when a large enough stock has been gathered, sends it to the still. A good deal of illicit distilling is said to go on among the Bhils for home use.

There are scarcely any cocoa or date palms in the district; the few there are, are tapped chiefly for the use of bakers. Persons may tap a fixed number of trees on payment of fees which vary in different places, but they are bound to sell the toddy to one of the liquor farmers, who in turn sells it to the public. The yearly realisations from tapping fees average only £4 10s. (Rs. 45). The right to retail such intoxicating drugs as *bháng*, *gánja*, and *májum*, is put yearly to auction by shops. The average yearly income is £390 (Rs. 3900).

The following statement shows the variations in excise revenue during the last forty-nine years :

Khándesh Excise Revenue, 1830-31 - 1878-79.

YEAR.	DISTILLED LIQUOR.		FERMENTED LIQUOR.		EUROPEAN LIQUOR.		INDIAN HEMP.		TOTAL.	
	Shops.	Revenue.	Shops.	Revenue.	Shops.	Revenue.	Shops.	Revenue.	Shops.	Revenue.
		£		£		£		£		£
1830-31 ...	55	555	...	...	...	...	3	594	58	1149
1840-41 ...	54	5253	...	...	...	...	6	754	60	6007
1850-51 ...	142	6157	...	...	...	...	33	...	175	6157
1860-61 ...	241	20,529	...	70	1	25	51	446	283	21,070
1870-71 ...	74	19,921	...	25	16	67	47	485	137	20,448
1878-79 ...	98	23,800	3	1	11	52	93	303	203	24,156

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Revenue and
Finance.
Account Heads.
Excise.

DISTRICTS.

Revenue and Finance.

Account Heads.
*Law and
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Forests.

*Assessed
Taxes.*

Khándesh Assessed Taxes, 1860-1879.

YEAR.			Realizations.			YEAR.			Realizations.		
<i>Income Tax.</i>			<i>License Tax.</i>			<i>Income Tax.</i>			<i>License Tax.</i>		
	£.	s.		£.	s.		£.	s.		£.	s.
1860-61	7951	4	79,512	1867-68	5644	12	56,443	1869	50	49	12
1861-62	11,827	14	1,18,277					1869-70	25	15	8
1862-63	6819	16	68,198					1870-71	23,400	18	2,34,009
1863-64	5348	2	53,481	<i>Certificate Tax.</i>				1871-72	5646	8	56,464
1864-65	5732	14	57,327					1872-73	3869	12	38,696
				1868-69	2972	4	29,722	<i>License Tax.</i>			
								1878-79	15,981	0	1,59,810

Customs.

Salt.

Political.

Military.

Registration.

Education.

Police.

Police charges have risen from £8973 to £29,838 (Rs. 89,730-Rs. 2,98,380). The increase is due to the reorganisation of the department.

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Transfer receipts have risen from £34,854 to £65,605 (Rs. 3,48,540-Rs. 6,56,050), and the expenditure from £19,737 to £226,802 (Rs. 1,97,370-Rs. 22,68,020). The increased receipts are due chiefly to receipts on account of local funds, to remittances from other treasuries, and to the amount held as deposit on account of savings banks. The increased charges are due to a large surplus balance remitted to other treasuries and to the expenditure on account of local funds.

In the following balance sheets, the figures shown in black type on both sides of the 1878-79 balance sheet are book adjustments. On the receipt side, the item £32,590 (Rs. 3,25,900) represents the additional revenue the district would yield had none of its lands been given away. On the debit side, the item £9887 (Rs. 98,870) entered under 'land revenue' is the rental of the lands granted to village headmen, *pátils*, engaged on both revenue and police duties, and to the village watchmen, *jáglíás*. The item £15,116 (Rs. 1,51,160), under 'allowances and assignments,' represents the rental of the lands granted to district hereditary officers and other non-service claimants; the item £7587 (Rs. 75,870) under 'police' represents the rental of the lands granted to Bhils and watchmen for police duty. Cash allowances, on the other hand, are treated as actual charges and debited to the different heads of account according to the nature of the allowances. Thus cash grants to village headmen, except those solely engaged on police duties and the village watch, are included in £46,886 (Rs. 4,68,860), the total of land revenue charges.

**Chapter X.
Revenue and
Finance.****Account Heads.
Transfers.****Balance Sheet.**

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DISTRICTS.

Khandesh Balance Sheet,

Chapter X.
Revenue and
Finance.Balance Sheet,
1824-25
and
1878-79.

SERVICE.	RECEIPTS.		
	Head.	1824-25.	1878-79.
		£. s. d.	£. s. d.
<i>Imperial.</i> A.—Supervised by the Collector.	Land revenue... ..	78,513 1 7	311,717 6 10
	Stamps ... ..	.....	32,590 5 1
	Excise	4840 18 10	39,713 1 10
	Transit duties	14,772 18 9	24,631 11 9
	Law and justice	1552 17 1	1777 2 0
	Forest ... ..	.....	8909 15 2
	Assessed taxes ... ..	.....	15,981 9 8
	Miscellaneous... ..	362 18 11	28 1 0
	Interest on advances, loans, and arrears...	.....	782 4 5
	Total ...	100,042 13 2	403,443 12 6
<i>B.—Managed by departmental heads.</i>	Customs ... ..	.....	2996 14 1
	Public works ... ..	.....	10,148 7 8
	Military ... ..	.....	428 4 2
	Mint	153 4 10	.....
	Post	235 6 8	5115 3 3
	Telegraph ... ..	.....	244 11 0
	Total ...	388 11 6	18,931 0 2
<i>Provincial.</i>	Registration ... ..	.....	1759 9 6
	Education ... ..	.....	212 17 8
	Police	75 18 11	123 0 0
	Medical ... ..	.....	32 9 7
	Jails	80 19 7	804 18 8
	Miscellaneous ... ..	.....	738 14 11
	Total ...	106 18 6	3669 8 4
Transfer items...	Deposits and repayments	9968 2 2	29,931 1 7
	Cash remittance	24,852 10 4	8500 0 0
	Pension fund receipts ... ..	.....	10 2 6
	Local funds	34 3 4	27,164 2 3
	Total ...	34,854 15 10	65,605 6 4
Grand Total ...		135,392 19 0	491,649 7 4
			32,590 5 1

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1824-25 and 1878-79.

Chapter X.
Revenue and
Finance.Balance Sheet,
1824-25
and
1878-79.

CHARGES.		
Head.	1824-25.	1878-79.
	£. s. d.	£. s. d.
Land revenue	29,151 13 4	46,886 19 9
Stamps ... ..	.....	9887 1 7
Excise	91 9 6	1221 5 10
Transit duties... ..	604 4 4	13 4 1
Law and justice { Civil	4671 6 11	14,226 15 0
Criminal	2510 11 9	7620 12 11
Forest ... ..	.....	5227 5 5
Administration ... ..	.....	483 2 11
Political... ..	.....	1063 10 4
Allowances and assignments	6831 3 9	9735 11 10
Pensions to Government servants... ..	.....	15,116 2 3
Minor departments ... ..	.....	2000 12 0
Miscellaneous	317 19 4	1986 13 8
		84 8 4
Total ...	44,178 10 11	90,550 2 1
		25,300 3 10
Customs ... ..	.....	20 19 0
Public works	785 3 8	24,287 3 4
Military	92,272 13 7	2206 9 9
Mint ... ..	.....	.....
Post	1189 15 0	4953 4 6
Telegraph ... ..	.....	617 3 5
Total ...	94,247 12 1	32,085 0 0
Registration	779 13 11	1200 7 7
Education ... ..	.....	1720 13 9
Police	8973 6 11	29,838 15 5
Medical	554 16 0	7587 1 3
Jails	1443 16 3	1808 17 6
Printing... ..	.....	3903 5 11
Cemeteries ... ..	.....	29 18 5
Miscellaneous	463 10 0	14 15 0
		234 11 2
Total ...	12,215 3 1	38,751 4 9
		7587 1 3
Deposits returned and advances and loans made	19,737 18 11	27,623 14 0
Cash remittances ... ..	.....	185,000 0 0
Interest on Government securities ... ..	.....	351 10 7
Local funds	13,816 17 2
Total ...	19,737 18 11	226,802 1 9
Grand Total ...	170,379 5 0	388,188 8 7
		32,590 5 1

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Chapter X.
Revenue and
Finance.
Local Funds.

The district local funds collected since 1863 to promote rural education and supply roads, water, drains, rest-houses, dispensaries, and other useful objects, amounted in 1878-79 to a total sum of £28,653 (Rs. 2,86,530), and the expenditure to £25,887 (Rs. 2,58,870). This revenue is drawn from three sources, a special cess of one-sixteenth in addition to the ordinary land tax, the proceeds of certain subordinate local funds, and some miscellaneous items of revenue. The special land cess, of which two-thirds are set apart as a road fund and the rest as a school fund, yielded in 1878-79 a revenue of £19,964 (Rs. 1,99,640). Smaller funds, including a toll fund, a cattle pound fund, a ferry fund, a travellers' bungalow fund, and a school fee fund, yielded £4925 (Rs. 49,250). Interest on invested funds and Government and private subscriptions amounted to £2303 (Rs. 23,030); and miscellaneous receipts, including certain items of land revenue, to £1460 (Rs. 14,600). This revenue is administered by committees partly of official and partly of private members. Besides the district committee consisting of the Collector, assistant and deputy collectors, the executive engineer, and the education inspector as official and the proprietor of an alienated village and six landholders as non-official members, each sub-division has its own committee, consisting of an assistant collector, the māmīlatdār, a public works officer, and the deputy education inspector as official and the proprietor of an alienated village and three landholders as non-official members. The sub-divisional committees bring their requirements in matters of local works and education to the notice of the district committee which prepares the yearly budget.

Balance Sheet,
1878-79.

For administrative purposes the district local funds are divided into two sections, the one set apart for public works and the other for instruction. The receipts and disbursements during the year 1878-79 were as follows :

Khandesh Local Funds, 1878-79.
PUBLIC WORKS.

RECEIPTS.			EXPENDITURE.		
	£.	s.		£.	s.
Balance, 1st April 1878	2577	14	Establishments	2788	8
Two-third of the land cess	13,309	18	New works	5571	13
Tolls	1108	19	Repairs	5937	10
Ferries	3	19	Medical charges	752	2
Travellers' bungalows	7	9	Miscellaneous	1743	10
Cattle pounds	2786	2	Balance, 31st March 1879... ..	4675	9
Contributions	240	1			
Miscellaneous	1435	10			
Total	21,468	12	Total	21,468	12

EDUCATION.

	£.	s.		£.	s.
Balance, 1st April 1878	5359	5	School charges	7925	10
One-third of the land cess	6854	17	Scholarships	101	0
School fee fund	1018	7	School-houses (new)	409	16
Contributions (Government)	1901	11	Ditto (repairs)	228	14
Ditto (Private)	124	4	Miscellaneous	480	14
Interest on Government securities	37	16	Balance, 31st March 1879... ..	5027	6
Miscellaneous... ..	25	0			
Total	15,121	0	Total	15,121	0

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Since 1863, the following local fund works have been carried out at a cost of £208,876 9s. (Rs. 20,88,764-8). To improve communication, 2216 miles of road, with one flying and twenty-three stone masonry bridges and five culverts, have been made and repaired, and the road sides planted with trees. To improve the water supply, 475 new wells have been sunk and 536 old wells repaired; fifteen new ponds made and twenty-eight old ponds repaired; and thirty-five springs, thirty-eight watercourses, and six dams, *bandhárás*, brought into use. To help village education, forty-one new schools have been built and 230 old schools repaired; and for the comfort of travellers, 188 rest-houses, *dharmashálas*, and sixteen bungalows have been built. Besides the experimental farm-house at Vadjai near Bhadgaon, the industrial workshop at Dhulia, and the cotton market at Jalgaon, 142 village offices, eighty cattle pounds, and three dispensaries have been built, and 109 village offices and 227 cattle pounds repaired.

Under the provisions of the Bombay District Municipal Act (VI. of 1873), there were in all eighteen town municipalities in the Khándesh district in 1878-79, each administered by a body of commissioners with the Collector as president, and the assistant or deputy collector in charge of the sub-division as vice-president. At Máheji, the place of the yearly fair, the agricultural exhibition and the horse and cattle show, the municipality is only temporary. The district municipal revenue in 1878-79 amounted to £14,010 (Rs. 1,40,100), of which £2677 (Rs. 26,770) were recovered from octroi duties, £3537 (Rs. 35,370) from toll and wheel and other taxes, and £7796 (Rs. 77,960) from miscellaneous sources.

The following statement gives for each of the municipalities the receipts, charges, and incidence of taxation during the year ending 31st March 1879 :

Khándesh Municipal Details, 1878-79.

NAME.	DATE.	POPULATION.	RECEIPTS.					
			Octroi.	House tax.	Tolls and Wheel tax.	Assessed taxes.	Miscellaneous.	Total
			£	£	£	£	£	£
Dhulia ...	27th Novr. 1862...	12,489	1270	357	...	158	245	2030
Amalner ...	13th October 1863...	7564	20	123	...	...	132	275
Betavad ...	Ditto ...	3338	33	59	...	...	12	104
Fárola ...	Ditto ...	12,235	46	221	...	...	160	426
Sindkheda ...	Ditto ...	4501	27	93	...	...	17	137
Jalgaon ¹ ...	1st March 1864...	6893	467	273	498	...	6639	7877
Erandol ...	24th Jnly 1866...	11,071	32	144	...	...	178	354
Dharangaon ...	Ditto ...	11,087	34	307	...	...	127	468
Songir ...	19th Sept. 1866...	4618	7	123	...	...	14	144
Nandurbár ...	30th January 1867...	7205	227	124	...	...	21	372
Taloda ...	Ditto ...	5146	126	110	...	...	32	268
Varangaon ...	14th August 1867...	4337	12	84	...	...	14	110
Ohopda ...	4th Nov. 1867...	13,699	74	249	...	...	32	355
Bhadgaon ...	14th April 1868...	6153	10	125	...	...	75	210
Sháháda ...	18th April 1868...	5212	139	131	...	...	30	300
Prakásha ...	21st October 1868...	3649	35	94	...	...	30	159
Shirpur ...	Ditto ...	6571	119	157	...	...	32	303
Máheji ...	19th October 1870...	686	...	107	...	...	6	113
Total ...	.....	...	2677	2 881	498	158	7796	14,010

¹ The Jalgaon receipts include a loan of £6547 (Rs. 65,470).Chapter X.
Revenue and
Finance.
Local Funds.

Municipalities.

Chapter X.
Revenue and
Finance.
Municipalities.

Khândesh Municipal Details, 1878-79—continued.

NAME.	CHARGES.								INCIDENCE.
	Staff.	Safety.	Health.	School- ing.	Works.		Miscel- laneous.	Total.	
					Original.	Repairs.			
	£	£	£	£	£	£	£	£	£ s. d.
Dhulia	220	146	734	41	452	332	185	2160	0 3 8
Amalner	37	2	92	6	15	63	35	250	0 0 9
Betávad	23	1	61	...	...	8	8	101	0 0 7
Párola	60	7	167	27	...	191	30	462	0 0 8
Síndkheda	25	1	47	...	42	11	6	132	0 0 7
Jalgaon	212	90	5732(a)	6	33	194	528	7795	0 3 10
Erandol	56	2	187	20	...	16	44	327	0 0 8
Dharangaon	62	25	198	1	2	49	22	359	0 0 10
Songir	30	35	67	...	...	106	14	252	0 0 7
Nandurbár	85	34	208	5	...	12	16	360	0 1 0
Taloda	29	11	53	6	11	10	33	153	0 1 0
Varangaon	18	10	22	1	...	12	6	71	0 0 6
Chopda	73	37	142	5	...	33	25	315	0 0 6
Bhadgaon	27	1	125	...	...	16	4	173	0 0 8
Sháháda	49	21	103	5	...	20	8	206	0 1 2
Prakásha	27	8	67	4	26	10	4	145	0 0 10
Shirpur	50	34	224	...	...	15	5	323	0 0 11
Máheji	47	10	64	...	...	26	6	153	0 1 0
Total	1132	475	9293	127	581	1174	981	13,763	...

(a) £6508 (Rs. 65,080) of this were borrowed and spent on the Jalgaon water works.

Besides making new and mending old roads, wells, drains and culverts, and planting and watering roadside trees, the chief works carried out by the municipalities, in 1878-79, were the building of a market, a slaughter-house, and public latrines at Dhulia, and the Mehrun reservoir at Jalgaon, for which and other Jalgaon works a loan of £6547 (Rs. 65,470) was sanctioned by Government. Two other schemes, the drainage and water supply of Dhulia, were also under consideration.

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CHAPTER XI.

INSTRUCTION.

In 1878-79 there were 275 Government schools, or one school for every 9·5 inhabited villages, with 14,298 names on the rolls and an average attendance of 10,956 pupils or 2·22 per cent of 491,376, the whole population under twenty years of age.

Excluding superintendence charges, the whole expenditure on account of these schools amounted to £9358 2s. (Rs. 93,581), of which £2700 8s. (Rs. 27,004) were debited to provincial and £6657 14s. (Rs. 66,577) to local and other funds.

Under the Director of Public Instruction and the education inspector north-eastern division, the schooling of the district was, in 1878-79, conducted by a local staff 552 strong. Of these one was a deputy inspector with general charge of all the schools of the district, drawing a yearly pay of £240 (Rs. 2400); one was an assistant deputy education inspector drawing a yearly pay of £90 (Rs. 900); and the rest were schoolmasters and assistant schoolmasters with yearly salaries ranging from £6 to £360 (Rs. 60 - Rs. 3600).

Of 275, the whole number of Government and aided schools, in 251 Maráthi was taught, in four Urdu, in fifteen Maráthi and Urdu, and in five English and Maráthi. One of the five was a high school, teaching English, Maráthi, and Sanskrit, to the standard required to pass the Bombay University entrance test examination. The Dhulia Training School, established in 1875, was closed at the end of February 1877.

Before the opening of Government schools every large village had a private school taught by a Bráhmaṇ. Not being able to compete with the Government schools, these private institutions were, in 1875-76, reduced to forty-one with an attendance of 920 boys. Three of them received as encouragement small grants from local funds. At present private schools, with an attendance of not more than ten or twelve boys, are found only in small villages which have no Government school. The school is held in the master's house or in some hired building. The master is paid in grain and sometimes in money. His yearly receipts formerly varied from £10 to £15 (Rs. 100 - Rs. 150); they now range between £5 and £10 (Rs. 50 - Rs. 100). Every boy on entering, and when, after mastering the alphabet and the multiplication table, he begins to learn to read and write the running, *modi*, hand, gives the master a present of some rice, pulse, wheat flour, a cocoanut, betelnuts, and some money. On holidays, and on every fifteenth day, the boys give the master some money and grain. On marriage occasions the master also gets presents from the boys' parents in the shape of money or some article of dress. Boys from six to eight years old

Chapter XI.
Instruction,

Schools,
1878-79.

Cost.

Private
Schools.

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**Chapter XI.
Instruction.****Progress,
1826-1879.**

learn the alphabet and multiplication tables, and then begin to read and write the running, *modi*, character. Arithmetic is taught as far as division, and the teaching of mental arithmetic is particularly good. Marriage and other devotional songs and verses are also taught.

The following figures show the increased means of learning to read and write offered by Government during the last fifty-five years. The first Government vernacular school was opened in the city of Dhulia in 1826, and a second was opened in 1843 at Erandol. Three years later, in 1846, a vernacular school was opened at Jámner, and a year after, in 1847, another was opened at Sávda. Between 1847 and 1856 there were only three fresh schools, one at Betávad, one at Jalgaon, and one at Nandurbár. The first English school was opened at Dhulia in 1853. In 1855-56, there were only seven Government schools, six of them vernacular and one Anglo-vernacular with 715 names on the rolls and an average attendance of 532 pupils. In 1865-66, the number of schools was increased to 111, with 8996 names on the rolls and an average attendance of 6517 pupils. Ninety-nine of these schools, including one for girls, were vernacular, eleven were Anglo-vernacular, and one was a high school. In 1875-76 there were in all 286 schools with 17,170 names on the rolls and an average attendance of 12,321 pupils. 280 of these schools, including five for girls and one training school, were vernacular, five were Anglo-vernacular, and one was a high school. In 1878-79, there were 275 schools with 14,298 names on the rolls and an average attendance of 10,942 pupils, or 2·22 per cent of 491,376, the entire population of the district of not more than twenty years of age. A comparison with the 1850 returns gives for 1878 an increase in the number of schools from nine to 275, while of 491,376, the entire population of the district of not more than twenty years of age, 14,298 or 2·90 per cent were under instruction in 1878-79 compared with 475 or ·09 per cent in 1850-51.

Girls' Schools.

In 1864 the first girls' school was opened at Dhulia. In the next ten years the number of girls' schools had risen to five, with 282 names on the rolls and an average attendance of 210 pupils (1875-76). Two of these schools, in Dhulia and Párola, the latter under a certificated mistress from the Poona Normal School, were specially well managed. The girls' school in Ranála in the Nandurbár sub-division is for the use of Musalmán girls. The girls' school at Sávda was opened in 1878. At present (1878-79) there are in all seven girls' schools, with 390 names on the rolls and an average attendance of 269 pupils.

**Readers and
Writers,
1872.
Hindus.**

The 1872 census returns give, for the two chief races of the district, the following details of persons able to read and write.

Of 184,559, the total Hindu male population of not more than twelve years, 9387 or 5·08 per cent; of 67,274 above twelve and not more than twenty years, 6463 or 9·6 per cent; and of 237,596 over twenty years, 19,958 or 8·5 per cent were able to read and write or were being taught. Of 171,508, the total Hindu female population of not more than twelve years, 104; of 70,502 above twelve and not more than twenty years, fifteen; and of 216,840

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over twenty years, eighteen were able to read and write or were being taught.

Of 15,079, the total Musalmán male population not exceeding twelve years, 658 or 4·3 per cent; of 5722 above twelve and not over twenty years, 360 or 6·2 per cent; and of 19,803 over twenty years, 782 or 3·9 per cent were able to read and write or were being taught. Of 14,138, the total female Musalmán population of not more than twelve years, sixty-six; of 5418 above twelve and not over twenty years, eighteen; and of 19,019 over twenty years, sixteen were able to read and write or were being taught.

Before 1855-56 there were no returns arranging the pupils according to race and religion.

Pupils by Race, 1855 and 1879.

RACE.	1855-56.	Per cent.	1878-79.	Per cent.	Increase.
Hindus ...	632	·087	12,794	1·34	1·273
Musalmáns ...	21	·026	1407	·79	1·764
Others ...	3	·047	97	12·08	2·033
Total ...	656	·083	14,298	1·38	1·317

have the larger proportion of their children at school.

Of 14,298, the total number of pupils in Government schools at the end of March 1879, 2984 or 20·7 per cent were Bráhmans; 532 or 3·72 per cent were writers, 492 of them Kshatris (Rajputs) and 40 Káyasths; 2375 or 16·65 per cent were traders and shopkeepers, 81 of them Lingáyats, 130 Jains, 2055 Vánis, 37 Bhátíás, one Teli, and 71 Támbolis; 4390 or 30·77 per cent were cultivators, 4112 of them Kunbis and 278 Mális; 1886 or 13·22 per cent were craftsmen, 644 of them Sonárs, 190 Sutárs, 116 Lohárs, 445 Shimpis, 35 Kumbhárs, and 456 others; 103 or 0·72 per cent were labourers and personal servants, 35 of them Dhobis, 10 Bhistis, 21 Bhois, and 37 others; 159 or 1·11 per cent were depressed classes, 38 of them Mhárs, 2 Chámbhárs, and 119 Kolis; 312 or 2·18 per cent were miscellaneous, 93 of them Vanjáris, and 219 others; 113 or 0·79 per cent were hill tribes, all of them Bhils; 1422 or 9·96 per cent were Musalmáns, 5 of them Khojás, 253 Memons, 409 Moghals, 127 Bohorás, 624 Miánás, 2 Shaikhs, one Syed, and one Malik; 4 were Pársis; 4 were Beni Israels; 10 were Christians, 4 of them native converts, 5 Portuguese, and one a Indo-European. Of low class boys, the Kolis and Bhils are allowed to sit with the others. Except at Yával, where there is a special school for them, Mhár boys sit in the veranda.

Of 390, the total number of girls enrolled in 1878-79 in the seven girls' schools, 305 or 78·2 per cent were Hindus; 79 or 20·25 per cent were Musalmáns; and 6 or 1·53 per cent came under the head 'Others.'

The following table, prepared from special returns furnished by the Education Department, shows in detail the number of schools and pupils with their cost to Government:

Chapter XI. Instruction.

Readers and
Writers,
1872.
Musalmáns.

Pupils by
Race,
1855-1879.

Pupils by
Caste,
1879.

School Return,
1855-1879.

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DISTRICTS.

Chapter XI.
Instruction.
School Return,
1855-1879.

Khandesh School Return, 1855-56, 1865-66, and 1878-79.

CLASS.	SCHOOLS.			PUPILS.						AVERAGE DAILY ATTENDANCE.		
	1855-56.	1865-66.	1878-79.	Hindus.			Muslimans.			Parsis and Others.		
				1855-56.	1865-66.	1878-79.	1855-56.	1865-66.	1878-79.	1855-56.	1865-66.	1878-79.
<i>Government.</i>												
High School ...	1	1	1	85	123	4	3	5	1	...	78	104
Anglo-vernacular School ...	...	...	...	...	...	...	...	...	...	...	...	...
<i>Government Aided.</i>												
Anglo-vernacular School ...	11	6	6	2325	563	17	417	...	1	...	...	419
Vernacular School for Boys	93	263	11,779	5723	11,779	1307	392	...	89	...	1949	10,164
Vernacular School for Girls	1	7	305	46	305	79	...	...	6	...	4457	269
Total ...	7	111	275	891	12,794	1407	812	21	97	715	6517	10,956

¹ Exclusive of Police Schools.

CLASS.	FEEs.			COST OF EACH PUPIL.			RECEIPTS.					
	1855-56.	1865-66.	1878-79.	1855-56.	1865-66.	1878-79.	Government.			Local Cass.		
							1855-56.	1865-66.	1878-79.	1855-56.	1865-66.	1878-79.
<i>Government.</i>												
High School ...	1a.	2a.	1a. to 4a.	£ s. d.	£ s. d.	£ s. d.	£	£	£	£	£	£
Anglo-vernacular School ...	...	...	...	2 1 03	8 0 4½	10 8 4½	127	455	788	...	20	...
<i>Government Aided.</i>												
Anglo-vernacular School ...	13d.	32. to 82.	32. to 1a.	0 6 103	1 8 1½	0 12 8	134	843	938	...	184	...
Vernacular School for Boys	...	32. to 52.	32. to 52.	...	1 2 7	0 14 9	1727	1451	6941	...	6290	...
Vernacular School for Girls	2 4 11½	0 18 4½	40	18	48	...	207	...
Total	2687	2766	8125	...	8651	18

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Khandesh School Return, 1855-56, 1865-66, and 1878-79—continued.

EXPENDITURE.																					
CLASS.	RECEIPTS—continued.										EXPENDITURE—continued.										
	Private.			Fees.			Total.				COST TO										
											Government.			Local Cess.			Other Funds.			Total.	
	1855-56.	1865-66.	1878-79.	1855-56.	1865-66.	1878-79.	1855-56.	1865-66.	1878-79.	1855-56.	1865-66.	1878-79.	1855-56.	1865-66.	1878-79.	1855-56.	1865-66.	1878-79.	1855-56.	1865-66.	1878-79.
Government.																					
High School ...	£	91	£	83	£	176	£	630	£	981	£	£	£	£	£	£	£	£	£	£	£
Anglo-vernacular School ...	£	...	£	...	£	...	£	...	£	...	£	£	£	£	£	£	£	£	£	£	£
Government Aided.																					
Anglo-vernacular School ...	£	255	£	233	£	76	£	1912	£	301	£	£	£	£	£	£	£	£	£	£	£
Vernacular School for Boys	£	...	£	...	£	...	£	7292	£	9036	£	£	£	£	£	£	£	£	£	£	£
Vernacular School for Girls	£	...	£	...	£	...	£	64	£	247	£	£	£	£	£	£	£	£	£	£	£
Total ...	89	846	106	78	662	1193	187	9898	5374	8796	272	298	79	172	277	139	1006	1313	298	8477	9154
CLASS.																					
Government.																					
High School ...	£	22	£	58	£	1083	£	456	£	786	£	£	£	£	£	£	£	£	£	£	£
Anglo-vernacular School ...	£	...	£	...	£	...	£	...	£	...	£	£	£	£	£	£	£	£	£	£	£
Government Aided.																					
Anglo-vernacular School ...	£	9	£	392	£	134	£	843	£	1866	£	£	£	£	£	£	£	£	£	£	£
Vernacular School for Boys	£	19	£	7432	£	1727	£	1451	£	4762	£	£	£	£	£	£	£	£	£	£	£
Vernacular School for Girls	£	...	£	74	£	247	£	16	£	207	£	£	£	£	£	£	£	£	£	£	£
Total ...	22	86	9154	8477	9154	2687	187	2766	5154	111	1006	1313	298	8477	9154	2687	187	2766	5154	111	1006

Chapter XI.
Instruction.
School Return,
1855-1879.

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Chapter XI.
Instruction.
Town Schools,
1878-79.

A comparison of the present (1878-79) provision for teaching the district town and country population gives the following results. In the town of Dhulia there were, in 1878-79, five schools under Government management, with, out of 574 names on the rolls, an average attendance of 424·7 pupils. Of these schools one was a high school; three were Maráthi schools, two for boys and one for girls; and one was an Urdu school. The average yearly cost of each pupil in the high school was £10 8s. (Rs. 104); in the other schools the cost varied from 14s. 7½d. to £5 2s. 3d. (Rs. 7 as. 5 - Rs. 22 as. 10). Since 1864, four pupils a year have, on an average, passed the University entrance test examination from the Dhulia High School.¹ In addition to the Government schools, there was, in 1878-79, one private school in the town of Dhulia, with, out of 85 names on the rolls, an average attendance of 72·4 pupils. In the town of Chopda, there were, in the year 1878-79, three schools, with, out of 359 names on the rolls, an average attendance of 269·6 pupils, or 1·96 per cent of the whole population of the town. The average yearly cost for each pupil varied from 11s. 3d. to 16s. 6d. (Rs. 5 as. 10 - Rs. 8 as. 4). In the town of Párola there were, in 1878-79, four schools, with, out of 350 names on the rolls, an average attendance of 240·7 pupils or 1·96 per cent of the population. The cost for each pupil varied from 12s. 3d. to £1 13s. (Rs. 6 as. 2 - Rs. 16 as. 8). In the town of Erandol there were in 1878-79, three schools, with, out of 346 names on the rolls, an average attendance of 246·2 pupils or 2·2 per cent of the whole population of the town. The cost for each pupil varied from 14s. 10d. to £1 1s. 9d. (Rs. 7 as. 7 - Rs. 10 as. 14). In the town of Dharangaon, there were, in 1878-79, four schools, with, out of 360 names on the rolls, an average attendance of 266·3 pupils or 2·4 per cent of the whole town population. The cost for each pupil varied from 7s. 6d. to £1 5s. 10d. (Rs. 3 as. 12 - Rs. 12 as. 15).

Village Schools.

Exclusive of the five towns of Dhulia, Chopda, Párola, Erandol, and Dharangaon, the district of Khándesh was, in 1878-79, provided with 256 schools, or on an average one school for every 13 inhabited villages. The following statement shows the distribution of these schools by sub-divisions:

Khándesh Village Schools, 1878-79.

SUB-DIVISIONS.	Villages	Popula- tion.	Schools.		SUB-DIVISIONS.	Villages	Popula- tion.	Schools.	
			Boys.	Girls.				Boys.	Girls.
Amalner	277	67,628	20	1	Nasirabad... ..	111	60,109	18	...
Bhusával	244	84,245	22	...	Páchora	228	84,880	24	...
Cháligaoon	141	44,568	18	...	Pimpalner... ..	301	60,125	14	...
Chopda	145	37,882	7	...	Sávda	306	124,519	27	1
Dhulia	188	54,440	15	...	Sháháda	208	46,228	15	...
Erandol	227	54,531	14	...	Shirpur	188	34,642	10	...
Jámner	197	70,351	17	...	Taloda	300	35,278	4	...
Nandurbár	218	45,285	7	1	Virdel	168	63,350	19	...

Newspapers.

Two lithographed weekly Maráthi newspapers, the *Khándesh Vaibhav* or *Khándesh Glory*, and the *Áryavart* or *Land of*

² The details are : 1864, 1 ; 1865, 4 ; 1866, 3 ; 1867, 3 ; 1868, 7 ; 1869, 1 ; 1870, 5 ; 1871, 6 ; 1872, 10 ; 1873, 5 ; 1874, 3 ; 1875, 2 ; 1876, 3 ; 1877, 5 ; 1878, 3 ; 1879, 8 ;

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Deccan.]

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the *Áryás*, are published in Dhulia. The first is of twelve years' and the second of four years' standing. During the last two years a third weekly paper, the *Jalgaon Samáchár* or Jalgaon News, has been started at Jalgaon.

Besides the Dhulia Native General Library, established in 1863, there are nine reading rooms, at Bhadgaon, Bhusával, Erandol, Jámner, Nandurbár, Nasirabad, Párola, Ráver, and Sávda. The Dhulia Library was built in 1871 at the joint expense of the Municipality and of Shet Hanmantrám Shevakdás, a wealthy banker. There are 1250 books, English and vernacular, on the shelves, and thirteen magazines and newspapers, including the two Bombay daily papers, are subscribed for. The yearly subscriptions amount to £40 (Rs. 400), and the municipal grant to £10 (Rs. 100).

Chapter XI. Instruction.

Libraries.

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CHAPTER XII.

HEALTH¹.

Chapter XII.

Health.

Climate.

Diseases.

Fever.

THOUGH different parts of Khándesh vary greatly in climate, the hot weather is generally the healthiest and the cold weather the unhealthiest season. In the beginning of the cold weather the drying of the ground breeds much malaria, and later on, the great daily extremes of heat and cold are very trying. Except during the hot months, the forest and brushwood-covered western districts are deadly for Europeans and most feverish and unhealthy for natives.

The chief diseases are fever, guinea and ringworm, stone in the bladder, syphilis, affections of the spleen, and sometimes leucoderma, leprosy, mycetoma, and molluscum fibrosum.

Since the beginning of British rule (1819) the west of Khándesh has been famous for the severity of its jungle or malarious fever. Many of the early detachments of troops, both native and European, on their way to and from Surat suffered severely. The fever was almost always fatal. In the few cases of recovery the patient was unfit for further military duty. Especially in October and November, on the surface of wells and nearly stagnant rivers, there formed a dark substance like floating oil, probably the result of decaying leaves and other vegetable matter. Besides to this oily scum, the unwholesomeness of the water was thought to be due to the presence of some poisonous plant and to the steeping of hemp. The fever at the close of the rains was bilious, intermittent, and remittent, with great congestion of the splenic and portal circulation. Later in the cold season, the fever assumed the character of gastro-enteritis and bronchitis, and as the brain became affected, changed into a typhoid fever. Of late years,² from the spread of tillage, the clearing of forest and brushwood, the building of wells, and the generally improved state of the people, fever has become less common and deadly. Still, persons new to the climate, visiting certain parts of the district before February without proper care, are sure to suffer. Native clerks and servants, more exposed than their masters to the influence of bad drinking water, night air, and dews, always suffer severely. Intermittent fever or ague occurs all over the district, but is severe only in and near the hills. From February to June the hill country is almost free from the disease. In the plains fever, from want of cleanness in towns and villages, is rather common. Remittent fever occurs among wayworn and ill fed travellers.

¹ From materials supplied by Surgeon-Major G. Bainbridge.

² Trans. Bom. Med. and Phys. Soc. IV, 86-89.

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Guineaworm, *Filaria medinensis*, is, except in Dhulia and some other places, found all over the district. This disease clings in a remarkable way to certain places and families. The centres of the disease seem to be step-wells and ponds, and as a rule persons using river water do not suffer. In some places cattle suffer from a disease called the *viruli*, but the worm is only a span long and is much finer than guineaworm. It causes no swelling, and though accompanied with loss of blood and consequent weakness, seldom interferes with the animal's movements.¹ At Dharangaon, where much of the water is taken from an open dirty pond, guineaworm is often met with. Women and children seldom suffer from this disease. A severe and obstinate form of ringworm is very common.

Cases of stone in the bladder, or vesicle calculus, are not uncommon. During the eight years ending 1875, 185 cases, exclusive of about twenty cases of urethral calculus, were treated, most of the sufferers being children and six of them women of the poorer class. Besides poverty and exposure no specific cause for this disease can be traced. The people bear the operation well, the mortality being only 2·16 per cent among those treated by the lateral incision. Crushing the stone has been tried but with less satisfactory results.

Syphilis is common among all classes, though to a much less extent among country than among townspeople. In its primary state the disease is not much seen at the hospitals, but its constitutional signs, often aggravated by the abuse of mercury, are very common. Leucoderma, though unusual, is by no means rare.

In 1871, Khándesh contained about 1400 lepers,² of whom the proportion of men to women was as five to one. Among Mhárs the difference is remarkable. The disease generally appears between thirty and forty, the tendency in men being to a later, and in women to an earlier period. The chief sufferers are Kunbis, Mhárs, Musalmáns, Kolis, Bhils, Mális, Telis, Rajputs, Dhangars, Vánis, and Bráhmans. Cases occur that show that the disease is sometimes passed from father to son.

Mycetoma is by no means unusual, as many as twenty-five cases having presented themselves in eight years. Molluscum fibrosum is rather uncommon; it was seen in two well marked instances.

Cholera has visited Khándesh at intervals since the British occupation. In 1817 and 1818, Captain Briggs reported that the troops and the people were suffering terribly from cholera. In a detachment of 500 soldiers there were eighty-four deaths in a few days. In 1819 cholera raged during the yearly fair at Dhulia and in other places. Populous towns were deserted and there were fears that the outbreak would cause a serious loss of revenue. During the year ending July 1819, 11,521 deaths from cholera were reported. In March 1820 a sharp outbreak in Ránjangaon caused eighty-seven deaths in a week. In May 1824 cholera of a bad type appeared in Jámner. In ten or twelve days there were 102 fatal cases in Jámner

Chapter XII.

Health.

Diseases.
Guinea and
Ringworm.

*Stone.**Syphilis.**Leprosy.**Mycetoma.**Cholera.*¹ Bom. Gov. Sel. XCIII. 546.² Trans. Med. and Phys. Soc. XI, New Series, 167-169.

Chapter XII.**Health.****Diseases.****Cholera.**

town and seventy-one in the neighbouring village of Vojhar Bujrukh. In 1826 and 1836 cholera prevailed throughout the district from March to December, and in the latter year to such an extent that loss of revenue was feared. In 1845 there was an outbreak in and around Erandol, and in 1846 the Bhil Corps lines at Dharangaon suffered very severely. In 1849 cholera was general throughout the district; in Nandurbár of eighty-one seizures fifty-one proved fatal. In 1850 the disease appeared in the villages near Dhulia, and in Erandol, Sánda and Nandurbár. In 1851 there was another rather severe outbreak in and around Dhulia. Eleven years later (1862) there was a serious outbreak. From the 20th February to the 18th July, of 3858 reported cases, 1964 proved fatal. After a short time it broke out afresh in Chopda, Sánda, and the petty division of Yával. During the hot weather of 1864 (March-July) cholera was again prevalent, especially in Jámner where ninety-one cases were reported. In 1865 the disease was widespread; in Dhulia alone 290 cases were treated. In 1869 there was another sharp outbreak; 145 cases were recorded in Dhulia, and there were numerous cases in many other parts especially in Edlabad and the eastern subdivisions. In 1872 there was a rather severe epidemic, about fifty cases being registered at Dhulia. In 1875 cholera was general and severe, the outbreak lasting from April 26th to August 27th. In Dhulia alone there were about 500 cases. In 1876, cholera appeared in a few villages of Bhusával. In 1877, it broke out fiercely in Chálisgaon and Taloda, there being nearly 1700 deaths. In August 1878, Khándesh suffered more than any other district from cholera. Of 6676 cases, especially in Páchora, Shirpur and Sánda, 3356 proved fatal. In 1879 the district was free from cholera till the beginning of July, but afterwards it prevailed to a certain extent in Erandol, Dhulia, Páchora, Chopda, Shirpur and Chálisgaon. Of 339 cases 136 proved fatal.

Small-pox.

During the hot months of 1857 small-pox raged all over the district. In the town of Dhulia alone there were about 250 deaths. From August 1855 to July 1856, 1056 deaths from small-pox were registered throughout the district. Since then the disease seems to have been less common and the outbreaks less severe. During the last ten or fifteen years it has never been generally epidemic, though isolated outbreaks of moderate severity have occurred.

Cattle Disease.

Cattle disease,¹ known in some places as *popsha*, due to the sudden change from starvation in the hot season to full feeding during the rainy months, is said to prevail every five or ten years in different parts of the district and to destroy nearly two-thirds of the cattle. In some places it occurs every two or three years. The disease does not spread beyond a few villages in any one year, but the attacks are very violent, about seven-eighths of the cases proving fatal. The fæces get thin, watery, and offensive; the tongue becomes rough and sore, and a sticky fluid passes from the mouth and eyes. The animal refuses food and drink and sits or lolls in water. They die within twenty-four hours, passing a large quantity of blood.

¹ Collector's Letter 3097, 8th October 1870.

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In 1879, besides the Dhulia and Dharangaon civil hospitals, there were seven dispensaries, at Párola, Erandol, Chopda, Jalgaon, Nandurbár, Shirpur and Bhadgaon. Except those at Párola and Erandol, all the dispensaries have been established since 1875. During 1879, 25,356 persons compared with 23,265 in the previous year, were treated in these hospitals and dispensaries. Of the whole number 523 were in-door and 2483 out-door patients, against 741 in-door and 22,524 out-door in 1878.¹ As the season was fairly healthy, the increase is probably due to the gradual weakening of the feeling against European medicines. With the exception of the Bhadgaon, Chopda and Nandurbár dispensaries, all are provided with special buildings. The total sum spent in checking disease amounted during the year to £2149 (Rs. 21,490).

The Dhulia civil hospital was established in 1825, and was removed to the new military hospital building in 1874, when the regular troops were withdrawn from Khándesh. The chief diseases treated in 1879 were fevers, cholera, diarrhoea, and dysentery. The total number of in-patients was 474 against 725 in 1878; and of out-patients, 2083 against 2409 in 1878. The fall in the number of patients is said to have been due to the freedom from malarious fever. Of 61 major operations, 39 were for stone in the bladder and one was a case of amputation at the shoulder joint. The cost was £1038 18s. 11d. (Rs. 10,389-7-4).

The Dharangaon Bhil Corps hospital was established in 1869. It is a large building able to hold eighteen beds for male patients. It is not open to the public.

The Párola dispensary, the oldest in the district, was established in 1869, and has a building in good repair. In 1879 the chief diseases were ague, rheumatism, and eye, ear, chest, and skin affections. The number treated was 3338, an increase of 230 over the previous year, and the expenditure £141 11s. 10d. (Rs. 1415-14-8).

The Erandol dispensary, established in 1872, is well placed and in fair repair. In 1879 the chief diseases were malarious fevers, rheumatism, and chest, ear and skin diseases. Cholera and hooping cough also prevailed in the town. The number treated, including three in-patients, was 4978, an increase of more than 750 over the previous year. The cost was £103 1s. 6d. (Rs. 1030-12-0).

The Chopda dispensary was opened in December 1875, and has not yet a building of its own. In 1879 the chief diseases were fevers, rheumatic affections, chest, stomach and bowel complaints, and skin affections. Cholera prevailed in July and August. The number treated, including fifteen in-patients, was 3416. The cost amounted to £120 1s. 2d. (Rs. 1200-9-4).

The Jalgaon dispensary, known also as the Sundardás dispensary, was opened in February 1876. The building is in good repair. In 1879 the chief diseases were fevers, rheumatism, syphilis, and chest,

Chapter XII.

Health.

Hospitals and
Dispensaries.*Dhulia.**Dharangaon.**Párola.**Erandol.**Chopda.**Jalgaon.*

¹ In the seven dispensaries 14,322 persons were treated in 1876; 17,447 in 1877; 21,504 in 1878; and 24,040 in 1879.

Chapter XII.**Health.****Dispensaries.***Nandurbár.*

bowel and skin affections. The number treated, including twenty in-patients, amounted to 3909, an increase of 367 over the previous year. The cost was £445 18s. (Rs. 4459).

The Nandurbár dispensary was opened in August 1876. It is held in a small hired house. In 1879 the chief diseases were ague, and chest, skin and eye affections. The number treated was 2235 or 845 more than in the previous year. The cost was £110 12s. 9d. (Rs. 1106-6-0).

Shirpur.

The Shirpur dispensary was opened in June 1876. It has a suitable hired building in the centre of the town. In 1879 the chief diseases were ague, ulcers, and skin and eye affections. The number treated, including nine in-patients, was 2402 or 440 less than in the previous year. The cost was £87 13s. 4d. (Rs. 876-10-8).

Bhadgaon.

The Bhadgaon dispensary was opened in November 1876 and has not yet a building of its own. In 1879 the diseases were malarious fevers, chest and skin affections, diarrhoea, and ulcers. The number treated, including two in-patients, was 2471. The cost was £124 2s. (Rs. 1241).

Vaccination.

The first vaccinator was appointed in October 1845 at the suggestion of the Collector. His head-quarters were at Dharangaon. Vaccination in Khándesh meets with much opposition. The people of the wilder north-west states hold it in horror. Of the whole population only about one-fourth are vaccinated. In 1879-80, the work of vaccination was, under the supervision of the Deputy Sanitary Commissioner Northern Deccan Division, carried on by twenty-five vaccinators, with yearly salaries varying from £16 16s. to £28 16s. (Rs. 168 - Rs. 288). Of the operators twenty-four were distributed over the rural parts of the district, and the duties of the twenty-fifth vaccinator were confined to the city of Dhulia. The total number of operations was 30,262, besides 625 re-vaccinations, compared with 9582 primary vaccinations in 1869-70.

The following abstract shows the sex, religion, and age of the persons vaccinated :

Khándesh Vaccination Details, 1869-70 and 1879-80.

YEAR.	PERSONS VACCINATED.								TOTAL.
	SEX.		RELIGION.				AGE.		
	Male.	Female.	Hindus.	Musal-máns.	Chris-tians.	Others.	Under one year.	Above one year.	
1869-70	4872	4710	8971	476	1	134	2587	6995	9582
1879-80	15,138	15,124	27,395	1541	10	1816	17,105	13,157	30,262

The total cost of these operations in 1879-80 was £927 18s. (Rs. 9279), or about 7½d. (5½ annas) for each successful case. The entire charge was made of the following items, supervision and inspection £325 12s. (Rs. 3256), establishment £578 8s. (Rs. 5784), and contingencies £23 18s. (Rs. 239). Of these the supervising and inspecting charges were wholly met from provincial funds, whilst

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£578 6s. (Rs. 5783) were paid by the local funds of the different sub-divisions, and £24 (Rs. 240) by the Dhulia municipality.

The total number of deaths in the five years ending 1875, as shown in the Sanitary Commissioner's yearly reports, is 99,518 or an average yearly mortality of 19,904, or, according to the 1872 census, of 1·93 per cent of the whole population. Of the average number of deaths, 13,128 or 65·96 per cent were returned as due to fevers, 2769 or 13·91 per cent to bowel complaints, 1828 or 9·19 per cent to cholera, 810 or 4·07 per cent to small-pox, and 1025 or 5·15 per cent to miscellaneous diseases. Deaths from violence or accidents averaged 344 or 1·72 per cent of the average mortality of the district. During the same period the number of births was returned at 89,898 souls, 47,685 of them males and 42,213 females, or an average yearly birth-rate of 17,980 souls, or, according to the 1872 census, 1·75 per cent of the whole population of the district.

The following statement shows the number of deaths and births in the four years ending 1879:

Khándesh Deaths and Births, 1876-1879.

YEAR.	Fevers.	Bowel com- plaints.	Cholera.	Small- pox.	Injuries.	Other causes.	Total .	Births.		
								Males.	Females.	Total.
1876	15,002	3070	29	1466	304	640	20,511	12,249	11,008	23,257
1877	14,386	3037	1694	5774	316	678	26,885	12,422	10,942	23,364
1878	23,489	4835	6077	240	332	1481	36,454	10,752	9622	20,374
1879	14,895	2451	136	98	297	515	18,992	13,478	12,026	25,504
Total	67,772	13,393	7936	7578	1249	3314	101,242	48,901	43,598	92,499

The figures of births and deaths are incorrect, for while the population of the district is increasing, the returns show a birth rate less than the death rate. The unsettled character of a large section of the population and the large areas under the charge of village accountants make the work of collecting statistics specially difficult.

Chapter XII.

Health.

Births and
Deaths.

CHAPTER XIII.

SUB-DIVISIONS¹.Chapter XIII.
Sub-divisions.

AMALNER.

Amalner, one of the most central sub-divisions, including the petty division, *peta*, of Párola, is bounded on the north by the Tápti separating it from Shirpur and Chopda, on the east by Erandol, on the south by Páchora, on the west by Dhulia, and on the north-west by the Pánjhra river separating it from Virdel. Its area is 529 square miles; its population, according to the 1872 census, was 79,863 souls or 150·96 to the square mile; and in 1879-80 its realisable land revenue was £25,845 (Rs. 2,58,450).

Area.

Of the total area of 529 square miles, two are occupied by the lands of alienated villages. The remainder, according to the revenue survey, contains 275,979 acres or 81·76 per cent of arable land; 43,555 acres or 12·90 per cent of unarable land; 5854 acres or 1·74 per cent of grass, *kuran*; and 12,143 acres or 3·60 per cent of village sites, roads, rivers and streams. From the 275,979 acres of arable land 17,066 are to be taken on account of alienated lands in Government villages. Of the balance of 258,913 acres, the actual area of arable Government land, 215,426 acres or 83·20 per cent were in 1878-79 under tillage.

Aspect.

Most of Amalner is flat. The north, forming part of the Tápti valley with its characteristic rich black soil, is widely tilled. The south, broken by a low chain of hills, is poor and rolling with much waste land covered with low thorny scrub chiefly *khair* and *bor*.

Climate.

The climate is healthy and the temperature more even than it is further to the east. The rainfall varies little in different parts of the sub-division. During the twelve years ending 1879-80 it averaged 27·37 inches.

Water.

Especially in the north the water supply is good. The chief river is the Tápti, which for about twenty miles forms the north boundary. With its tributaries the Bori and the Pánjhra, it affords an unfailing supply of water. The Bori, running from south to north through the large central town of Amalner, falls into the Tápti near the village of Vichkheda. The Pánjhra, watering only a small tract along the north-west border, joins the Tápti near the village of Nimb. By the help of masonry dams the waters of both the Bori and the Pánjhra are used for irrigation. Of the smaller streams the Chikhli is the most important, flowing parallel to the Bori and joining it at the village of Nimbhora. Besides these rivers and streams, there were, in 1879-80, 3237 working wells with a depth of from ten to ninety feet.

¹ The survey figures and the paragraphs on aspect, climate, water, and soil, are contributed by Mr. J. C. Whitcombe of the Revenue Survey. The other details are chiefly taken from Bombay Government Selections, New Series, LXXII., XCIII. and XCVII.

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There are three kinds of soil, black, red, and brown, *barad*. The black, generally a rich moisture-holding loam, rests on a very deep subsoil of yellowish clay, *mán*. The red is of three sorts, a fine mixed alluvial clay, varying in colour from dark to light brown and containing organic matter; a light grey soil found near villages and hence called the village-white, *gáon pándhri*; and a yellow river bank soil mixed with lime nodules. The brown, *barad*, varying from light brown to grey, is light and friable and coarse or gravelly. Besides these, small highly productive plots of an alluvial deposit known as *dehli* or *kevtal* are found on river banks.

In 1857-58, the survey settlement year, 9212 holdings, *khátás*, were recorded with an average area of 21·73 acres and an average rental of £2 8s. 9½d. (Rs. 24-6-3). Equally divided among the agricultural population, these holdings would for each person represent an allotment of 7·34 acres at a yearly rent of 16s. 5½d. (Rs. 8-3-8). Distributed among the whole population of the sub-division, the share to each would amount to three acres, and the incidence of the land-tax to 6s. 8½d. (Rs. 3-5-9).

In 1858, at the time of settlement, Amalner contained 249 villages, with a total surveyed area of 306,951 acres.¹ Since the survey, the sub-division has been increased from 249 to 275½ settled Government villages.² The survey measurements were begun in 1854-55 and the classifications in 1855-56; both were finished in 1867-68. Of the 275½ Government villages,³ 195 of which are (1880) under the *mámlatdár* of Amalner and 80½ under the *mahálkari* of Párola, 193 were settled in 1857-58, thirty-eight in 1858-59, six in 1862-63, nine and a half in 1863-64, twenty-eight in 1865-66, and one in 1867-68.

At the time of survey (1858) a line from Tákarkheda in the east to Mándal in the west, divided Amalner into two nearly equal but very dissimilar parts. Of these the north division, with an area of 155,000 acres, was part of the Tápti valley. Its soil was able to yield the finest crops, and about 60,000 acres or forty per cent were under tillage. The south division, with an area of 152,000 acres, was a much less rich plain of rocky waving ground, in places badly watered, thinly peopled, and with much brushwood-covered waste. Of this division only 23,000 acres, or about fifteen per cent, were under tillage. The bulk of the crops in the north division belonged to the late, and in the south division to the early harvest. Except

¹ The records showed six more villages. But their sites could not be found and their lands were almost certainly included in other villages. Amalner was (1858) composed of three petty divisions, *petás*, Amalner, Betávad and Dángri. These lands became part of the British dominions in 1818 shortly after the British took possession of Málegaon. At that time they formed three distinct sub-divisions, each overlooked by a *mámlatdár*, who held the revenues of the country in lease from the Sardár Náro Shankar Motivála, more generally known as Rája Bahádur of Khándesh and Nagar. In 1821, soon after this accession to the British territory, it was found more convenient to increase the size of the sub-divisions by joining together two or more petty divisions, *petás*. Thus Amalner, Dángri and Jalod were formed into one sub-division, and in 1827, Jalod was handed to Erandol and Betávad put in its place. Bom. Gov. Sel. XCIII. New Series, 264.

² There were besides one Government village not settled, and one and a half alienated villages settled in 1868-69.

³ For six of these full yearly details are not available.

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in the extreme south the sub-division was well watered. Of the whole number of villages, 218 had wells and thirty-one had no wells. Of 2062, the total number of wells, fifty-nine were public, 620 unserviceable and 338 repairable. Of the rest, which were all in use, seventeen were more and 1028 were less than forty-five feet deep. The 1045 wells used for irrigation watered an area of 4057 acres, chiefly chillies, wheat, and gram. Of eight dams four were out of repair, and four watered an area of 1586 acres. Except the Amalner dam, which, though greatly neglected, was rather a large work, all the dams were low masonry walls, thrown across the beds of rivers to check and turn the stream. The Amalner dam, commanding 600 acres, watered only twenty or thirty. It was in a very bad state, the silt and mud having been allowed to gather to the top of the wall. Of its rivers the Tápti, Bori and Pánjhra, and a small stream named the Chikhli, flowed throughout the year.

The market towns were, in order of importance, Amalner, Betávad, Bahádarpur, Varsi and Shirsála, where a weekly mart was held. The chief articles brought for sale were grain, coarse woollen and cotton cloth, spices, vegetables, fruit, and sometimes live stock, bullocks, buffaloes, cows, sheep, and goats. Berár and Nágpur supplied these markets with various goods, and all kinds of cloth met with a ready sale. Considerable quantities of clarified butter, *tup*, were also imported from Berár. The local native merchants did not export. They bought from the producers and re-sold to the agents of Bombay native merchants, several of whom lived in Amalner and exported to Bombay cotton, linseed, coriander seed, and *tili*. Yearly fairs were held at Amalner, Mudávad and Jaitpir.

There were three lines of roads. The first passed through Amalner from Dharangaon to Dhulia and Bombay. The second was a branch running from Amalner to Betávad and Varud, and joining the Indor road from Bombay. The third, the highroad from Erandol, running through Párola, Dalvel, Sabgawhán and Mundhála to Dhulia, passed through the south of the sub-division. The two last roads were continuations of the Berár highway and all the traffic coming from those parts passed along them. The staple exports were cotton, linseed, *tili*, a little indigo, and coriander seed. The imports were chiefly salt, dates, sugar, betelnut, cocoanuts, spices, foreign cloths and English yarn. There were no manufactures of any consequence. The only fabrics made were the commonest and coarsest cotton goods. Except a few families of dyers and weavers in the larger towns, almost all the people were husbandmen.

The former assessment was most uneven. In Betávad the rates were extremely low and in the south they were very oppressive, while in several places, neighbouring villages, the same in soil, climate and other respects, were assessed at the most varied rates.¹

¹ Of two neighbouring villages Mudávad and Varoda, Mudávad had seven rates varying from Rs. 1-15 to 8 *annas*, and Varoda only two, Rs. 1-8 and Re. 1. Karvai, a well placed village in the north-west, had only one rate of 7½ *annas*.

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Under the survey, in accordance with their natural peculiarities, the villages were arranged into two groups, north and south. In the north the maximum acre rate for dry crop land was fixed at 4s. 6d. (Rs. 2-4), and for less favourably situated villages at 4s. 3d. (Rs. 2-2); in the south the maximum dry crop acre rate was 3s. 9d. (Rs. 1-14), and for the worst placed villages 3s. (Rs. 1-8). The acre rate on lands watered from wells was fixed at 6s. (Rs. 3). In canal watered, *pátasthal*, lands, on account of the scanty and uncertain character of the water supply, the rates were lowered from 13s. 6d. (Rs. 6-12) and 10s. (Rs. 5) a *bigha* to 13s. 6d. (Rs. 6-12) and 10s. (Rs. 5) an acre, a reduction of twenty-five per cent.

In four villages, Vághoda, Vághri, Bábla, and Karvái, the new rates caused an increase in the Government demand. But on the whole there was a marked decrease from £15,016 to £10,806 (Rs. 1,50,160 - Rs. 1,08,060). The following statement shows the financial results of the survey settlement in Amalner:

Amalner Settlement, 1857-58.

CLASS.	VIL- LAGES.	FORMER.					SURVEY.					
		Collections.		1856-57.			Assess- ment, 1856-57.	Arable.	Irrigated.	Acre Rate.		
		1818-19 to 1856-57.	1855-56.	Til- lage.	Collec- tions.	Acre Rate.				Average.	Maxi- mum.	
I. (1)...	66	Rs. 82,512	Rs. 73,981	Acres. 42,144	Rs. 37,252	R. s. p. 2 1 2	Rs. 85,678	Acres. 78,911	Rs. 1,21,304	R. s. p. 1 8 7	R. s. p. 2 4 0	
I. (2)...	100	33,812	40,005	29,522	44,379	1 8 1	32,219	88,134	90,749	1 0 6	2 2 0	
II. (1)...	67	12,940	15,204	11,729	16,531	1 6 8	9252	58,444	41,745	0 11 5	1 14 0	
II. (2)...	16	1882	1837	1682	1893	1 2 0	911	18,061	7591	0 7 7	1 8 0	
Total...	249	1,11,146	1,32,027	85,077	1,50,155	1 12 3	1,08,058	241,550	2,81,389	1 1 4	...	

An examination of the effects of the survey rates introduced into 193 villages in 1857-58, thirty-eight in 1858-59, and twenty-eight in 1865-66, gives the following results.

In the 193 Government villages¹ settled in 1857-58, the figures of the settlement year, compared with those of the year before, show an increase² in occupied area of 3723 acres, in waste of 57,088 acres, and in remissions of £233 (Rs. 2330), and a decrease in collections of £2102 (Rs. 21,020). A comparison of the figures of the settlement year with the average of the ten previous years shows an increase in occupied area of 7005 acres, and in waste of 54,401 acres; and a decrease in remissions of £109 (Rs. 1090), and in collections of £1127 (Rs. 11,270). During the twenty-one years (1857-58 to 1877-78) of survey rates, yearly remissions have been granted, the largest sums being £383 (Rs. 3830)

¹ The difference between the number of villages now (1880) included in any survey block detailed in this chapter and that of villages included in the same block at the time of settlement is due to the transfer of villages from one sub-division to another for administrative convenience.

² The apparent increase or decrease in total area, in this and other survey groups, is due to the incompleteness and inaccuracy of the returns in use before the introduction of the survey.

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in 1857-58, £556 (Rs. 5560) in 1871-72, and £251 (Rs. 2510) in 1876-77. A comparison of the average of the twenty-one years since the survey settlement with the average of the ten previous years shows a decrease in waste of 14,154 acres and in remissions of £394 (Rs. 3940), and an increase in occupied area of 75,096 acres and in collections of £6288 (Rs. 62,880). In the thirty-eight Government villages settled in 1858-59, the figures of the settlement year, compared with those of the year before, show an increase of 2351 acres in occupied area and of £154 (Rs. 1540) in remissions; and a decrease of 6150 acres in waste and of £217 (Rs. 2170) in collections. A comparison of the figures of the settlement year with the average of the ten previous years shows a decrease of 8648 acres in waste and of £27 (Rs. 270) in remissions; and an increase in occupied area of 4892 acres, and in collections of £340 (Rs. 3400). During the twenty years (1858-59 to 1877-78) of survey rates, yearly remissions have been granted, the largest sums being £1251 (Rs. 12,510) in 1860-61 and £576 (Rs. 5760) in 1871-72. The average of the twenty years since the survey settlement, contrasted with the average of the ten previous years, shows an increase of 13,093 acres in occupied area and £1530 (Rs. 15,300) in collections; and a decrease of 16,978 acres in waste and of £118 (Rs. 1180) in remissions. In the twenty-eight Government villages settled in 1865-66, the figures of the settlement year, compared with those of the year before, show an increase in occupied area of 10,241 acres, in waste of 11,464 acres, in remissions of £258 (Rs. 2580), and in collections of £530 (Rs. 5300). A comparison of the figures of the settlement year with the average of the ten previous years shows an increase in occupied area of 15,188 acres, in waste of 9836 acres, in remissions of £225 (Rs. 2250), and in collections of £897 (Rs. 8970). During the thirteen years (1865-66 to 1877-78) of survey rates, yearly remissions have been granted, the largest sums being £275 (Rs. 2750) in 1865-66 and £460 (Rs. 4600) in 1871-72. The average of the thirteen years since the survey settlement, contrasted with the average of the ten previous years, shows an increase in occupied area of 14,434 acres, in waste of 10,475 acres, in remissions of £27 (Rs. 270), and in collections of £792 (Rs. 7920).

Adding to the figures of these three main blocks the details of the remaining settled Government villages, the result for the whole sub-division is, comparing the average returns of the ten years before the survey and of the twenty-one years since the survey, a fall in waste of 19,310 acres, and in remissions of £500 (Rs. 5000), an increase in occupied area of 116,187 acres, and in collections, including revenue from unarable land, of £9124 (Rs. 91,240) or 66·5 per cent. Again comparing the average returns of the ten years before the survey and the returns for 1877-78, the result is, including revenue from unarable land, an increase of £12,116 (Rs. 121,160) or 88·3 per cent.

The following statement shows for the settled Government villages the effects of the survey settlement during the twenty-one years ending 1877-78:

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Amalner Survey Results, 1858-1878.

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YEARS.	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOCK I.—193 GOVERNMENT VILLAGES SETTLED IN 1857-58.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1856-57	51,626	11,812	63,338	58,728	128,101	1491	93,171	604	1098	607	95,380
1857-58	56,398	10,663	67,061	116,816	35,100	3826	72,325	512	1014	364	74,216
1847-1857	48,033	12,023	60,056	61,415	128,344	4918	83,920	282	936	606	85,723
1857-1878	128,421	11,731	135,152	47,261	35,566	975	1,40,357	2539	5107	1131	1,49,134
1877-78	154,734	12,951	167,685	15,017	36,277	1191	1,63,716	1797	7326	1156	1,73,994
SURVEY BLOCK II.—38 GOVERNMENT VILLAGES SETTLED IN 1858-59.											
1857-58	18,245	2744	20,989	13,698	25,581	509	36,624	19	1094	306	38,042
1858-59	20,540	2800	23,340	12,543	4892	2046	34,406	19	1141	98	36,664
1848-1858	15,681	2767	18,448	21,191	26,444	3313	31,159	19	991	301	32,470
1858-1878	28,613	2928	31,541	4218	5021	1137	44,987	137	2351	233	47,708
1877-78	31,169	3068	34,237	1479	5069	12	48,391	160	2949	316	51,316
SURVEY BLOCK III.—6 GOVERNMENT VILLAGES SETTLED IN 1862-63.											
1861-62	994	35	1029	1474	3512	26	780	127	...	...	887
1862-63	1190	35	1225	3364	1905	102	812	61	...	1	864
1852-1862	751	37	788	1636	3603	32	689	41	...	...	610
1862-1878	2032	76	2107	2253	2134	49	1384	82	...	31	1497
1877-78	2492	88	2580	1646	2268	101	1571	66	...	24	1651
SURVEY BLOCK IV.—9½ GOVERNMENT VILLAGES SETTLED IN 1863-64.											
1862-63	7264	999	8263	1681	18,546	77	6484	...	219	1037	7740
1863-64	7233	1036	8268	7787	3591	210	5920	...	187	525	6632
1853-1863	6152	964	7116	2525	18,662	240	5512	...	72	792	6376
1863-1878	18,255	1034	19,289	3301	3839	65	8336	10	302	418	9066
1877-78	12,820	1019	13,839	1772	4165	65	8780	...	418	73	9271
SURVEY BLOCK V.—28 GOVERNMENT VILLAGES SETTLED IN 1865-66.											
1864-65	17,848	728	18,576	1404	46,202	164	15,078	...	40	383	15,481
1865-66	28,009	808	28,817	12,868	10,614	2747	20,349	...	67	1435	21,861
1855-1865	12,952	677	13,629	3032	49,041	496	11,398	20	26	484	11,928
1865-1878	27,260	803	28,063	13,507	10,729	770	19,170	36	158	1481	20,845
1877-78	30,995	789	31,784	9685	10,530	613	20,490	...	274	658	21,422
SURVEY BLOCK VI.—1 GOVERNMENT VILLAGE SETTLED IN 1867-68.											
1866-67	99	27	126	29	265	7	155	...	...	2	157
1867-68	138	31	169	17	32	33	189	...	...	1	190
1857-1867	79	27	106	48	265	7	130	...	...	1	131
1867-1878	147	31	178	2	37	10	216	...	11	4	231
1877-78	149	31	180	...	38	1	227	...	20	...	247
Ten years before survey.	83,648	16,495	100,143	89,847	223,359	8005	1,32,688	342	2025	2188	1,37,238
Before survey.	199,728	16,602	216,330	70,537	57,326	3006	2,14,450	2804	7929	3298	2,28,481
Since survey	232,359	17,946	250,305	29,699	57,637	1983	2,48,174	2013	10,987	2226	2,58,400
1877-78											

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Chapter XIII.**Sub-divisions.****AMALNER.****Crops,
1878-79.**

According to the 1879-80 returns, the agricultural stock in Government villages amounted to 7126 ploughs, 5822 carts, 21,923 bullocks, 12,598 cows, 8412 buffaloes, 996 horses, 13,561 sheep and goats, and 424 asses.

Of the 215,426 acres under tillage in 1878-79, grain crops occupied 130,788 or 60·71 per cent, 72,486 of them under *bājri*, *Penicillaria spicata*; 49,344 under *jvāri*, *Sorghum vulgare*; 8559 under wheat, *gahu*, *Triticum æstivum*; 389 under rice, *bhāt*, *Oryza sativa*; and 10 under maize, *makka*, *Zea mays*. Pulses occupied 9242 acres or 4·29 per cent, 7138 of them under *kulith*, *Dolichos biflorus*; 1710 under gram, *harbhara*, *Cicer arietinum*; 265 under *tur*, *Cajanus indicus*; 86 under peas, *vātāna*, *Pisum sativum*; 40 under *udid*, *Phaseolus mungo*; and three under *mug*, *Phaseolus radiatus*. Oilseeds occupied 9433 acres or 4·37 per cent, 7237 of them under gingelly seed, *til*, *Sesamum indicum*; 1888 under linseed, *alshi*, *Linum usitatissimum*; and 308 under other oilseeds. Fibres occupied 61,525 acres or 28·56 per cent, all under cotton, *kāpus*, *Gossypium herbaceum*. Miscellaneous crops occupied 4438 acres or 2·06 per cent, 1426 of them under chillies, *mirchi*, *Capsicum frutescens*; 240 under indigo, *guli*, *Indigofera tinctoria*; 107 under tobacco, *tambākhū*, *Nicotiana tabacum*; 36 under sugarcane, *us*, *Saccharum officinarum*; and the remaining 2629 under various vegetables and fruits.

**People,
1876.**

The 1875 population return shows, of a total population of 81,936 souls, 76,131 or 92·91 per cent Hindus; 5779 or 7·05 per cent Musalmāns; and 26 or 0·03 per cent Christians. The details of the Hindu castes are: 3310 Brāhmans, priests, Government servants, and traders; 52 Kshatriṣ, writers; 2348 Vānis, 52 Bhātiās, 60 Halvāis, and 43 Kalāls, traders and merchants; 29,343 Kunbis, 3201 Mālis, 984 Dakshanis, 30 Hatkars, and 48 Bharādis, husbandmen; 1919 Sonārs, gold and silver smiths; 1683 Sūtārs, carpenters; 197 Lohārs, blacksmiths; 1281 Shimpis, tailors; 222 Kāsārs, coppersmiths; 345 Kumbhārs, potters; 54 Dhigvāns, saddlers; 98 Lonāris, cement makers; 205 Beldārs, bricklayers; 39 Otāris, founders; 90 Gaundis, masons; 2002 Telis, oilpressers; 1383 Sālis, weavers; 597 Rangāris, dyers; 305 Khatris, weavers; 152 Gadrīs, wool weavers; 9 Patvekars, silk workers; 335 Bhāts, bards; 299 Guravs, worshippers of Shiv; 1493 Nhāvis, barbers; 334 Dhobis, washermen; 885 Dhangars, shepherds; 2152 Kolis, 566 Bhois, fishers; 1131 Rajputs and 479 Pardeshis, messengers and constables; 35 Bāris, betel-leaf sellers; 216 Khangārs, labourers; 5155 Bhils, 2269 Vanjāris, and 214 Gonds, labourers, carriers, and husbandmen; 1279 Pārdhis, game-snarers; 969 Chāmbhārs and 246 Dohoris, leather-workers; 5955 Mhārs and 508 Māngs, village servants; 28 Kaikādis and 17 Buruds, basket-makers; 660 Gosāvis, 336 Gondhlis, 197 Bhānds, 119 Shilāvants, 86 Mānbhāvs, 63 Gopāls, 31 Kolhātis, and 22 Johāris, beggars.

BHUSAVAL.

Bhusa'val, the most easterly sub-division including the petty division, *peta*, of Edlabad, is bounded on the north by the Tāpti separating it from Sāvda, on the north-east by the province of Nimār, on the east and south-east by the province of Berār, on the

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south by Jámner separated partly by the Sur river, and on the west by the Vághur river separating it from Nasirabad. Its area is 570 square miles, 566 of them surveyed in detail; its population, according to the 1872 census, was 84,245 souls or 147·79 to the square mile; and its realisable land revenue in 1879-80 was £25,943 (Rs. 2,59,430).

Of 566 square miles, the area surveyed in detail, ten are occupied by the lands of alienated villages. The remainder, according to the revenue survey returns, contains 288,808 acres or 81·11 per cent of arable land; 54,567 acres or 15·32 per cent of unarable land; and 12,709 acres or 3·57 per cent of village sites, roads, rivers, and streams. From the 288,808 acres of arable land, 27,974 acres have to be taken on account of alienated lands in Government villages. Of the balance of 260,834 acres the actual area of arable Government land, 171,810 acres or 65·86 per cent were, in 1878-79, under tillage.

To the north-west and along the Tápti, Bhusával is flat and monotonous. The south-east stretching into Berár, though flat, is here and there broken by *bábhul* groves, specially rich along the banks of the Purna. The rest is more or less waving, with straggling hillocks covered with loose stones and boulders. Along the north-east boundary runs a bold range of hills. The sub-division is on the whole scantily wooded, without the mango groves so abundant in other sub-divisions.

Except the tract between the Purna and the hills from the Suki to the eastern frontier, which is ruined by its deadly climate,¹ the sub-division is fairly healthy. The average rainfall during the twelve years ending 1879 was 26·11 inches.

There is plenty of surface water. Besides the Tápti in the north, the chief rivers are its tributaries the Purna and the Vághur. The Purna, running west, partly forms the boundary between Bhusával and Berár and falls into the Tápti near Chángdev, and the Vághur, dividing the sub-division from Nasirabad, joins the Tápti near the village of Bhankheda in the extreme north-west. Of the smaller streams that flow throughout the year, the chief are the Sur running along the south boundary and falling into the Vághur, and the Bhogávati flowing north through the town of Varangaon and falling into the Tápti near the village of Pipri Shekam. Besides these rivers and streams, there were, in 1879, 2209 working wells with a depth of from twenty-two to sixty feet.

Of the two kinds of black soil, the rich alluvial clay found north of Edlabad cannot be surpassed. In the east of Kurha where it gives place to a deep black loam, it yields the finest crops. The other soils are mostly mixed red and brown. In the north-east the soil is poor, and the waste lands are generally dry and rocky. Along river banks are small alluvial plots called *dehli* or *kevtal*.

In 1864-65, the year of settlement, 9688 holdings, *khátás*, were recorded with an average area of 17·59 acres and an average rental

Chapter XIII.
Sub-divisions.

BHUSÁVAL.

Area.

Aspect.

Climate.

Water.

Soil.

Holdings,
1864-65.

¹ Repeated attempts to re-colonise the deserted villages of Chartána and Vadoda have failed.

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of £2 6s. 9½*d.* (Rs. 23-6-4). Equally divided among the agricultural population, these holdings would for each person represent an allotment of 4·61 acres at a yearly rent of 12s. 3½*d.* (Rs. 6-2-1). Distributed among the whole population of the sub-division, the share to each would amount to 2·61 acres and the incidence of the land tax to 6s. 11¼*d.* (Rs. 3-7-6).

In Bhusával survey measurements were begun in 1862-63 and classifications in 1863-64; both were finished in 1869-70. Of 244, the present (1880) number of villages, 130 form the sub-division of Bhusával and 114 the petty division of Edlabad. Of the 130 Bhusával villages, one alienated village has not been settled. Of the 129 settled villages 126 are Government and three alienated. Of these eighteen were settled in 1859-60, forty in 1863-64, seventy in 1864-65, and one in 1870-71. Of the Edlabad villages 111 are Government and three alienated. Of these three were settled in 1854-55, one in 1855-56, 109 in 1864-65, and one in 1870-71.

Up to 1861, the bulk of the villages of this sub-division belonged to His Highness Sindia's petty divisions of Varangaon and Edlabad. They were received in exchange for territory near Jhānsi in Central India. At the time of transfer the state revenue was realised by farming. Since 1861, the revenue history embraces two periods. The first for the three years ending 1864, when the assessment was regulated on the previous payments, and the second during which the survey rates have been in force. For the villages acquired before the year 1861, the revenue history, since they came under British management, also embraces two periods, the first from the year of cession to the introduction of the survey settlement, when the *bighoti* system was in operation, and the second during which the survey rates of assessment have been in force.

**Survey Results,
1855-1878.**

In the 175 Government villages¹ settled in 1864-65, the figures of the settlement year, compared with those of the year before, show an increase in occupied area of 33,651 acres, in waste of 9860 acres, in remissions of £4093 (Rs. 40,930), and in collections of £396 (Rs. 3960). A comparison of the figures of the settlement year with the average of the three previous years shows an increase in occupied area of 38,866 acres, in waste of 6270 acres, in remissions of £4039 (Rs. 40,390), and in collections of £1238 (Rs. 12,380). During the fourteen years (1864-65 to 1877-78) of survey rates, yearly remissions have been granted, the largest sums being £4128 (Rs. 41,280) in 1864-65, and £2186 (Rs. 21,860) in 1871-72. A comparison of the average of the fourteen years since the survey, and of the three years before the survey, shows that the occupied area has risen by 45,421 acres and the collections by £6164 (Rs. 61,640), that waste has fallen by 2541 acres, and that remissions have increased by £448 (Rs. 4480).

In the forty Government villages settled in 1863-64, the figures of the settlement year, compared with those of the year before, show an increase in occupied area of 4021 acres, in waste of 322 acres,

¹ For nineteen of these villages information is incomplete.

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in remissions of £1221 (Rs. 12,210), and in collections of £268 (Rs. 2680). A comparison of the figures of the year of settlement with the average of the ten previous years shows a rise of 7219 acres in occupied area, a fall of 2675 acres in waste, a rise of £975 (Rs. 9750) in remissions, and of £925 (Rs. 9250) in collections. During the fifteen years (1863-64 to 1877-78) of survey rates, yearly remissions have been granted, the largest sums being £1265 (Rs. 12,650) in 1863-64 and £245 (Rs. 2450) in 1871-72. Compared with the ten previous years, the average of the fifteen years of the survey rates shows an increase of 12,793 acres in occupied area and of £2798 (Rs. 27,980) in collections.

Adding to the figures of these two groups the details for the remaining settled Government villages, and comparing the average of the three years before the survey and of the years since the survey, the results show a rise of 67,886 acres of occupied land and a fall of 12,081 acres of waste, remissions show an increase of £188 (Rs. 1880), and collections, including revenue from unarable land, an increase of £9480 (Rs. 94,800) or 65.9 per cent. Again comparing the average of the three years before survey with the details for 1877-78, the returns, including revenue from unarable land, show an increase in collections of £9970 (Rs. 99,700) or 69.3 per cent.

The following statement shows for the settled Government villages the effects of the survey settlement during the twenty-four years ending 1877-78 :

Bhusával Survey Results, 1855-1878.

YEARS.	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOCK L.—3 GOVERNMENT VILLAGES SETTLED IN 1854-55.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1853-54	1866	440	2306	1913	2230	670	2475	...	85	20	2580
1854-55	1899	477	2376	1559	1550	19	1450	...	58	27	1535
1844-1854	1691	651	2332	1897	2230	510	2400	...	60	23	2483
1854-1878	3243	484	3727	218	1537	141	2135	4	71	42	2252
1877-78	3451	493	3944	18	1525	...	2372	...	91	63	2525
SURVEY BLOCK II.—1 GOVERNMENT VILLAGE SETTLED IN 1855-55.											
	259	44	303	297	188	90	620	...	1	...	621
1854-55	802	47	849	42	102	267	137	...	...	...	137
1855-56	222	55	277	323	188	95	507	...	1	...	508
1845-1855	333	47	380	10	102	16	402	...	5	...	407
1855-1873	344	47	391	...	102	...	424	...	9	...	433
1877-78											
SURVEY BLOCK III.—18 GOVERNMENT VILLAGES SETTLED IN 1859-60.											
	9712	1141	10,853	4194	20,121	377	12,453	63	339	20	12,874
1858-59	10,133	1233	11,366	12,543	6903	705	9890	26	338	12	10,266
1859-60	7910	1179	9089	5860	20,219	538	10,113	58	309	17	10,497
1849-1859	15,968	1285	17,253	6861	6895	150	14,785	471	629	22	15,370
1859-1873	16,168	1294	17,462	5008	6337	38	16,384	23	923	21	17,351
1877-78											

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Sub-divisions.Bhusával.
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Bhusával Survey Results, 1855-1878—continued.

YEARS.	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOCK IV.—40 GOVERNMENT VILLAGES SETTLED IN 1863-64.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1862-63 ...	35,795	2291	38,086	14,750	32,432	443	40,615	200	177	...	41,192
1863-64 ...	39,606	2501	42,107	16,072	6767	12,649	43,201	446	228	...	43,875
1863-1863 ...	32,613	2276	34,889	17,747	32,627	2308	34,470	99	65	1	34,625
1863-1878 ...	45,150	2531	47,681	9398	6865	1134	61,158	882	632	54	62,656
1877-78 ...	43,701	2541	46,242	10,630	7102	43	60,631	127	924	44	61,826
SURVEY BLOCK V.—175 GOVERNMENT VILLAGES SETTLED IN 1864-65.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1863-64 ...	66,408	27,951	94,359	80,990	107,876	350	1,01,470	528	1308	770	1,04,076
1864-65 ...	105,088	22,322	128,010	70,850	52,659	41,280	1,04,010	1839	1419	738	1,08,004
1861-1864 ...	61,122	28,022	89,144	64,580	107,337	890	93,003	800	1293	303	95,589
1864-1878 ...	111,049	23,516	134,565	82,039	66,346	5375	1,44,570	3855	8102	855	1,57,382
1877-78 ...	111,041	23,794	134,835	54,097	66,519	337	1,43,684	2503	8923	1467	1,51,667
Three years before survey.	103,558	32,162	135,720	90,407	163,101	4931	1,40,493	757	1708	844	1,43,802
Since survey ...	175,743	27,863	203,606	73,326	71,765	6816	2,23,050	5192	9339	973	2,33,604
1877-78 ...	176,705	28,169	204,874	69,748	81,585	468	2,28,395	2653	10,870	1585	2,43,508

Stock,
1879-80.

According to the 1879-80 returns, the agricultural stock in Government villages amounted to 4891 ploughs, 4100 carts, 24,114 bullocks, 19,053 cows, 10,565 buffaloes, 801 horses, 18,941 sheep and goats, and 444 asses.

Crops,
1878-79.

Of the 171,810 acres under tillage in 1878-79, grain crops occupied 100,258 acres or 58·35 per cent, 68,207 of them under *javari*, *Sorghum vulgare*; 25,597 under *bajri*, *Penicillaria spicata*; 6168 under wheat, *gahu*, *Triticum aestivum*; 219 under rice, *bhat*, *Oryza sativa*; 29 under maize, *makka*, *Zea mays*; and 37 under miscellaneous cereals. Pulses occupied 8331 acres or 4·85 per cent, 6705 of them under *tur*, *Cajanus indicus*; 1433 under gram, *harbhara*, *Cicer arietinum*; 124 under *udid*, *Phaseolus mungo*; 36 under *kulith*, *Dolichos biflorus*; 16 under *mug*, *Phaseolus radiatus*; and 16 under 'others.' Oilseeds occupied 7263 acres, or 4·22 per cent, 3162 of them under gingelly seed, *til*, *Sesamum indicum*; 3183 under linseed, *alshi*, *Linum usitatissimum*; and 918 under other oilseeds. Fibres occupied 52,886 acres or 30·78 per cent, all under cotton, *kapus*, *Gossypium herbaceum*. Miscellaneous crops occupied 3072 acres or 1·79 per cent, 1169 of them under chillies, *mirchi*, *Capsicum frutescens*; 780 under tobacco, *tambakhu*, *Nicotiana tabacum*; 17 under sugarcane, *us*, *Saccharum officinarum*; 3 under indigo, *guli*, *Indigofera tinctoria*; and the remaining 1103 under various vegetables and fruits.

People,
1875.

The 1875 population return shows, of a total population of 85,587 souls, 78,869 or 92·15 per cent Hindus; 5597 or 6·54 per cent

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Musalmańs; 1117 or 1·30 per cent Christians; and 4 Pársis. The details of the Hindu castes are: 2750 Bráhmans, priests, Government servants, and traders; 134 Káyats, writers; 3740 Vánis, 15 Bhátíás, and 15 Kaláls, traders and merchants; 34,847 Kunbis, 1628 Mális, 1286 Dakshanis, 341 Hatkars, 231 Álkaris, and 232 Bunkars, husbandmen; 1109 Sonárs, gold and silver smiths; 854 Sutárs, carpenters; 250 Lohárs, blacksmiths; 891 Shimpis, tailors; 239 Kásárs, coppersmiths; 577 Kumbhárs, potters; 19 Dhigváns, saddlers; 488 Beldárs, bricklayers; 904 Gaundis, masons; 102 Pátharvats, stone dressers; 59 Otáris, founders; 1987 Telis, oilpressers; 227 Rangáris, dyers; 32 Khatris, weavers; 190 Thákurs, bards; 364 Guravs, worshippers of Shiv; 989 Nhávis, barbers; 896 Dhobis, washermen; 2438 Dhangars, shepherds, and 19 Gavlis, milk and butter sellers; 4478 Kolis, and 371 Bhois, fishers; 2916 Rajputs, and 422 Pardeshis, messengers and constables; 556 Báris, betel-leaf sellers; 229 Khátiks, butchers; 1485 Vanjáris, husbandmen and carriers; 641 Bhils, labourers; 484 Párdhis, game-snarers; 1256 Chámbhárs, and 88 Dohoris, leather-workers; 6370 Mhárs and 773 Máńgs, village servants; 557 Gosávis, 109 Kolhátis, 103 Mámbhávs, 122 Holárs, 39 Náths, and 17 Vásudevs, beggars.

Chálisgaon, in the extreme south of the district, is bounded on the north by Dhulia, on the north-east and east by Páchora, on the south-east and south by His Highness the Nizám's territory, and on the south-west and west by the Násik sub-divisions of Nándgaon and Málegaon. Its area is 504 square miles, 476 of them surveyed in detail; its population, according to the 1872 census, was 44,568 souls or 88·42 to the square mile; and in 1879-80 its realisable land revenue was £14,687 (Rs. 1,46,870).

Of 476 square miles, the area surveyed in detail, forty-six are occupied by the lands of alienated villages. The remainder, according to the revenue survey, contains 210,546 acres or 76·44 per cent of arable land; 41,709 acres or 15·14 per cent of unarable land; 1454 acres or 0·53 per cent of grass; 12,813 acres or 4·65 per cent of forest reserves; and 8929 acres or 3·24 per cent of village sites, roads, and rivers. From the 210,546 acres of arable land, 6387 have to be taken on account of alienated lands in Government villages. Of the balance of 204,159 acres, the actual area of arable Government land, 134,265 acres or 65·76 per cent were, in 1878-79, under tillage.

With the Girna valley crossing from west to east through its northern villages, Chálisgaon stretches to the foot of the Sátmála hills, which running east and west in a wall-like line separate Khándesh from the Deccan upland. In the table-land above these hills there are a few detached Chálisgaon villages. Excepting these, the whole sub-division is a broad and thickly wooded valley, with, in the south, south-west, and north, large tracts of waste with rugged and stony soil.

Except in the forest and brushwood lands to the west and along the foot of the Sátmálás, which are seldom free from fever, the climate is fairly healthy. During the twelve years ending 1879 the average rainfall was 24·59 inches.

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Chapter XIII.

Sub-divisions.

BHUSÁVAL.
People,
1875.

CHÁLISGAON.

Area.

Aspect.

Climate.

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The water supply, except in the Sātmāla table-land, is sufficient. The chief rivers are the Girna and its tributaries the Manyād and the Titur. The Girna, flowing throughout the year, enters from the north-west, and after a somewhat winding course passes out near the village of Bahál. The Manyād touches a few villages in the west and joins the Girna near the village of Pilkhod. The Titur, rising in the Sātmálās in the south, and taking a north-easterly course by the towns of Chálisgaon and Vághli, crosses the eastern boundary near the village of Hingona Khurd. The Girna and the Titur are fed in their courses by several minor streams. The Siv is the only river that waters the Sātmāla table-land. Besides these and the Jámda canals which are used only to a small extent, there were, in 1879-80, 1902 working wells with a depth of from eighteen to twenty-seven feet.

Soil.

Most of the sub-division lies in the Khándesh plain. Beginning near the hills with hard stony soil it gradually improves northwards towards the Girna. The soil is mixed, much of it towards the south, south-west, and north, being hard and stony. The black soil of the Girna valley, though better than in the surrounding parts, is generally faulty, as it rests on a subsoil either of gravel or hard sheet rock. The best soil, a rich brownish-black mould, known as *káli munjal*, found in the Sātmāla uplands, is well suited to cold weather crops. But the country suffers from want of rain, and the average outturn of crops is small. It is also liable to severe and destructive hailstorms.

*Holdings,
1862-63.*

In 1862-63, the year of settlement, 4543 holdings, *khátás*, were recorded with an average area of 23·34 acres and an average rental of £2 4s. 8½d. (Rs. 22-5-9). Equally divided among the agricultural population, these holdings would for each person represent an allotment of 8·36 acres at a yearly rent of 16s. ½d. (Rs. 8-0-1). Distributed among the whole population, the share to each would amount to 3·56 acres, and the incidence of the land tax to 6s. 9¼d. (Rs. 3-6-6).

*Survey Details,
1863.*

In Chálisgaon the survey measurements were begun in 1856-57 and finished in 1865-66, and the classifications were begun in 1860-61 and finished in 1869-70. Of 141, the present (1880) number of villages, nine alienated villages have not been settled. Of the remaining 132 villages,¹ 124 are Government and eight alienated. Of these 112 were settled in 1862-63, twelve in 1865-66, and eight in 1870-71.

Nearly all the Chálisgaon villages were at one time subject to the Nizám, and were included in the district of Daulatabad. After the Nizám's defeat at Kharda in 1795, they were made over to the Peshwa and remained under him till the accession of British rule in 1818. At the time of cession the state revenue was realised by farming. The nominal rates were moderate averaging only 4s. 3d. (Rs. 2-2) an acre. But partly from irregular exactions and partly from the effect of Bhil raids, the actual state of the people was very depressed. Chálisgaon shared with the rest of the district in

¹ Of these two are deserted, and have no cultivation.

the losses caused during the first fifteen years of British rule, by the failure of crops and then by the collapse of grain prices. And the famine year of 1832-33 brought to light such a want of resources among the people that the Government demand was reduced to about one-half, from an average acre rate of about 4s. (Rs. 2) to an average of nearly 2s. (Re. 1). Even this reduction was found not to be enough, and before the introduction of the survey (1863), the average rate had been reduced considerably below 2s. (Re. 1). These rates were very moderate, and in the ten years before 1863 the tillage area had very greatly increased. At the same time the bulk of the people were still poor.¹

At the time of the survey (1863) the western villages and those near the Sátmála hills had, from the denseness of the forest, a bad name for fever. Including Chálisgaon with its 2800 souls, the pressure of population was seventy-seven to the square mile of arable land. There were no manufactures of any importance; the bulk of the people were husbandmen. The dry land tillage was careless, and the people idle and lazy. Though manure was abundant, fields were sometimes left for years without fertilising, and crops were often nearly choked with weeds. Millet, the staple grain, thrived even in the poorest soils. In the villages near the Sátmála hills the Bhils made much by gathering *moha*, *Bassia latifolia*, and *chárolí*, *Buchanania latifolia*, and the white sticky gum of the *dhávda* tree. There was only one unmetalled high road leading from Nándgaon (now in Násik) to Chálisgaon by Náydongri and Talegaon. The railway in great measure destroyed its value as a trunk road.

At the time of settlement (1863) Chálisgaon included 166 villages. Of these 141 were Government and twenty-five wholly or partially alienated. Of the 141 Government villages the classification in eleven was not completed by February 1863. The remaining 130 villages were arranged in four groups. The villages best placed with regard to markets, the market towns, and a few villages in the richer part of the Girna valley, formed the first group of twenty-five villages with a maximum dry crop acre rate of 5s. (Rs. 2-8). Villages less favourably situated than the above, but lying along the banks of the Girna or the high road to Chálisgaon and the smaller market towns, formed the second group of forty-four villages with a maximum dry crop acre rate of 4s. 6d. (Rs. 2-4). Villages less favourably situated than those of the second group, both with respect to markets and climate, formed the third group with a maximum dry crop acre rate of 4s. (Rs. 2). The fourth group comprised thirty villages. Of these, for the twenty-six on the table-land above the Sátmálás which were badly off for water and were far from any market, a maximum dry crop acre rate of 3s. 6d. (Rs. 1-12) was fixed, and for the four villages lying among the Sátmála hills, nearly deserted and exposed to the ravages of wild animals, the corresponding maximum was 3s. 3d. (Rs. 1-10). Except eighty-nine acres at Pátonda, there was no channel-watered land. For

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CHÁLISGAON.

Survey Details,
1863.¹ Captain P. A. Elphinstone, 7th Feb. 1863, Bom. Gov. Sel. LXXII, 20.

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Sub-divisions.*CHÁLISGAON.*
Survey Details,
1863.

well-watered lands, of which there was a total area of 2009 acres, a maximum acre rate of 6*s.* (Rs. 3) was fixed.

The general effect of these rates was an increase of £220 (Rs. 2200) or 3½ per cent on the previous assessment. But this, from the small amount of remission £108 (Rs. 1080) that had been granted during the previous ten years and from the advantage it gained from the presence of the railway, the sub-division seemed well able to bear. The following statement shows the financial result of the survey settlement in Chálisgaon :

Chálisgaon Settlement, 1862-63.

CLASS.	VILLAGE.	FORMER.						SURVEY.					
		1818-18 to 1861-62.		1861-62.				1861-62.		Acre Rate.			
		Tillage.	Collections.	Tillage.	Assessment.	Acre Rate.	Collections.	Assessment.	Acre Rate.	Arable.	Rental.	Average.	Maximum.
I ...	25	Acres.	Rs.	Acres.	Rs.	R. a. p.	Rs.	Rs.	R. a. p.	Acres.	Rs.	R. a. p.	R. a. p.
II ...	44	10,809	13,901	17,835	20,095	1 2 0	19,952	22,800	1 4 3	44,688	45,486	1 0 3	2 3 0
III ...	31	11,840	12,251	23,689	21,372	0 14 5	20,888	22,417	0 15 2	78,109	61,117	0 12 8	4 0 0
IV ...	26	8208	6113	12,583	9669	0 12 8	9783	9628	0 11 6	48,504	30,408	0 8 10	3 0 0
	4	5866	6284	8290	8624	1 0 5	8418	7141	0 13 9	35,087	23,918	0 10 11	1 12 0
	4	411	182	555	299	0 8 7	288	304	0 8 9	5521	3360	0 6 4	1 10 0
Total...	130	35,292	37,731	62,952	60,259	0 15 4	62,287	61,490	0 15 8	216,889	164,299	0 12 2	.....

Survey Results,
1863 - 1878.

In the 108 Government villages¹ settled in 1862-63, the figures of the settlement year, compared with those of the year before, show an increase in occupied area of 5660 acres, in waste of 74,492 acres, in remissions of £925 (Rs. 9250), and in collections of £79 (Rs. 790). A comparison of the figures of the settlement year with the average of the ten previous years shows an increase of 13,059 acres in occupied area, of 69,598 acres in waste, of £940 (Rs. 9400) in remissions, and of £835 (Rs. 8350) in collections. During the sixteen years (1862-63 to 1877-78) since the survey, yearly remissions have been granted, the largest sums being £1048 (Rs. 10,480) in 1862-63, and £2056 (Rs. 20,560) in 1871-72. Compared with the average of the ten years before the survey, the average of the sixteen years since the survey shows that with an increase of 48,742 acres in occupied area and of £362 (Rs. 3620) in remissions, the collections have more than doubled, having risen from £4075 to £8495 (Rs. 40,750 - Rs. 84,950).

Adding to the figures of this block the details for the remaining settled Government villages, and comparing the average of the ten years before the survey and of the years since the survey, the results show a rise of 57,565 acres in occupied area, of 20,046 acres in waste, and of £420 (Rs. 4200) in remissions. The collections, including £4 (Rs. 40) from unarable land and £21 (Rs. 210) from the lands made over to Government by the *inám*dárs of four alienated villages, show an increase of £5045 (Rs. 50,450) or 93·4 per cent. Again comparing the average of the ten years before the survey with

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the details for 1877-78, the returns show, including £39 (Rs. 390) from the lands made over to Government by the *ināmdārs* of four alienated villages, an increase of £7114 (Rs. 71,140) or 131·7 per cent.

The following statement shows for the settled Government villages the effects of the survey settlement during the sixteen years ending 1877-78 :

Chálisgaon Survey Results, 1863-1878.

YEARS.	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOCK I.—106 GOVERNMENT VILLAGES SETTLED IN 1862-63.											
1861-62 ...	52,161	5035	57,196	67,246	132,728	1230	48,207	42	69	...	48,316
1862-63 ...	57,575	5281	62,856	131,738	41,153	10,483	48,866	47	191	...	49,104
1862-1862 ...	44,219	5578	49,797	62,140	135,200	1061	40,696	22	35	...	40,766
1862-1878 ...	92,971	6568	99,539	78,642	68,648	4706	88,237	294	1424	40	84,995
1877-78 ...	116,703	6569	122,262	64,257	69,356	1573	1,01,220	1	2721	...	1,03,942
SURVEY BLOCK II.—12 GOVERNMENT VILLAGES SETTLED IN 1865-66.											
1864-65 ...	11,822	416	12,038	788	21,615	57	11,826	...	23	...	11,651
1866-66 ...	16,768	452	17,210	3931	4988	3617	14,296	...	42	...	14,338
1865-1866 ...	9415	407	9822	2076	22,724	187	9802	...	9	...	9611
1865-1878 ...	18,011	465	18,476	4207	5445	590	14,328	19	139	...	14,486
1877-78 ...	18,085	461	18,566	2436	6126	63	15,361	...	262	...	15,643
SURVEY BLOCK III.—4 GOVERNMENT VILLAGES SETTLED IN 1870-71.											
1869-70 ...	4022	255	4277	1124	3352	...	4039	...	17	...	4056
1870-71 ...	5512	259	5771	2839	2866	1000	3889	...	17	...	3906
1869-1870 ...	3311	282	3673	1408	3462	10	3617	...	16	...	3633
1870-1878 ...	5469	273	5742	2820	2913	180	4679	62	24	...	4755
1877-78 ...	6989	278	6987	2261	2947	27	6132	...	34	...	6166
Ten years before survey.	66,945	6247	63,192	65,823	161,366	1278	68,917	22	60	...	68,999
Since survey ...	114,451	6306	120,757	65,689	67,001	5478	1,02,244	365	1567	40	1,04,238
1877-78 ...	140,777	6318	147,095	66,954	67,428	1663	1,21,733	1	3017	...	1,24,761

According to the 1879-80 returns, the agricultural stock in Government villages amounted to 8090 ploughs, 2925 carts, 20,967 bullocks, 16,484 cows, 4689 buffaloes, 987 horses, 13,807 sheep and goats, and 196 asses.

Of the 134,265 acres under tillage in 1878-79, grain crops occupied 83,202 or 61·97 per cent, 54,923 of them under *bājri*, *Penicillaria spicata*; 26,560 under *jvāri*, *Sorghum vulgare*; 1542 under wheat, *gahu*, *Triticum aestivum*; 165 under rice, *bhāt*, *Oryza sativa*; 10 under maize, *makka*, *Zea mays*; and two under *sáva*, *Panicum miliaceum*. Pulses occupied 1867 acres or 1·39 per cent, 972 of them under gram, *harbhara*, *Cicer arietinum*; 693 under *kulith*, *Dolichos biflorus*; 194 under *tur*, *Cajanus indicus*; and eight under 'others.' Oilseeds occupied 17,209 acres or 12·81 per cent, 15,439 of them under

Chapter XIII.

Sub-divisions.

CHÁLISGAON.

Survey Results
1863-1878.Stock,
1879-80.Crops,
1878-79.

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Chapter XIII.**Sub-divisions.****CHÁLISGAON.***Crops,*
1878-79.

gingelly seed, *tíl*, Sesamum indicum; 972 under linseed, *alshi*, Linum usitatissimum; and 798 under other oilseeds. Fibres occupied 30,640 acres or 22·82 per cent, 30,156 of them under cotton, *kápus*, Gossypium herbaceum, and 484 under brown hemp, *ambádi*, Hibiscus cannabinus. Miscellaneous crops occupied 1347 acres or one per cent, 678 of them under chillies, *mirchi*, Capsicum frutescens; 291 under *tambákhu*, Nicotiana tabacum; 115 under sugarcane, *us*, Saccharum officinarum, and the remaining 263 under various vegetables and fruits.

People,
1875.

The 1875 population return shows, of a total population of 47,021 souls, 43,761 or 93·07 per cent Hindus; 3253 or 6·91 per cent Musalmáns; and 7 or 0·01 per cent Christians. The details of the Hindu castes are: 1516 Bráhmans, priests, Government servants, and traders; 1479 Kshatris, writers; 2174 Vánis, 129 Bhátíás, and 14 Halváis, traders and merchants; 15,708 Kunbis, 1318 Dakshanis, 1167 Mális, 104 Bharádis, and 14 Bunkars, husbandmen; 697 Sonárs, gold and silver smiths; 546 Sutárs, carpenters; 45 Lohárs, blacksmiths; 782 Shimpis, tailors; 138 Kásárs, coppersmiths; 282 Kumbhárs, potters; 34 Dhigváns, saddlers; 74 Lonáris, cement-makers; 352 Beldárs, bricklayers; 40 Otáris, founders; 1171 Telis, oilpressers; 308 Koshtis, weavers; 95 Gadrís, wool weavers; 72 Rangáris, dyers; 266 Thákurs, bards; 66 Guravs, worshippers of Shiv; 617 Nhávis, barbers; 238 Dhobis, washermen; 916 Dhangars, shepherds; 167 Gavlis, milk and butter sellers; 1197 Kolis, fishers; 536 Rajputs, and 354 Pardeshis, messengers and constables; 14 Kámáthis and 14 Akarmásás, labourers; 2822 Bhils, labourers; 2147 Vanjáris, carriers and husbandmen; 70 Párdhis, game-snarers; 775 Chámhbárs and 160 Dohoris, leather-workers; 4011 Mhárs and 602 Mángs, village servants; 12 Buruds, basket-makers; 330 Gosávis, 123 Gondhlis, and 65 Mánbhávs, beggars.

CHOPDA.

Chopda, lying in the north-east, is bounded on the north by His Highness Holkar's dominions, on the east by Sánda, on the south by the Tápti river separating it from Nasirabad, Erandol, and Amalner, and on the west by Shirpur separated partly by the Aner. Its area is 496 square miles, 295 of them surveyed in detail;¹ its population, according to the 1872 census, was 51,581 souls or 104 to the square mile, and in 1879-80 its realisable land revenue was £16,603 (Rs. 1,66,030).

Area.

Of 295 square miles, the area surveyed in detail, three are occupied by the lands of alienated villages. The remainder, according to the revenue survey, contains 160,248 acres or 85·78 per cent of arable land; 19,155 acres or 10·25 per cent of unarable land; and 7408 acres or 3·97 per cent of village sites, roads, rivers, and streams. From the 160,248 acres of arable land, 11,961 acres have to be taken on account of alienated lands in Government villages. Of the balance of 148,287 acres, the actual area of arable Government land, 113,274 acres or 76·38 per cent were, in 1878-79, under tillage.

¹ The unsurveyed portion is of a wild tract, called the Dhauli *taraf*, lying within the Sátputás and inhabited by a wild tribe of Bhils.

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Chopda consists of two valleys formed by a spur of the Sátputás that runs obliquely from east to west. The southern or outer valley is part of the rich north Tápti plain and follows the course of that river. The northern or inner valley, known as the Dhauli *taraf*, is a broken and hilly country, covered with dense forest and infested by wild beasts.

Between March and July the climate is extremely hot, and during October and November fever and ague are common in the villages bordering on the hills and along the Aner and the Guli. At other times the climate of the southern valley is healthy, but except in the hot season, the northern valley is extremely feverish. During the twelve years ending 1879 the rainfall averaged 28·70 inches.

The southern or Tápti valley is fairly supplied with surface water, but none of the streams are suited for irrigation. The chief rivers are the Tápti, forming the southern boundary for thirty-three miles, and its tributaries the Aner and the Guli. The Tápti banks are in places not less than 100 feet high. They consist of soft shifting alluvial deposits. The Aner and the Guli cease to flow in the hot season. The Aner, rising in the Sátputás in the north-east, takes a westerly course for four miles, and after passing five miles to the south, turns again to the west, and winding through the Dhauli Bári is joined by the Ar and passes into Shirpur. After passing west for a few miles in Shirpur it again turns to the south, and for the rest of its course to the Tápti, forms the boundary between Chopda and Shirpur. The Guli also rising in the Sátputás, winds south almost through the centre of the sub-division. Besides these two, numerous streams from the southern spur of the Sátputás cross the outer part of the sub-division from north to south. There were, in 1879-80, 1164 working wells with a depth of from thirty to ninety feet.

Of the three kinds of soil black is the commonest. It is a rich alluvial clay resting on a yellowish subsoil. The other varieties are the same as those found in Amalner.

In 1856-57, the year of settlement, 5217 holdings, *khátás*, were recorded with an average area of 19·46 acres, and an average rental of £2 13s. 1½d. (Rs. 26-8-10). Equally divided among the agricultural population, these holdings would for each person represent an allotment of 7·66 acres at a yearly rent of £1 0s. 10½d. (Rs. 10-7-2). Distributed among the whole population, the share to each would amount to 2·94 acres, and the incidence of land tax to 8s. ¼d. (Rs. 4-0-2).

In Chopda, measurements were begun in 1852-53 and classifications in 1854-55; both were finished in 1855-56. Since the survey the sub-division has been reduced from 153 to 124 settled Government villages. Of 147 the present (1880) number of villages, twenty, three plough-rate and seventeen deserted, have not been settled. Of the 127 settled villages, three are alienated and the rest Government.¹

Under Marátha rule, Chopda appears to have suffered much more from the depredations of Bhils and Pendháris, than the

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Sub-divisions.

CHOPDA.
Aspect.

Climate.

Water.

Soil.

Holdings,
1856-57.

Survey Details,
1857.

¹ For twenty-seven villages information is incomplete.

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CHOPDA.
Survey Details,
1857.

adjoining sub-division of Sánda which had the protection of such powerful proprietors as the Nimbálkar and Ráste. On the accession of the British in 1818-19, only four per cent of the arable land was under cultivation. Before the cession the revenue was realised by farming. After the cession the *bighoti* system remained in force until the introduction of the survey settlement in 1856-57. The *bighoti* rates underwent revision at different periods, and had been considerably reduced by the time the revised settlement was introduced in 1857. The Dhauli Bári valley, an utterly wild forest tract, was excluded from the survey. Great portion of the arable land of the long flat strip of Chopda was, when the survey was introduced, in a state of nature. Large tracts of waste, covered with a more or less dense growth of underwood, overran the sub-division, enclosing patches of tilled land surrounded by formidable thorn fences. Scarcely a village was without a large area of waste, and in some villages near the hills, the plough had not been seen perhaps for a century. Most of the waste soil was as rich as that under tillage. In 1857, the Collector Mr. Mansfield wrote:¹ 'A sub-division in which the population has been almost destroyed by anarchy and famine, and in which the land is unequally and over-assessed, must take very long to recover, and though the area under cultivation is nearly four hundred per cent greater than it was in 1817-18, still only eighteen per cent of the whole arable land is now under tillage, and the bulk of the population is very depressed. At the same time it has greatly improved during the last ten years, and I have no doubt that in the course of a few years the sub-division will become exceedingly prosperous.' The four market-towns, Chopda, Adávad, Kingaon, and Dhánora, were all in the east, and in the rainy season were very hard to reach from the western villages. There were the usual country manufactures chiefly for home use. The exports were cotton, oilseeds, oil, and indigo, other produce being as a rule consumed within the sub-division. Small teak rafters, brought from the hills by Vanjáris, found their way south of the Tápti. On the whole traffic was small. There were no made roads. The fair weather track, running along the centre of the sub-division from Sánda and Yával to Chopda, seemed to meet all local wants. Except a few solidly built brick houses in some of the leading villages, the bulk of the people lived in unburnt brick huts eight or ten feet high, with flat mud roofs or thinly thatched with coarse grass and with little inside but bare walls and floors. Most of the people were husbandmen, many of them Gujars, that is Gujarát Kunbis, a sturdy, hardworking, rather enterprising class. A few of them were wealthy, but the state of the bulk of the people was less favourable than that of the neighbouring sub-divisions of Sánda and Yával. In the survey superintendent's opinion liberal reductions were required.

The part of Chopda that was surveyed, contained at the time of settlement 153 villages, of which ninety-six were inhabited and fifty-seven empty. Of the empty villages, the lands of forty-one

¹ Bom. Gov. Sel. XCIII. 203.

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were partly tilled by the people of neighbouring villages. Part of their lands was in consequence divided into numbers. The remaining sixteen were utterly untilled. Their lands were not divided into numbers but marked off by a transverse survey round their boundaries. During 1856 the area under tillage was 39,787 acres, and the waste, nearly all of it arable, was 132,655, or of an area of 339 square miles only eighteen per cent were under tillage. Much of the waste land was of the very best soil. In no part of Khándesh did the introduction of light rates promise better results. The surveyed villages were arranged in three groups, according to their distance from the hills and their freedom from forests and from attacks of wild beasts. The maximum dry crop rates for each group were fixed at 4*s.* 6*d.* (Rs. 2-4), 3*s.* 9*d.* (Rs. 1-14), and 2*s.* 3*d.* (Rs. 1-2) the acre. The garden cultivation was so unimportant as scarcely to deserve notice. What there was, was watered entirely from wells most of them of great depth. Only thirty-four wells, as being less than forty-five feet deep, were subject to assessment. They watered an area of 111 acres, and the rate imposed was 6*s.* (Rs. 3) the acre.

The following statement shows the financial result of the survey settlement in Chopda :

Chopda Settlement 1856-57.

CLASS.	VIL- LAGES.	FORMER.				SURVEY.					
		1820-21 to 1855-56.			1854-55.	Assess- ment, 1854-55.	Arable.	Rental.	Acre Rate.		
		Til- lage.	Collec- tions.	Acre Rate.	Collec- tions.				Average.	Maximum	
I. ...	85	Acres. 19,470	Rs. 47,337	R. a. p. 2 7 4	Rs. 78,018	Rs. 43,853	Acres. 95,690	Rs. 1,34,549	R. a. p. 1 6 6	R. a. p. 2 4 0	
II. ...	44	4550	9439	2 1 2	15,920	3618	48,111	50,957	1 0 11	1 14 0	
III. ...	24	950	1776	1 13 11	1942	631	28,480	13,449	0 7 7	1 2 0	
Total...	153	24,970	59,052	2 5 10	95,880	53,102	172,281	1,98,955	1 2 6	...	

In the 124 Government villages at present included in the sub-division, the figures of the settlement year, compared with those of the year before it, show an increase in occupied area of 9232 acres, a decrease in waste of 41,249 acres, a decrease in remissions of £5088 (Rs. 50,880), and an increase in collections of £3459 (Rs. 34,590). A comparison of the figures of the settlement year with the average of the ten previous years shows an increase in occupied area of 14,558 and a decrease in waste of 43,772 acres. As regards revenue there is a fall in remissions of £453 (Rs. 4530) and in collections of £283 (Rs. 2830). During the twenty-two years (1856-57 to 1877-78) since the survey, yearly remissions have been granted, the largest sums being £748 (Rs. 7480) in 1856-57, £1406 (Rs. 14,060) in 1857-58, £604 (Rs. 6040) in 1860-61, and £1493 (Rs. 14,930) in 1871-72. Compared with the average of the ten years before the survey, the average of the twenty-two years since the survey shows an increase in occupied area of 60,953 acres and in collections of £6132 (Rs. 61,320), a fall in waste of 85,388 acres and in remissions of £914 (Rs. 9140).

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Sub-divisions.CHOPDA.
Survey Details,
1857.*Survey Results,*
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Survey Results,
1857-1878.

Of the twenty hill and forest villages excluded from detailed survey operations, several are still deserted. The revenue of the three plough-rate, *autbandi*, villages has, during the ten years ending 1877-78, averaged £9 (Rs. 90). A general comparison of the state of Chopda in 1877-78, and in the ten years before the survey, shows that while waste has fallen by 105,351 acres and remissions by £1073 (Rs. 10,730), the occupied area has increased by 86,927 acres, and the collections by £8528 (Rs. 85,340) or 115·62 per cent.

The following statement shows for the settled Government villages the effects of the survey settlement during the twenty-two years ending 1877-1878 :

Chopda Survey Results, 1857-1878.

YEARS.	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Government.	Alienated.	Total.	Assessed.	Unarable.						
1855-56	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1855-56	35,919	12,141	48,060	131,690	92,058	58,365	30,185	2	1709	4058	35,954
1856-57	44,987	12,305	57,292	90,441	26,526	7482	62,720	...	3768	292	66,780
1846-1856	28,208	14,526	42,734	134,213	90,589	12,008	66,182	2	3138	4473	73,795
1856-1878	91,644	12,043	103,687	48,825	27,430	2868	1,22,794	1180	6668	764	1,31,406
1877-78	117,278	12,383	129,661	28,862	28,297	1277	1,49,296	343	8875	565	1,59,079

Stock,
1879-80.

According to the 1879-80 returns, the agricultural stock in Government villages amounted to 3967 ploughs, 3878 carts, 15,658 bullocks, 9816 cows, 6255 buffaloes, 701 horses, 7904 sheep and goats, and 227 asses.

Crops,
1878-79.

Of the 113,274 acres under tillage in 1878-79, grain crops occupied 66,977 acres or 59·13 per cent, 34,409 of them under *jvāri*, *Sorghum vulgare* ; 28,504 under *bājri*, *Penicillaria spicata* ; and 4064 under wheat, *gahu*, *Triticum aestivum*. Pulses occupied 3605 acres or 3·18 per cent, 1075 of them under gram, *harbhara*, *Cicer arietinum* ; 1476 under *tur*, *Cajanus indicus* ; 678 under *udid*, *Phaseolus mungo* ; 276 under *mug*, *Phaseolus radiatus* ; and 100 under 'Others.' Oilseeds occupied 7521 acres or 6·64 per cent, 6254 of them under gingelly seed, *til*, *Sesamum indicum* ; 1250 under linseed, *alshi*, *Linum usitatissimum* ; and 17 under other oilseeds. Fibres occupied 33,816 acres or 29·85 per cent, 33,815 of them under cotton, *kāpus*, *Gossypium herbaceum*, and one under Bombay hemp, *tāg* or *san*, *Crotalaria juncea*. Miscellaneous crops occupied 1355 acres or 1·19 per cent, 572 of them under indigo, *guli*, *Indigofera tinctoria* ; 369 under tobacco, *tambākhū*, *Nicotiana tabacum* ; 137 under chillies, *mirchi*, *Capsicum frutescens* ; 8 under sugarcane, *us*, *Saccharum officinarum*, and the remaining 269 under various vegetables and fruits.

People,
1875.

The 1875 population return shows, of a total population of 51,581 souls, 47,077 or 91·26 per cent Hindus ; 4499 or 8·72 per cent Musalmāns ; and 5 Christians. The details of the Hindu castes are : 1624 Brāhmins, priests, Government servants, and traders ; 19

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Káyats, writers ; 2022 Vánis, 59 Bhátíás, 31 Kaláls, 6 Halváis, and 5 Bhadbhunjáls, traders and merchants ; 15,261 Kunbis, 2529 Mális, 415 Dakshanis, 122 Hatkars, 105 Álkaris, and 83 Bharádis, husbandmen ; 693 Sonárs, gold and silver smiths ; 483 Sutárs, carpenters ; 236 Lohárs, blacksmiths ; 666 Shimpis, tailors ; 75 Kásárs, coppersmiths ; 250 Kumbhárs, potters ; 35 Dhigváns, saddlers ; 11 Lonáris, cement makers ; 82 Beldárs, bricklayers ; 43 Otáris, founders ; 1165 Telis, oilpressers ; 467 Koshtis and 287 Sális, weavers ; 308 Rangáris, dyers ; 262 Bháts, bards ; 148 Guravs, worshippers of Shiv ; 841 Nhávis, barbers ; 205 Dhobis, washermen ; 1157 Dhangars, shepherds ; 151 Gavlis, milk and butter sellers ; 4648 Kolis, and 587 Bhois, fishers ; 268 Rajputs, messengers and constables ; 131 Báris, betel-leaf sellers ; 187 Khangárs, 177 Bhirális, miscellaneous workers ; 2745 Bhils and 62 Kánadáls, labourers and graziers ; 2131 Vanjáris, carriers and husbandmen ; 369 Párdhis, game-snarers ; 786 Chámbhárs and 66 Dohoris, leather-workers ; 3596 Mhárs and 447 Mángs, village servants ; 23 Kaikádis, basket-makers ; 481 Gosávis, 323 Gondhlis, 178 Mánbhávs, and 26 Holárs, beggars.

Dhulia, in the south centre of the district, is bounded on the north by Virdel, on the east by Páchora and Amalner, on the south-east by Chálisgaon, on the south and south-west by the Násik sub-divisions of Málegaon and Báglán, and on the west by Pimpalner. Its area is 759 square miles ; its population, according to the 1872 census, 66,929 souls or 88·18 to the square mile ; and in 1879-80 its realisable land revenue was £16,978 (Rs. 1,69,780).

Of the total area of 759 square miles, four are occupied by the lands of alienated villages. The remainder, according to the revenue survey, contains 345,520 acres or 71·48 per cent of arable land ; 115,082 acres or 23·81 per cent of unarable land ; 8278 acres or 1·71 per cent of grass ; and 14,520 acres or 3 per cent of village sites, roads, rivers, and streams. From the 345,520 acres of arable land, 9375 acres have to be taken on account of alienated lands in Government villages. Of the balance of 336,145 acres, the actual area of arable Government land, 178,109 acres or 52·98 per cent were, in 1878-79, under tillage.

Most of the sub-division is broken by low hills. Of the three hill chains, one skirts the eastern boundary, one crosses the sub-division from the south-west to the north-east, and another a smaller one runs from the north-west towards the south-east as far as the town of Dhulia. Of the valleys lying between these chains, the northern which is the larger of the two is drained by the Pánjhra, and the southern by the Bori. The sub-division is well wooded, and especially in the south-west, abounds in fine mango groves, with here and there large stretches of well tilled, partly irrigated level ground.

As in other open parts of the district, the climate is generally healthy, except after the rains, when fever and ague prevail. The rainfall during the twelve years ending 1879 averaged 23·16 inches.

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CHOPDA.
People,
1875.

DHULIA.

*Area.**Aspect.**Climate.*

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Chapter XIII.**Sub-divisions.****DHULIA.****Water.**

The water supply, especially in the south, is scanty. The Pánjhra which drains the northern valley is by no means a large river, but as it rises in the western hills, its supply is certain and lasts throughout the year. Its waters are used for irrigation by the help of some well built dams. Entering from the west near the village of Bhadána, it flows east close by the villages of Ner and Kheda and the town of Dhulia, and then passing the chain of hills from the north-west, it suddenly turns north and keeps north till it leaves the sub-division near the village of Sasla. The Bori, with its tributary the Kanaldi, draining the south valley runs dry before the hot season, and even during the rainy months has very little water. The Pán flows along part of the north-west boundary only. The two chief reservoirs one in the village lands of Gondur, and the other, a smaller one, in Bhokar, can be used for irrigation in good seasons. There were, in 1879-80, 2666 working wells with a depth of from twenty-two to forty-eight feet.

Soil.

The prevailing soil is red and near the hills is poor. A black richer soil, generally a coarse mould mixed with small lime nodules and sometimes gravel, is found in some small lowlying tracts.

**Holdings,
1862-63.**

In 1862-63, the year of settlement, 6747 holdings, *khátás*, were recorded with an average area of 24.25 acres and an average rental of £2 3s. 4½d. (Rs. 21-11-3). Equally divided among the agricultural population, these holdings would for each person represent an allotment of 6.76 acres at a yearly rent of 12s. 1½d. (Rs. 6-0-9). Distributed among the whole population, the share to each would amount to 2.63, and the incidence of the land tax to 4s. 8½d. (Rs. 2-5-7).

**Survey Details,
1863.**

The sub-division is composed of two distinct valleys separated by a lofty but broken and irregular range of hills running from south-west to north-east. Spurs from this range stretch for some distance into both valleys, and wherever this barren trap-rock comes into contact with the soil, it impoverishes the surrounding country. The soil is on the whole inferior, though by no means barren, and there are a few patches of good black loam. These valleys are drained by two rivers, the Pánjhra and the Bori; the Pánjhra, a perennial stream, had, in 1863, several dams in fair working order and yielded Government a good return; the Bori contains very little water even during the rainy season, and runs dry before the beginning of the hot weather. Especially in the west the climate is feverish. Exclusive of Dhulia with 10,000 souls, the sub-division had, in 1863, at the time of survey seventy-eight souls to the square mile, and including Dhulia, it had 102. The population was chiefly agricultural; there were no manufactures of any importance. Owing greatly to Dhulia, in which much traffic centered, there were many substantial farmers all over the country.

There were two excellent high roads. The chief one, the Bombay-Ágra road, passed through the centre of the sub-division and through the town of Dhulia. It was metalled and bridged throughout. The other high road branched from this at Jhodga in

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Násik, and ran north-east through Borkund to Asirgad. It was metalled but only partially bridged. Several other minor high roads from the surrounding sub-divisions converged on Dhulia as the centre of all the traffic that entered Khándesh. At the beginning of British rule the assessment was very highly pitched, but as prices fell, it was repeatedly lowered up to 1847-48. Between 1847 and 1863, except in 1852-53 the grant of a special concession in taking up waste land, no changes had been made. In the forty-four years ending 1861-62 remissions averaged £244 (Rs. 2440), and in the ten years ending 1861-62, £149 (Rs. 1490). Since 1818 tillage had spread from 16,002 acres to 67,619 acres or more than fourfold, a more rapid increase than had taken place in any other part of Khándesh.

At the time of settlement (1863) Dhulia contained 227 villages. Of these sixty-nine, belonging to the Songir petty division, had been settled in 1861-62. Of the 158 belonging to Dhulia proper, five were already settled as part of Amalner; one was an alienated village; and in thirty, the survey operations were not finished. The remaining 122 villages were arranged in three groups. Twenty-four market towns, or villages near market towns or along the banks of the Pánjhra, formed the first group with a maximum dry crop acre rate of 4s. 9d. (Rs. 2-6). Sixty-nine villages, well placed with regard to markets but less favoured than the first in climate or other respects, and also villages lying along the principal high roads but at some distance from markets and the market towns on the Bori, formed the second group with a maximum dry crop acre rate of 4s. 3d. (Rs. 2-2). Twenty-nine villages more unfavourably situated than the second group or lying in the Bori valley, and those among the rocky ranges dividing the two valleys, formed the third group with a maximum dry crop acre rate of 3s. 9d. (Rs. 1-14). Channel-watered, *pátasthal*, land amounted to 1700 acres and brought in a revenue of £1644 (Rs. 16,440). Well-watered, *motasthal*, garden land measured 2011 acres and was watered from 496 wells. Besides these, 192 wells in good order were not assessed as they had not been in use for more than fifteen years. For this description of irrigated land, a maximum acre rate of 6s. (Rs. 3) was proposed.

The result of the new rates was a reduction of £202 (Rs. 2020) or 3¼ per cent on the existing rates. The following statement shows the chief details:

Dhulia Settlement, 1862-63.

CLASS.	VILLAGES.	FORMER.						SURVEY.					
		1818-19 to 1861-62.		1861-62.				1861-62.		Arable.	Rental.	Acre Rate.	
		Tillage.	Collections.	Tillage.	Assessment.	Acre rate.	Collections.	Assessment.	Acre rate.			Average.	Maximum.
I. ...	24	Acres.	Rs.	Acres.	Rs.	R. a. p.	Rs.	Rs.	R. a. p.	Acres.	Rs.	A. p.	R. a.
II. ...	69	11,537	17,530	19,711	25,225	1 4 6	24,964	26,816	1 4 11	45,997	43,484	15 2	2 6
III. ...	29	17,370	19,440	31,185	31,399	1 0 1	30,888	29,274	0 15 0	111,028	74,339	10 9	2 2
		4952	4879	8558	7017	0 13 1	6901	5841	0 10 7	31,967	18,200	9 1	1 14
Total	122	33,859	41,349	69,454	63,641	1 1 2	62,753	60,730	1 0 4	188,992	1,38,023	11 6	...

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Sub-divisions.DHULIA.
Survey Details,
1863.

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Chapter XIII.
Sub-divisions.

DHULIA,
Songir Petty
Division,
1862.

In 1847, seventy-four Dhulia villages were placed under a mahálkari and called the petty division of Songir. In 1861, in the general readjustment of sub-divisions, Songir lost twenty-five villages and gained twenty fresh ones more conveniently placed with reference to the mahálkari's head-quarters, so that in 1862 it contained sixty-nine villages, of which one was alienated. In 1862 the Songir villages seemed to have made little progress under British rule. At the beginning of British rule an average acre rate of about 4s. (Rs. 2) was fixed on the average of the ten last years of the Peshwa's management. This in the fall of grain prices proved too heavy and the rates were gradually lowered to about one-half of the original amount.

In spite of the great reduction no marked spread of tillage took place till 1844-45 when there was a marked rise in prices. The improvement lasted for two years only. From 1846-47 to 1861-62 the tillage area increased by only 3000 acres. In 1862, at the time of settlement, Songir was about eleven miles broad and twenty-two long with 102,564 acres of arable and 47,731 acres of unarable land, or a total area of 235 square miles. The soil was middling, the best of it being found in the east. Especially in the north and south it was badly off for water. Of 915 wells, 22 were public; 356, of which 220 were in use and 136 were not in use, were subject to assessment; and 537 were free from assessment. The greater number had a substratum of rock. *Bájrí* was the staple crop¹ and formed the chief food of the people. This was owing to the pooriness of the soil. It was seldom grown in irrigated land, as it was not sufficiently valuable to pay the extra expense. Songir was well stocked with cattle. The best bullocks were brought chiefly from Málwa, Berár, and Nimár. At the weekly cattle markets at Songir during the rains, 200 or 300 head of cattle were brought for sale. A pair of good plough bullocks cost from £3 to £6 (Rs. 30-Rs. 60). The population was chiefly agricultural.² As in many other parts of Khándesh, the husbandmen parted with the produce of their

¹ *Songir Crops, 1862.*

DRY CROP.			GARDEN.		
Crops.	Acres.	Per cent.	Crops.	Acres.	Per cent.
<i>Bájrí</i>	15,637	50	Chillies	284	37
<i>Tili</i>	5076	16	Wheat	280	36
<i>Kutthi</i>	3984	13	Rice	93	12
Cootna	3766	12	Sugarcane	50	6
Indigo	1379	4	Other crops	72	9
<i>Jvári</i>	1109	4			
Other crops	402	1			
Total	31,303	100	Total	779	100

² The details were : employed in agricultural pursuits 7903 ; native merchants and petty traders 1373 ; employed as messengers 1084 ; village labourers 3843 ; craftsmen 3823 ; shepherds 157 ; religious mendicants 161 ; beggars 550 ; village writers and clerks 359, miscellaneous 558 ; total 19,811.

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fields at the time of reaping or even while the grain was standing. The buyers, merchants from the large towns, preferred making their bargains before the grain was brought to market, as in this way they made greater profit.

The great Bombay-Agra trunk road, metalled and open at all times of the year, passed through the centre of the petty division. But since the opening of the railway to Chálisgaon, much of the traffic that used to pass through Songir was diverted into the more direct route through Jalgaon and Bhadgaon to Chálisgaon. As most of the soil was hard and rocky, the common country roads were fairly good even in the rainy season. The market towns were Songir, Nahálad, and Chintána. Of these Songir was of importance, as the chief halting place for travellers passing along the Agra and Surat roads which met at Songir. Two hundred handlooms for coarse cotton and woollen cloths were constantly at work, and there was a considerable manufacture of brass work and country carts. The exports were cotton, *tili*, indigo and cotton cloths, and the imports, salt, cocoanuts and spices.

The state of the husbandmen varied greatly in different parts of Songir. The poor soil villages were all but deserted. The black soil villages which in proportion had been much more lightly taxed, were in much better state. Of the sixty-eight Government villages, nine were surveyed and settled when they formed part of the Amalner sub-division. For the remaining fifty-nine, survey operations were begun in 1855-56; the measurements were finished in 1860-61; and the classification was begun in 1858-59 and finished in the early part of 1862. These fifty-nine villages were arranged in three groups; in nine either market towns or near market towns, with the richest soil, the maximum dry crop acre rate was fixed at 4s. 6d. (Rs. 2-4); in thirty, for the most part much cut by rocky ranges and ravines, the corresponding rates were 4s. (Rs. 2) and 3s. 9d. (Rs. 1-14); and in the remaining twenty, with poor soil and distant markets it was 3s. 3d. (Rs. 1-10). From the uncertain rainfall irrigation from water channels was important. In 1862 the actual watered area was small, but it might in future be much increased. The survey superintendent thought that the old crop rate was more suitable than the fixed rate. On well-watered lands two rates were in force, 8s. 4d. (Rs. 4-2-8) in the old Nandurbár villages, and 7s. 8½d. (Rs. 3-13-8) in the rest. Well cultivation was carried on with much eagerness and diligence, and as the chief hope for improvement lay in the spread of irrigation, the rates were reduced to a maximum acre rate of 6s. (Rs. 3).

The following statement gives the financial results of the Songir settlement:

Chapter XIII.
Sub-divisions.

DHULIA.
Songir Petty
Division,
1862.

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Chapter XIII.

Sub-divisions.

DHULIA.
Songir Petty
Division,
1862.

Songir Settlement 1861-62.

CLASS.	VILLAGES.	FORMER.						SURVEY.					
		1818-19 to 1860-61.		1860-61.				1860-61.		Arable.	Rental.	Acre Rate.	
		Tillage.	Collections.	Tillags.	Assessment.	Acre rate.	Collections.	Assessment.	Acre rate.			Average.	Maximum.
I. ...	9	Acres.	Rs.	Acres.	Rs.	R. a. p.	Rs.	Bs.	R. a. p.	Acres.	Rs.	A. p.	Rs. a.
II. ...	30	5163	8848	7783	11,210	1 7 1	11,126	9595	1 3 9	19,023	17,429	14 8	2 4
III. ...	20	10,570	10,776	16,019	15,918	0 15 11	15,769	11,546	0 11 6	42,402	25,419	9 7	{ 2 0 1 14
Total...	59	5411	5203	9163	8395	0 14 8	8215	6281	0 11 0	41,139	18,200	7 1	1 14
		21,144	24,827	32,965	35,523	1 1 3	35,110	27,422	0 13 4	102,564	61,048	9 6	...

These rates entailed a loss of £769 (Rs. 7690) or about twenty-two per cent of the whole revenue. At the same time, as more than two-thirds of the arable area was waste, it was hoped that, especially with the increase in irrigation, the resources of the sub-division would be rapidly developed.

Survey
Details.

In Dhulia the survey measurements were begun in 1855-56 and finished in 1866-67, and the classifications were begun in 1858-59 and finished in 1869-70. Taking Dhulia as it now (1880) stands including Songir, of its 189 villages 187 are Government and two alienated. Of the Government villages¹ nine were settled in 1857-58, thirty-five in 1861-62, and 143 in 1862-63. Of the alienated villages, one was settled in 1868-69 and one in 1870-71.

Survey Results,
1858-1878.

In the thirty-five Government villages settled in 1861-62, the figures of the settlement year, compared with those of the year before, show an increase in occupied area of 2903 acres, in waste of 23,341 acres, and in remissions of £165; in collections there is a decrease of £246 (Rs. 2460). A comparison of the figures of the settlement year with the average of the previous ten years shows an increase in occupied area of 4678 acres, in waste of 21,812 acres, in remissions of £146 (Rs. 1460), and in collections of £13 (Rs. 130). During the seventeen years since the survey, yearly remissions have been granted, the largest sum being £1376 (Rs. 13,760) in 1871-72. A comparison of the average of the seventeen years since the survey, with the average of the ten years before the survey, shows an increase in occupied area of 19,915 acres, in waste of 5004 acres, in remissions of £52 (Rs. 520), and in collections of £1144 (Rs. 11,440).

In the 143 Government villages settled in 1862-63, the figures of the settlement year, compared with those of the year before, show an increase in occupied area of 9397 acres, in waste of 93,814 acres, and in remissions of £662 (Rs. 6620); in collections there is a decrease of £234 (Rs. 2340). A comparison of the figures of the settlement year with the average of the previous ten years shows an increase in occupied area of 16,724 acres, in waste of 89,449 acres, in

¹ For two villages the details are incomplete.

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remissions of £565 (Rs. 5650), and in collections of £1181 (Rs. 11,810). During the sixteen years since the survey, yearly remissions have been granted, the largest sums being £810 (Rs. 8100) in 1862-63 and £3933 (Rs. 39,330) in 1871-72. A comparison of the average of the sixteen years since the survey, with the average of the ten years before the survey, shows an increase in occupied area of 60,874 acres, in waste of 41,928 acres, in remissions of £106 (Rs. 1060), and in collections of £4493 (Rs. 44,930).

Adding to the figures of these two groups of Government villages the details of the remaining nine settled Government villages, the result for the whole sub-division is, comparing the average returns of the ten years before the survey and of the years since the survey, an increase in occupied area of 85,390 acres, in waste of 50,013 acres, in remissions of £174 (Rs. 1740), and in collections, including revenue from unarable land, an increase of £6093 (Rs. 60,930) or 67.4 per cent. Again comparing the average returns of the ten years before the survey and the returns for 1877-78, the result is, including revenue from unarable land, an increase in collections of £7667 (Rs. 76,670) or 84.8 per cent.

The following statement shows for the settled Government villages the effects of the survey settlement during the twenty-one years ending 1877-78:

Dhulia Survey Results 1858-1878.

YEARS.	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOCK I.—9 GOVERNMENT VILLAGES SETTLED IN 1857-58.											
1856-57 ...	2218	489	2707	3228	11,285	14	3237	4	31	...	3272
1857-58 ...	2557	272	2829	10,776	1733	101	2600	18	26	...	2644
1847-1857 ...	2853	488	3141	2762	11,321	21	3860	16	23	1	3900
1857-1878 ...	7372	370	7742	5843	1754	184	6507	38	148	74	6765
1877-78 ...	10,124	540	10,664	2913	1761	121	8585	65	216	37	8893
SURVEY BLOCK II.—35 GOVERNMENT VILLAGES SETTLED IN 1861-62.											
1860-61 ...	18,813	3300	22,113	19,888	43,057	376	21,214	732	244	6	22,226
1861-62 ...	21,446	3570	25,016	43,229	27,397	2030	18,087	1395	276	39	19,797
1851-1861 ...	17,006	3332	20,338	21,417	43,580	567	18,891	492	247	38	19,668
1861-1878 ...	37,010	3243	40,253	28,421	28,913	1089	29,513	1017	543	432	31,505
1877-78...	45,891	3000	48,891	17,421	29,332	587	34,684	478	934	191	36,187
SURVEY BLOCK III.—143 GOVERNMENT VILLAGES SETTLED IN 1862-63.											
1861-62 ...	70,144	5364	75,508	89,060	214,129	1479	74,883	5544	217	97	80,741
1862-63 ...	79,022	5883	84,905	182,814	104,552	8104	76,598	1449	261	297	78,605
1862-1862 ...	82,512	5669	88,181	93,865	217,848	2457	84,376	2054	64	307	88,801
1862-1878 ...	123,102	5953	129,055	185,293	108,048	8516	1,07,081	3720	620	1609	1,18,030
1877-78 ...	143,837	5896	149,732	111,329	111,350	2048	1,18,020	1907	1220	813	1,21,960
Ten years before survey .	82,171	9489	91,660	117,544	272,249	3046	87,127	2562	334	346	90,369
Since survey ...	187,484	9566	177,050	187,557	138,710	4789	1,43,101	4775	1809	2115	1,51,300
1877-78 ...	199,852	9435	209,287	131,663	142,443	2766	1,61,189	2440	2370	1041	1,67,040

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Chapter XIII.**Sub-divisions.****DHULIA.****Crops,
1878-79.**

According to the 1879-80 returns, the agricultural stock in Government villages amounted to 7037 ploughs, 4797 carts, 21,375 bullocks, 18,529 cows, 7109 buffaloes, 1020 horses, 15,592 sheep and goats, and 284 asses.

Of the 178,109 acres under tillage in 1878-79, grain crops occupied 108,949 or 61·17 per cent, 86,182 of them under *bājri*, *Penicillaria spicata*; 21,084 under *javari*, *Sorghum vulgare*; 817 under wheat, *gahu*, *Triticum æstivum*; 582 under rice, *bhāt*, *Oryza sativa*; 171 under maize, *makka*, *Zea mays*; and 113 under miscellaneous cereals. Pulses occupied 11,668 acres or 6·55 per cent, 10,718 of them under *kulāth*, *Dolichos biflorus*; 529 under gram, *harbhara*, *Cicer arietinum*; 382 under peas, *vātāna*, *Pisum sativum*; 37 under *tur*, *Cajanus indicus*; and two under *mug*, *Phaseolus radiatus*. Oilseeds occupied 15,520 acres or 8·71 per cent, 14,348 of them under gingelly seed, *til*, *Sesamum indicum*; 71 under linseed, *alshi*, *Linum usitatissimum*; and 1101 under other oilseeds. Fibres occupied 38,953 acres or 21·87 per cent, all under cotton, *kāpus*, *Gossypium herbaceum*. Miscellaneous crops occupied 3019 acres or 1·69 per cent, 1476 of them under chillies, *mirchi*, *Capsicum frutescens*; 454 under indigo, *guli*, *Indigofera tinctoria*; 324 under sugarcane, *us*, *Saccharum officinarum*; 291 under tobacco, *tambākhū*, *Nicotiana tabacum*; and the remaining 474 under various vegetables and fruits.

**People,
1875.**

The 1875 population return shows of a total population of 71,798 souls, 65,462 or 91·17 per cent Hindus; 6218 or 8·66 per cent Musalmāns; 102 or 0·14 per cent Christians; and 16 or 0·02 per cent Pārsis. The details of the Hindu castes are: 3796 Brāhmans, priests, Government servants, and traders; 52 Prabhus, writers; 3603 Vānis, 190 Bhātiās, 108 Bhadbhunjās, and 39 Halvāis, traders and merchants; 16,138 Kunbis, 4989 Mālis, 114 Hatkars, husbandmen; 1109 Sonārs, gold and silver smiths; 614 Sutārs, carpenters; 396 Lohārs, blacksmiths; 1388 Shimpis, tailors; 1037 Kāsārs, coppersmiths; 505 Kumbhārs, potters; 288 Dhigvāns, saddlers; 128 Lonāris, cement-makers; 108 Beldārs, bricklayers; 1718 Telis, oilpressers; 140 Sālis, weavers; 99 Rangāris, dyers; 189 Guravs, worshippers of Shiv; 98 Bhāts, bards; 1440 Nhāvis, barbers; 290 Dhobis, washermen; 998 Gavlis, milk and butter sellers; 885 Dhangars, shepherds; 2009 Bhois, fishers; 2180 Rajputs and 809 Pardeshis, messengers and constables; 304 Bāris, betel-leaf sellers; 3009 Bhils and 756 Kānadās, labourers and graziers; 4763 Vanjāris, carriers and husbandmen; 1825 Chāmbhārs, leather-workers; 4863 Mhārs and 3081 Māngs, village servants; 345 Buruds, basket-makers; 125 Bhangis, scavengers; 490 Gosāvis, 212 Kolhātis, 191 Gondhlis, and 41 Johāris, beggars.

ERANDOL.

Erandol, one of the central sub-divisions, is bounded on the north by the Tāpti separating it from Chopda, on the north-east and east by the Girna separating it from Nasirabad and Pāchora, on the south by Pāchora, and on the west by Amalner. Its area is 460 square miles, 453 of them surveyed in detail; its population, according to the 1872 census, was 76,689 souls or 173·88 to the square mile, and in 1879-80 its realisable land revenue was £23,575 (Rs. 2,35,750).

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Of 453 square miles, the area surveyed in detail, one is occupied by the lands of alienated villages. The remainder, according to the revenue survey, contains 242,256 acres or 83·68 per cent of arable land; 34,250 acres or 11·83 per cent of unarable land; 2390 acres or 0·83 per cent of grass; and 10,610 acres or 3·66 per cent of village sites, roads, rivers, and streams. From the 242,256 acres of arable land, 11,851 acres have to be taken on account of alienated lands in Government villages. Of the balance of 230,405 acres, the actual area of arable Government land, 193,256 acres or 83·87 per cent were, in 1878-79, under tillage.

Erandol is much like Amalner. The north forms part of the rich black-soil Tápti valley. The centre is a rolling plain, and the south, crossed by low ranges of hills and rocky spurs, has tracts of waste land covered with low brushwood. Most of the sub-division is beautifully covered by large mango groves.

The climate is generally healthy. The rainfall during the twelve years ending 1879 averaged 28·77 inches.

It is well supplied with surface water. Besides the two great rivers, the Tápti and the Girna, that throughout the year flow along the north and east boundaries, the Anjani a feeder of the Girna crosses the sub-division from south to north. Rising in the south-east of Amalner near the village of Titvi, it enters from the south-west, and flowing north-east passes through Erandol, and turning north and north-west falls into the Girna near the village of Nárna. Many of the other streams that cross the sub-division have throughout the year water enough to meet the wants of the people and of their cattle. Besides rivers and streams there were, in 1879-80, 2061 working wells with a depth of about thirty-five feet.

Except some very poor tracts near the south-east hills, the soil differs little from the Amalner soil.

In 1858-59, the year of settlement, 8774 holdings, *khátás*, were recorded, with an average area of 21·27 acres and an average rental of £2 7s. 5½d. (Rs. 23-11-8). Equally divided among the agricultural population, these holdings would for each person represent an allotment of 7·78 acres at a yearly rent of 17s. 4¼d. (Rs. 8-10-10). Distributed among the whole population, the share to each would amount to three acres, and the incidence of the land tax to 6s. 8¼d. (Rs. 3-5-6).

Erandol in 1859, at the time of settlement, contained 227 villages. Though some of the villages have been changed since the survey, the total number remains the same. The survey measurements were begun in 1854-55 and finished in 1862-63, and the classifications were begun in 1857-58 and finished in 1869-70. Of 228, the present (1880) number of villages, one, an alienated village, was settled in 1870-71. Of the 227 Government villages,¹ two were settled in 1857-58, 191 in 1858-59, three in 1859-60, sixteen in 1863-64, three in 1864-65, and twelve in 1865-66.

¹ For two villages the details are incomplete.

Chapter XIII.

Sub-divisions.

ERANDOL.
Area.

Aspect.

Climate.

Water.

Soil.

Holdings,
1858-59.

Survey Details,
1859.

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Chapter XIII.**Sub-divisions.**

ERANDOL.
Survey Details,
 1859.

At the time of survey, Erandol and Amalner were most closely alike. In Erandol, as in Amalner, the best soil lay in the north along the banks of the Tápti and Girna. Towards the south it gradually grew poorer. In the south-west, though there was a fair proportion of good land, there were wide stretches of untilled ground and a large area of grass land, and in the south-east, the soil, barren throughout, ended in a range of low rocky hills. With the Tápti on the north, the Girna on the east, and various other streams, Erandol was well watered. But on none of the rivers or streams were there any irrigation works, and the number of wells was small. During 1857-58, of a total tillage area of 97,757 acres, 22,696 were under *bájri*, 18,907 under *javári*, 15,101 under wheat, 13,222 under cotton, 11,927 under linseed, 5348 under gram, 4942 under sesamum, 2770 under coriander, and 2844 under other crops. The millets, *bájri* and *javári*, were grown for home consumption, and wheat, cotton, linseed, and others for export. Throughout the sub-division, especially near the town of Erandol, mangoes were much grown, both in orchards and scattered singly through the fields. During the dry season considerable traffic passed along the Bombay-Asirgad road, and some other tracks, though rough, were in fair order. Weekly markets were held at eight towns, Erandol, Dharangaon, Pátonda, Sonvad, Amalgaon, Chávalkheda, Nánded, and Kásoda. Especially in the south, the Máheji fair was a source of profit to the cultivators. At the towns and larger villages the weaving of turbans, robes, and coarse cloths supported 336 looms, of which 140 were in Dharangaon. At Erandol coarse paper was made, and at Kásoda good cotton carpets, *satranjis*, that commanded a ready sale at Máheji fair. Dharangaon, the head-quarters of the Bhil Corps, had a saw ginning factory overlooked by a European superintendent. Of a total population of 63,514 souls or 146 to the square mile, 23,781 or 37·44 per cent were husbandmen. Of the rest, 7382 were traders, 3981 weavers, 8186 other craftsmen, and 20,184 followed miscellaneous callings.

For assessment purposes, the villages were divided into four groups. The best villages, those along the banks of the Tápti, lay north of a line running from Dahivad on the western border by Nishána, Tarda, and Dongaon; the second group, those immediately south of this line, included nearly the whole of the central villages and those to the east along the banks of the Girna, which had a rich soil and the exceptionally good market of Máheji; the third group contained villages in this part of the sub-division whose conditions were less favourable; and the fourth class comprised all the poorer and more barren villages in the extreme south-east and south-west. The maximum dry crop acre rates in these four groups were fixed at 4s. 6d. (Rs. 2-4) in the first, 4s. 3d. (Rs. 2-2) in the second, 4s. (Rs. 2) in the third, and 3s. 9d. (Rs. 1-14) in the fourth. In the whole sub-division there were only 2567 acres of irrigated land. This was all watered from wells, and none of it yielded more than the common garden crops and vegetables. Wells of more than forty-five feet deep were exempted, and on the rest a maximum acre rate of 6s. (Rs. 3) was fixed. The cess on mango trees was removed.

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In a large number of villages these dry crop rates equalised rather than lowered the assessment, in a great many they were much the same as before, and in a few they were higher. The total reduction was only £2245 (Rs. 22,450) or 13 per cent. The reason of this was that in many villages only a few years before the survey (1845-1849), the rates had been considerably lowered. The people were seemingly satisfied with the new rates, and in the first year, partly because of the railway, 20,000 acres of waste land were taken up.

The following statement shows for each of the four groups the effect of the introduction of the new survey rates :

Erandol Settlement, 1858-59.

CLASS.	VILLAGES.	FORMER.			SURVEY.			
		Collections.		Assess- ment, 1858-59.	Assess- ment, 1858-59.	Rental.	Acre Rate.	
		1813-19 to 1857-58.	1857-58.				Average.	Maxi- mum.
I. ...	86	Rs. 72,987	Rs. 1,02,438	Rs. 1,10,793	Rs. 96,394	Rs. 1,33,376	Rs. a. p. 1 5 8	Rs. a. p. 2 4 0
II. ...	64	27,874	88,041	41,995	36,910	68,267	0 15 7	2 2 0
III. ...	30	6746	9995	11,476	0740	19,410	0 13 3	2 0 0
IV. ...	27	4022	5652	6506	5280	17,243	0 10 6	1 14 0
Total ...	227	1,11,429	1,56,326	1,70,772	1,48,324	2,38,296	1 1 6	...

In the 191 Government villages settled in 1858-59, the figures of the settlement year, compared with those of the year before, show an increase in occupied area of 8982 acres, in waste of 36,547 acres, and in remissions of £528 (Rs. 5280); and a fall in collections of £1321 (Rs. 13,210), due partly to remissions and partly to the lowering of rates. A comparison of the figures of the settlement year with the average of the ten previous years shows an increase in occupied area of 20,736 acres, in waste of 25,845 acres, in remissions of £230 (Rs. 2300), and in collections of £257 (Rs. 2570). During the twenty years since the survey rates, yearly remissions have been granted, the largest sums being £717 (Rs. 7170) in 1858-59, £968 (Rs. 9680) in 1859-60, £870 (Rs. 8700) in 1860-61, and £497 (Rs. 4970) in 1871-72. A comparison of the average of the twenty years since the survey and the ten years before the survey, shows that while the occupied area has increased by 84,689 acres and the collections by £6599 (Rs. 65,990), the waste has decreased by 36,086 acres and the remissions by £314 (Rs. 3140).

Adding to the figures of this group of 191 Government villages the details of the remaining thirty-six settled Government villages, the result for the whole sub-division is, comparing the average returns of the ten years before the survey and the years of survey rates, an increase in occupied area of 101,533 acres, a fall in waste of 34,191 acres, and in remissions of £324 (Rs. 3240), and in collections, including revenue from unarable land, an increase of £8184 (Rs. 81,840) or 62.2 per cent. Again, comparing the average returns of the ten years before survey and the returns for 1877-78, the result is an increase in collections of £9564 (Rs. 95,640) or 72.7 per cent.

Chapter XIII.
Sub-divisions.

ERANDOL.
Survey Details,
1859.

Survey Results,
1858-1878.

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Chapter XIII.
Sub-divisions.**ERANDOL.**
Survey Results,
1858-1878.

The following statement shows for the settled Government villages the effects of the survey settlement during the twenty years ending 1877-78 :

Erandol Survey Results, 1858-1878.

YEARS.	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOCK I.—2 GOVERNMENT VILLAGES SETTLED IN 1867-58.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1856-57	74	...	74	168	963	...	50	...	...	1	51
1857-58	102	...	102	1041	1069	6	65	...	...	1	66
1847-1857	52	...	52	186	968	2	44	...	...	1	46
1857-1878	493	9	502	376	834	4	306	8	...	6	319
1877-78	979	48	1027	113	1072	7	544	...	...	1	545
SURVEY BLOCK II.—191 GOVERNMENT VILLAGES SETTLED IN 1858-59.											
1857-58	78,108	11,163	89,291	61,621	176,078	1890	1,19,697	144	2539	2011	1,24,691
1858-59	98,752	11,621	98,273	98,068	35,533	7172	1,06,142	345	2682	463	1,09,632
1848-1858	65,908	11,620	77,537	72,223	176,125	4867	1,03,989	139	2474	1833	1,08,425
1858-1878	149,297	12,929	162,226	36,137	93,524	1726	1,64,978	1472	6145	1413	1,74,008
1877-78	166,115	13,773	179,888	15,281	33,797	247	1,78,289	345	7795	692	1,87,121
SURVEY BLOCK III.—3 GOVERNMENT VILLAGES SETTLED IN 1859-60.											
1858-59	620	128	748	134	843	85	960	...	49	32	1041
1859-60	652	134	786	993	482	178	773	...	53	2	828
1849-1859	376	146	522	373	746	114	679	...	51	69	789
1859-1878	1426	167	1592	191	478	26	1633	3	125	34	1796
1877-78	1558	175	1733	60	478	...	1767	...	175	31	1963
SURVEY BLOCK IV.—16 GOVERNMENT VILLAGES SETTLED IN 1863-64.											
1862-63	9772	798	10,570	3616	20,129	77	10,649	100	171	96	11,016
1863-64	11,921	851	12,772	7476	4289	817	11,227	44	177	861	12,309
1853-1863	7745	793	8538	6352	20,965	281	8695	41	120	194	9060
1863-1878	16,523	999	16,512	4078	3346	112	14,079	118	339	489	15,025
1877-78	16,304	1087	17,391	3441	3706	29	14,686	26	449	85	15,096
SURVEY BLOCK V.—3 GOVERNMENT VILLAGES SETTLED IN 1864-65.											
1863-64	8318	683	9001	1872	21,627	31	11,191	...	350	329	11,870
1864-65	10,127	752	10,879	1603	1397	4146	12,263	...	404	64	12,721
1854-1864	7492	730	8182	2691	21,827	140	10,282	...	516	126	10,723
1864-1878	10,367	751	11,118	1338	1324	308	16,243	57	663	233	17,196
1877-78	10,419	741	11,160	1151	1469	5	16,652	...	839	67	17,458
SURVEY BLOCK VI.—12 GOVERNMENT VILLAGES SETTLED IN 1865-66.											
1864-65	3940	280	4220	990	12,490	16	3239	...	26	18	3283
1865-66	6567	302	6869	6561	2399	356	4401	...	30	464	4896
1855-1865	2691	271	2962	1999	12,739	56	2298	...	16	159	2473
1865-1878	7074	302	7376	6411	2041	45	4548	69	66	317	5000
1877-78	7772	302	8074	4319	2436	61	4788	...	112	67	4967
Ten years before survey.	84,234	13,559	97,793	82,822	233,264	5460	1,25,987	180	2977	2361	1,31,506
Since survey	184,179	15,147	199,326	48,631	41,547	3220	2,01,786	1727	7338	2492	2,13,343
1877-78	203,147	16,126	219,273	27,295	42,957	349	2,16,466	371	9370	943	2,27,160

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According to the 1879-80 returns, the agricultural stock in Government villages amounted to 6161 ploughs, 5620 carts, 22,833 bullocks, 11,505 cows, 8348 buffaloes, 807 horses, 11,685 sheep and goats, and 640 asses.

Of the 193,256 acres under tillage in 1878-79, grain crops occupied 120,535 or 62·37 per cent, 63,879 of them under *javári*, *Sorghum vulgare*; 48,837 under *bájri*, *Penicillaria spicata*; 7644 under wheat, *gahu*, *Triticum aestivum*; 167 under rice, *bhát*, *Oryza sativa*; and eight under maize, *makka*, *Zea mays*. Pulses occupied 2982 acres or 1·54 per cent, 1530 of them under gram, *harbhara*, *Cicer arietinum*; 862 under *tur*, *Cajanus indicus*; 425 under *kulith*, *Dolichos biflorus*; 104 under *udid*, *Phaseolus mungo*; 39 under *mug*, *Phaseolus radiatus*; and twenty-two under 'others.' Oilseeds occupied 6534 acres or 3·38 per cent, 3634 of them under gingelly seed, *til*, *Sesamum indicum*, 2877 under linseed, *alshi*, *Linum usitatissimum*; and twenty-three under other oilseeds. Fibres occupied 58,936 acres or 30·49 per cent, all under cotton, *kápus*, *Gossypium herbaceum*. Miscellaneous crops occupied 4269 acres or 2·20 per cent, 701 of them under chillies, *mirchi*, *Capsicum frutescens*; 494 under indigo, *guli*, *Indigofera tinctoria*; 278 under tobacco, *tambákhú*, *Nicotiana tabacum*; 24 under sugarcane, *us*, *Saccharum officinarum*; and the remaining 2772 under various vegetables and fruits.

The 1875 population return shows, of a total population of 76,689 souls, 68,351 or 89·13 per cent Hindus; 8289 or 10·80 per cent Musalmáns; 40 or 0·05 per cent Christians; and 9 or 0·01 per cent Pársis. The details of the Hindu castes are: 3837 Bráhmans, priests, Government servants, and traders; 8 Prabhus, writers; 1914 Vánis, 772 Bhátíás, 257 Gándhis, and 72 Kálás, traders and merchants; 20,031 Kunbis, 4750 Mális, 2266 Dakshanis, and 364 Hatkars, husbandmen; 1418 Sonárs, gold and silver smiths; 1004 Sutárs, carpenters; 478 Lohárs, blacksmiths; 1212 Shimpis, tailors; 552 Kásárs, coppersmiths; 428 Kumbhárs, potters; 86 Dhigváns, saddlers; 31 Lakherás, makers of lac bangles; 85 Lonáris, cement-makers; 29 Beldárs, bricklayers; 323 Otáris, founders; 149 Pátharvats, stone dressers; 1622 Telis, oilpressers; 1444 Sális, weavers; 276 Rangáris, dyers; 409 Khattris, weavers, 130 Gadris, wool weavers; 394 Koshtis, weavers; 507 Bháts, bards; 249 Guravs, worshippers of Shiv; 1062 Nhávis, barbers; 439 Dhobis, washermen; 1302 Dhangars, shepherds; 2372 Kolis and 796 Bhois, fishers; 2150 Rajputs and 759 Pardeshis, messengers and constables; 160 Khangárs, 76 Kámáthis, 20 Dángats, and 71 Kanjáris, miscellaneous workers; 3560 Bhils, labourers; 1886 Vanjáris, carriers and husbandmen; 578 Párdhis, game-snarers; 945 Chámbhárs and 214 Dohoris, leather-workers; 4809 Mhárs and 550 Mángs, village servants; 35 Kaikádis, basket-makers; 3 Bhangis, scavengers; 1176 Gosávis, 223 Mánbhávs, 23 Gondhlis, 32 Joháris, and 13 Kolhátis, beggars.

Ja'mner, in the extreme south-east of the district, is bounded on the north by Nasirabad and Bhusával separated partly by the Sur river, on the east by the province of Berár, on the south by His Highness the Nizám's dominions, and on the west by Páchora and Nasirabad. Its area is 525 square miles, 521 of them surveyed in

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detail; its population, according to the 1872 census returns, was 70,351 souls or 134 to the square mile; and in 1879-80 its realiable land revenue was £19,208 (Rs. 1,92,080).

Of the 521 square miles surveyed in detail, seventy-eight are occupied by the lands of alienated villages. The remainder, according to the revenue survey returns, contains 218,003 acres or 77·04 per cent of arable land; 38,261 acres or 13·52 per cent of unarable land; 8947 acres or 2·95 per cent of grass; and 18,379 acres or 6·49 per cent occupied by village sites, roads, rivers, and streams. Of the 218,003 acres of arable land, 8634 acres have to be taken on account of alienated lands in Government villages. Of the balance of 209,369 acres the actual area of arable Government land, 162,909 acres or 77·80 per cent were, in 1878-79, under tillage.

Aspect.

Most of Jámner is a succession of rises and dips with streams whose banks are fringed with *bábhul* groves. Towards the north and south-east the plain is broken by low straggling hills with tops more or less covered with young teak trees.

Climate.

The climate is on the whole healthy, except at the close of the rains when fever and ague prevail. The rainfall during the twelve years ending 1879 averaged 29·35 inches.

Water.

The rivers and streams afford a plentiful and unfailing supply of water. The chief rivers are the Vágghur, draining the western portion, and its tributaries, the Kág in the centre and the Sur in the east. These and some of the larger streamlets, such as the Harki and the Sonij, rise in the Sátmálás. The Vágghur enters from the south near the village of Chondheshvar, and is, during a winding course to the north-west, joined by the Sonij and some minor streams near the village of Savatkhedá. After passing Neri it is joined near Tapovan by the Kág, and lastly near Singáit on the north boundary by the Sur. Besides rivers and streams there were, in 1879-80, 1950 working wells with a depth of from twenty-two to thirty-five feet.

Soil.

The soil is generally poor most of it red. The black soil in the valleys is a good loam, and on the plateaus there is a rich brownish black mould known as *káli munjal*.

*Holdings,
1863-64.*

In 1863-64 the year of settlement, 6689 holdings, *khátás*, were recorded with an average area of 22·19 acres and an average rental of £2 4s. 10d. (Rs. 22-6-8). Equally divided among the agricultural population, these holdings would for each person represent an allotment of 5·64 acres at a yearly rent of 11s. 4½d. (Rs. 5-11-1). Distributed among the whole population, the share to each would amount to 2·79 acres, and the incidence of the land tax to 5s. 7½d. (Rs. 2-13).

History.

The Jámner sub-division is said to have formerly belonged to the Nizám, and the larger portion of it to have been held in *saranjám jágir* by Selim Khán. After the battle of Kharda in the Deccan (1795) it was ceded to the Peshwa. The Peshwa made over the Shendurni *mahál* with other territory in part payment of a debt to Sindia. Shendurni was subsequently exchanged for the Dalekhani *mahál* adjoining Sindia's territory, and was granted as *jágir* by the

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Peshwa to one Pátankar Dikshit, the ancestor of the present *inám-dárs*. The remaining or larger portion of the sub-division was granted by the Peshwa in *saranjám jágir* to Sardár Vithal Sadáshiv Vinchurkar. It was resumed after the lapse of five years and given to Sardár Ráv Ráste, who kept it until the British accession in 1818-19.

In Jámner the survey measurements were begun in 1856-57 and finished in 1868-69, and the classifications were begun in 1858-59 and finished in 1869-70. Of 197 the present (1880) number of villages, two alienated villages have not been settled. Of the 195 settled villages, 172 are Government¹ and twenty-three alienated. Of the Government villages sixteen were settled in 1859-60, 150 in 1863-64, five in 1864-65, and one in 1867-68. Of the alienated villages ten were settled in 1864-65 and thirteen in 1870-71.

Of these groups that of 150 Government villages settled in 1863-64 is the largest. An examination of the effect of the survey rates introduced in this part of the sub-division gives the following results. The figures of the settlement year, compared with those of the year before, show an increase in occupied area of 17,267 acres, in waste of 39,864 acres, in remissions of £1603 (Rs. 16,030), and in collections of £618 (Rs. 6180). A comparison of the figures of the settlement year with the average of the previous ten years shows an increase in occupied area of 20,511 acres, in waste of 37,404 acres, in remissions of £1520 (Rs. 15,200), and in collections of £1115 (Rs. 11,150). During the fifteen years since the survey, yearly remissions have been granted, the largest sum being £1680 (Rs. 16,800) in 1863-64 the settlement year. A comparison of the average of the fifteen years since the survey with the average of the ten years before, shows an increase in occupied area of 48,742 acres, in waste of 7971 acres, and in collections of £5064 (Rs. 50,640), and a decrease in remissions of £4 (Rs. 40). Adding to the figures of this group the details of the remaining twenty-two settled Government villages, the result for the whole sub-division is, comparing the average returns of the ten years before the survey and of the years since the survey, an increase in occupied area of 57,004 acres and in waste of 11,221 acres; a fall in remissions of £2 (Rs. 20); and in collections, including revenue from unarable land, an increase of £5702 (Rs. 57,020) or 55·4 per cent. Again, comparing the average returns of the ten years before the survey and the returns for 1877-78, the result is an increase in collections of £6532 (Rs. 65,320) or 63·4 per cent.²

The following statement shows for the settled Government villages of the sub-division the effects of the survey settlement during the nineteen years ending 1877-78 :

¹ For three villages the details are incomplete.

² Compared with the average returns of the ten years before, the effects of the survey settlement in the twenty-three alienated villages show an increase in the occupied area of 8555 acres, in the waste of 7703 acres, in the remissions of £71, and in the collections of £943 (Rs. 9430). Again comparing the average returns of the ten years before survey and the returns for 1877-78, the result is an increase in the collections of £1008 (Rs. 10,080) or 63 per cent.

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Jamner Survey Results, 1860-1878.

YEARS.	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOCK I.—18 GOVERNMENT VILLAGES SETTLED IN 1859-60.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1858-59	8396	592	8988	1367	9831	410	8878	...	222	21	9121
1859-60	8508	596	9104	8137	5433	1099	6387	...	209	8	6604
1849-1869	6447	599	7046	2875	10,052	176	7193	...	174	28	7393
1859-1878	12,318	619	12,937	4192	5644	98	9566	14	815	61	9956
1877-78	18,782	621	14,403	2864	5605	1	10,366	8	433	12	10,819
SURVEY BLOCK II.—150 GOVERNMENT VILLAGES SETTLED IN 1863-64.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1862-63	92,797	7430	100,227	53,549	137,050	774	93,373	6	361	296	94,035
1863-64	109,302	8192	117,494	93,413	38,604	18,803	98,782	700	434	1584	1,01,480
1853-1863	89,730	7263	96,983	56,009	138,936	1598	88,616	...	250	514	89,279
1863-1878	137,542	8183	145,726	63,980	39,715	1658	1,35,878	1638	1988	1751	1,41,155
1877-78	146,848	8105	154,953	54,512	39,999	141	1,42,418	883	4955	204	1,48,460
SURVEY BLOCK III.—5 GOVERNMENT VILLAGES SETTLED IN 1864-65.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1863-64	5345	370	5715	375	3819	14	4667	...	182	69	4898
1864-65	7206	412	7618	1729	2312	2192	6500	...	192	2	6784
1854-1864	4625	376	5000	1025	3884	72	3979	...	178	19	4176
1864-1878	6370	412	6782	2543	2333	174	7017	27	298	71	7413
1877-78	6993	412	6405	2918	2337	...	6889	21	476	14	7399
SURVEY BLOCK IV.—1 GOVERNMENT VILLAGE SETTLED IN 1867-68.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1866-67	1597	416	2013	69	3928	...	2061	...	22	2	2085
1867-68	1955	456	2411	676	1374	...	1345	...	14	...	1369
1867-1867	1598	416	2014	57	3928	...	2064	...	86	9	2168
1867-1878	2149	454	2603	472	1387	...	1431	1	33	41	1506
1877-78	2549	464	3003	70	1388	...	1809	...	36	...	1845
Ten years before survey	102,400	8643	111,043	59,966	154,800	1846	1,01,751	...	687	568	1,03,008
Since survey	168,379	9608	168,047	71,187	48,997	1830	1,53,892	1680	2834	1924	1,60,030
1877-78	169,172	9592	178,764	80,162	49,329	142	1,61,282	912	5899	230	1,68,323

Stock,
1879-80.

According to the 1879-80 returns, the agricultural stock in Government villages amounted to 5224 ploughs, 4277 carts, 28,672 bullocks, 20,600 cows, 10,257 buffaloes, 1242 horses, 14,985 sheep and goats, and 435 asses.

Crops,
1878-79.

Of the 162,909 acres under tillage in 1878-79, grain crops occupied 87,275 acres or 53.57 per cent, 67,230 of them under *javari*, *Sorghum vulgare*; 19,025 under *bajri*, *Penicillaria spicata*; 705 under rice, *bhat*, *Oryza sativa*; 210 under wheat, *gahu*, *Triticum aestivum*; 82 under maize, *makka*, *Zea mays*; and 23 under *sava*, *Panicum miliaceum*. Pulses occupied 3466 acres or 2.12 per cent, 2387 of them under *tur*, *Cajanus indicus*; 566 under *udid*, *Phaseolus mungo*; 340 under *kulith*, *Dolichos biflorus*; 141 under gram, *harbhara*, *Cicer arietinum*; nine under *mug*, *Phaseolus radiatus*;

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and 23 under 'others.' Oilseeds occupied 2630 acres or 1·61 per cent, 2370 of them under gingelly seed, *til*, *Sesamum indicum*; 51 under linseed, *alshi*, *Linum usitatissimum*, and 209 under other oilseeds. Fibres occupied 68,607 acres or 42·11 per cent, 68,467 of them under cotton, *kápus*, *Gossypium herbaceum*, and 140 under brown hemp, *ambádi*, *Hibiscus cannabinus*. Miscellaneous crops occupied 931 acres or 0·57 per cent, 274 of them under chillies, *mírchí*, *Capsicum frutescens*; 270 under tobacco, *tambákhu*, *Nicotiana tabacum*; 123 under indigo, *guli*, *Indigofera tinctoria*; 14 under sugarcane, *us*, *Saccharum officinarum*, and the remaining 250 under various vegetables and fruits.

The 1875 population return shows, of a total population of 73,036 souls, 67,502 or 92·42 per cent Hindus, and 5534 or 7·58 per cent Musalmáns. The details of the Hindu castes are: 1808 Bráhmans, priests, Government servants, and traders; 1847 Vánis, 98 Halváis, and 42 Kaláls, traders and merchants; 27,067 Kunbis, 2355 Mális, 1791 Dakshanis, 389 Hatkars, and 18 Bunkars, husbandmen; 1222 Sonárs, gold and silver smiths; 811 Sutárs, carpenters; 529 Lohárs, blacksmiths; 853 Shimpis, tailors; 188 Kásárs, coppersmiths; 466 Kumbhárs, potters; 145 Dhigváns, saddlers; 669 Beldárs, bricklayers; 112 Pátharvats, stone dressers; and 53 Otáris, founders; 2200 Telis, oilpressers; 73 Sális, and 34 Koshtis, weavers; 209 Rangáris, dyers; 5 Patvekar, silk-workers; 262 Guravs, worshippers of Shiv; 291 Thákurs, village bards; 1023 Nhávis, barbers; 451 Dhobis, washermen; 2516 Dhangars, shepherds; 42 Gavlis, milk and butter sellers; 2189 Kolis and 680 Bhois, fishers; 1525 Rajputs and 1692 Pardeshis, messengers and constables; 174 Báris, betel-leaf sellers; 31 Dángats, labourers; 1094 Bhils, labourers; 780 Vanjáris, carriers and husbandmen; 484 Párdhis, game-snarers; 666 Chámhbárs and 298 Dohoris, leather-workers; 5958 Mhárs and 793 Mángs, village servants; 237 Bhámtás, thieves; 164 Kaikádis, basket-makers; 15 Bhangis, scavengers; 1814 Gosávis, 169 Gondhlis, 107 Kolhátis, 306 Mánbhávs, 395 Joháris, and 362 Gopáls, beggars.

Nandurba'r, one of the western sub-divisions, is bounded on the north by the Tápti separating it from Taloda and Sháháda, on the east by Virdel, on the south and south-west by Pimpalner, and on the west by His Highness the Gáikwár's dominions. Its area is 673 square miles, 325 of them surveyed in detail. Its population, according to the 1872 census, was 45,285 souls or 67·28 to the square mile, and in 1879-80 its realisable land revenue was £14,925 (Rs. 1,49,250).

Of 325 square miles, the area surveyed in detail, two are occupied by the lands of alienated villages. The remainder, according to the revenue survey, contains 162,833 acres or 78·54 per cent of arable land; 21,208 acres or 10·23 per cent of unarable land; 480 acres or 0·23 per cent of forest reserves; and 22,809 acres or 11 per cent of village sites, roads, rivers, and streams. From the 162,833 acres of arable land, 12,745 acres have to be taken on account of alienated lands in Government villages. Of the balance of 150,088

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Aspect,

acres, the actual area of arable Government land, 108,113 acres or 72·03 per cent were, in 1878-79, under tillage.

The north of the sub-division forms part of the rich black soil Tápti plain. To the south and south-west the land is divided into narrow valleys by spurs running in almost parallel lines from the Sahyádris hills. Desolate and bare of trees in the east, towards the west the country is covered with thick brushwood, chiefly of the *palas*, *Butea frondosa*.

Climate.

Compared with the eastern sub-divisions the temperature is cool. From March to October it is healthy. But during the remaining five months it is highly malarious. Especially in the west, the people suffer much from fever, ague, and spleen. During the twelve years ending 1879 the rainfall averaged 25·95 inches.

Water.

The water supply is very scanty. The chief river is the Tápti which flows along the entire north boundary, a distance of forty-two miles. This and one of its tributaries the Shiva are the only streams that last throughout the year. Other streams, also tributaries of the Tápti, though some of them are used for irrigation, are dry during the greater part of the year. The chief of them are the Amarávati, the Pátálganga, the Ranuki, the Sukar, and the Bhad. Unlike the others, the Amarávati does not join the Tápti within the limits of the sub-division. Rising in the Sahyádris and draining the small valley on the south-east, it passes into the neighbouring sub-division of Virdel near the village of Moyán, where it joins the Tápti. The smaller streams appear from the remains of numerous dams, *bandhárás*, to have been in former times much used for irrigation. There were, in 1879-80, 248 working wells with a depth of from thirty to thirty-three feet.

Soil.

The prevailing soil is a rich black mould, in many ways like the black of the more eastern sub-divisions. Close to the Tápti a belt of rich soil from two to three miles broad is covered with a layer of fine sand and gravel, said to have been left there by the great 1829 flood. In the narrow valleys to the south and south-west, especially close to the hills, the soil is poor.

Holdings,
1861-62.

In 1861-62, the year of settlement, 2447 holdings, *khátás*, were recorded, with an average area of 29·15 acres and an average rental of £4 4s. 11½d. (Rs. 42-7-7). Equally divided among the agricultural population, these holdings would for each person represent an allotment of 8·25 acres at a yearly rent of £1 4s. ½d. (Rs. 12-0-4). Distributed among the whole population, the share to each would amount to 3·28 acres, and the incidence of the land tax to 9s. 2d. (Rs. 4-9-4).

Survey Details,
1862.

In Nandurbár the survey measurements were begun in 1854-55 and finished in 1865-66, and the classifications were begun in 1859-60 and finished in 1869-70. Of 218 the present (1880) number of villages, 105, ninety Government and fifteen alienated, have not been settled. Of the ninety unsettled Government villages two are farmed, *makta*, eighty-seven plough rate, *autbandi*, and one *bigha* rate, *bighoti*; and of the fifteen unsettled alienated villages, ten are plough rate and five *bigha* rate. Of the 113 settled villages, 112 are Government

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and one is alienated. Of these 112 Government villages,¹ six were settled in 1860-61, ninety-three in 1861-62, six in 1862-63, three in 1865-66; one in each of the three years ending 1870-71, and one in 1872-73. The alienated village was settled in 1870-71.

Nandurbár² came into British possession in 1818. During the first three years of British rule no change was made in the land tax. In 1821-22 the dry crop rates were raised from twenty-five to over sixty per cent, and although the collections that year were nearly equal to the demand, in the next year (1822-23) not only did the tillage area fall, but the rates had to be lowered nearly to their former pitch. These rates still weighed too heavily on the husbandmen. Though tillage steadily spread, up to 1837-38 the fluctuations of revenue were very great, and the average receipts did not rise. Rich highly assessed lands were thrown up and the poorer soils brought under tillage. To put a stop to this, in 1839-40 the rates were in many villages reduced thirty per cent. An immediate rise both in the tillage area and in receipts followed, and ever since Nandurbár has steadily improved. In 1829-30, 1832-33, 1838-39, 1844-45, 1845-46, 1848-49, 1850-51, and 1855-56, in consequence of failure of crops, liberal remissions were granted. Under the old rates the revenue rose from £2800 (Rs. 28,000) in 1818-19 to £6503 (Rs. 65,030) in 1860-61.

At the time of survey Nandurbár was (1862) bare of trees and ill supplied with water. In the south near the spurs of the Sahyádrí range, the soil was a poor black yielding the cheapest crops only. Towards the north, especially near the Tápti, the soil was better, rich and moist, in many ways like the deep black mould of the more eastern lands. Much of this was injured by being mixed with river sand, and the bulk of it was only middling, its occasional fine crops being due to the climate rather than to the soil. In the south, besides by the pooriness of the soil, the value of the land was lowered by being seamed with deep brushwood-clad ravines, giving cover to herds of most destructive wild hog. Numerous remains of dams and ruined wells showed that Nandurbár had once been highly tilled. Of sixty-nine dams, only nine were in use and even these were in want of repair. The wells, with rocky bottoms and a scanty uncertain supply of water, had never been first rate, and their improvement had been discouraged by heavy assessment rates. The crops were almost all early, such as *bájri*, *javári*, *udid*, *tili*, and cotton, the staple article of consumption being *bájri*. The late crops, comprising wheat, linseed, and gram, were not so rich. As a rule, dry crop tillage yielded large returns, but garden cultivation did not pay well.

The local stock, though fit for field work, was poor. A better breed

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¹ Of these, for four villages full yearly details are not available.

² This sub-division, in 1370, belonged to the kingdom of Gujarát and was invaded and laid waste by Malik Rája the founder of the Khándesh kingdom, who however had to retreat before the Gujarát forces under Muzaffar Sháh. (Briggs' *Perishta*, IV. 283). It subsequently formed a part of the Moghal empire; and after the battle of Khánda, 1795, passed into the hands of the Márahtás. *Pargana* Nandurbár belonged to Holkar and the Bodvad *taraf* of *pargana* Bhámer to the Peshwa. Both portions were ceded to the British in 1818.

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of cattle, brought by Vanjáris from Málwa and Berár, found a ready sale among the moneyed classes. The ponies were miserable animals most of them belonging to wandering tribes and used by them as beasts of burden. The scanty population, not more than eighty to the square mile, was chiefly of husbandmen with a few artisans. As in other northern sub-divisions there were many hard-working, intelligent and well-to-do husbandmen, Leva Kunbis by caste, locally known as Gujars. The other husbandmen were badly off, most of them so burdened with debt as to be unable to keep even their plough bullocks. One encouraging point was the settlement of many Bhils as useful farm servants under the Gujars. Besides fair country tracks, there were two good roads, one from Dhulia to Surat through Nandurbár, Dondáicha and Songir, the other from Taloda to Nandurbár. In Nandurbár, Ranála and Koparli, the three market towns, business was chiefly confined to the sale of coarse cloths and other unimportant local manufactures. Cotton, oilseed, and grain were important items in the local trade. Several Bombay merchants had agents who dealt with the husbandmen on a large scale, buying the crops as soon as they were brought to market. Wheat and gram, much of both brought from Sultánpur, left Nandurbár in large quantities. The chief imports were salt, cocoanuts, and spices. Supplies of grain for home use were also occasionally brought from the neighbouring sub-divisions. The cotton goods exported from Nandurbár came chiefly from Mhálpur now in Virdel, a poor small village, but so thick strewn with ruins that it seemed to have once been a place of note. Its black and red dyed cotton cloths had still a good name. The distilling of *rosa* grass oil, used as a scent and as a specific for rheumatism, was a growing industry. In the busy season, in Nandurbár alone more than 100 stills were at work.

In 1861-62, Nandurbár was found to be too large a charge for one mámlatdár. Of its 316 villages, eleven were made over to the Songir petty division, nine to Pimpalner in the south, and eighty more with part of Dhulia were formed into a separate sub-division styled Virdel, in which revised assessments were introduced in 1861. In 1862, the details of the remaining 216 villages showed nineteen alienated; five deserted, measured by a boundary survey only; forty-seven plough-rate, *autbandi*, measured by a boundary survey only; one *bigha* rate, *bighoti*, measured by a boundary survey; thirty-eight plough-rate and deserted villages; six villages into which the survey rate of 4s. 9d. (Rs. 2-6) the acre had been introduced in the previous year (1860-61), and 100 into which the survey was still to be introduced. Of these 100, seven were under classification and four were not completely measured. There remained, therefore, eighty-nine villages to which the proposed (1862) assessment rates were to be applied.

The proposals of the survey superintendent, for the block of these eighty-nine villages, were with few exceptions approved by Government. Under this arrangement, which on the whole involved a decrease in the Government demand of £1780 (Rs. 17,800),

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the eighty-nine villages were divided into four groups.¹ The first group of twenty-seven villages with a good climate, never failing and pure Tápti water, rich alluvial black soil and easily reached markets, were charged a maximum dry crop acre rate of 5s. (Rs. 2-8). The second group of thirty-nine villages, with good climate but possessing other advantages in a less degree than the first, were charged a maximum dry crop acre rate of 4s. 3d. (Rs. 2-2). The third group of nine villages, neither so healthy nor so well placed with reference to markets and general traffic, were charged a maximum dry crop acre-rate of 3s. 6d. (Rs. 1-12). The fourth group contained fourteen villages placed in two divisions, one of eleven and the other of three. In point of climate and situation the eleven villages were inferior to the first three groups and were cut off from the rest of the sub-division by a range of hills, and consequently a rate of 3s. 3d. (Rs. 1-10) was fixed for them; the three villages in the west, surrounded by forest and brushwood and exposed to injury by wild animals, were charged a maximum rate of 2s. 9d. (Rs. 1-6). In the eighty-nine villages, of 113,221 acres of Government arable land, only 881 were assessable as well watered, *motasthal*, land. Of a total of 419 wells, forty-eight were out of order, seventy-eight had been long disused, and sixty-one were public wells; on the remaining 232, the special garden acre rates were reduced from 8s. 4d. (Rs. 4-2-8) to 5s. 6d. (Rs. 2-12), on villages near markets, and to 5s. (Rs. 2-8) on outlying villages.

Nandurbár Settlement, 1861-62.

CLASS.	VILLAGE.	FORMER.						SURVEY.					
		1813-19 to 1860-61.		1860-61.				1860-61.				Acre Rate.	
		Til-lage.	Collec-tions.	Til-lage.	Assess-ment.	Acre rate.	Collec-tions.	Assess-ment.	Acre rate.	Arable.	Rental.	Average	Maxi-mum.
		Acres.	Rs.	Acres.	Rs.	R. a. p.	Rs.	Rs.	R. a. p.	Acres.	Rs.	R. a. p.	Rs. a.
I....	27	10,662	24,869	19,055	45,021	2 6 10	44,530	33,174	1 11 10	35,212	56,063	1 9 6	(a) 2 4
II....	39	6262	10,290	9540	15,827	1 10 7	15,426	11,434	1 3 2	47,830	46,680	0 15 7	(b) 2 0
III....	9	913	1519	1183	1572	1 5 8	1518	1099	0 14 10	11,724	9642	0 13 2	1 12
IV. {	11	1724	1830	2886	3176	1 1 7	3136	1514	0 8 5	16,042	7285	0 7 3	1 10
	3	37	504	...	416	.....	416	...	.....	2,413	2277	0 15 1	1 9
Total.	89	19,498	39,012	32,664	66,012	.....	65,026	47,221	.....	113,221	121,947	.....	.....

(a) The sanctioned rate is Rs. 2-8.

(b) The sanctioned rate is Rs. 2-2.

An examination of the effect of the survey rates introduced over the greater part of the sub-division in 1861-62, gives the following results. The figures ² of the settlement year, compared with those of

¹ The eighty-nine villages contained 113,221 acres of Government arable land. Of this, except the land cultivated in the three plough-rate villages of the fourth group whose area could not be ascertained, only 32,664 acres were under cultivation in 1860-61. The collections for that year, exclusive of the three villages, amounted to £6461 (Rs. 64,610). Compared with this, the estimated results of the same cultivation at the survey rates show a reduction of about £1700 (Rs. 17,000) or 27 per cent. This loss was expected to be made up by the cultivation of the 80,000 acres of waste arable land, nearly three times the area under cultivation in 1860-61.

² These figures are for ninety-three of the 112 Government villages of the present (1880) Nandurbár sub-division. The difference between ninety-three and eighty-nine, the number of villages already stated to be included in this block, is due to changes in the limits of the sub-division.

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1861-1878.

the year before, show an increase in occupied area of 4144 acres and in remissions of £150 (Rs. 1500), and a decrease in waste of 65,419 acres and in collections of £876 (Rs. 8760). A comparison of the figures of the year of settlement with the average of the ten previous years shows an increase in occupied area of 8344 acres and a decrease in waste of 67,666 acres. As regards revenue there is a fall in remissions of £33 (Rs. 330) and an increase in collections of £87 (Rs. 870). During the seventeen years since the survey, remissions were granted in twelve years, the largest sums being £269 (Rs. 2690) in 1861-62 and £208 (Rs. 2080) in 1871-72. Compared with the average of the ten previous years, the average of the seventeen years since the survey shows that the occupied area has risen by 30,237 acres and the collections by £2907 (Rs. 29,070), waste has fallen by 90,895 acres, and remissions by £261 (Rs. 2610).

As regards the hill and forest villages excluded from detailed survey operations, the revenue from the two farmed, *mukta*, villages during the ten years ending 1877-78 averaged £14 (Rs. 140), and from the eighty-seven plough-rate, *autbandi*, villages £943 (Rs. 9430).

Adding to the figures of the main block of 93 villages the details of the remaining settled Government villages, the result for the whole sub-division is, comparing the average returns of the ten years before the survey and of the eighteen years since the survey, an increase in occupied area of 31,484 acres and in collections of £3246 (Rs. 32,460), and a decrease in waste of 106,967 acres and in remissions of £335 (Rs. 3350). Again comparing the average returns of the ten years before survey and the returns for 1877-78, the result is, including revenue from unarable land and £1299 (Rs. 12,990) from the two leased and eighty-seven plough-rate villages, an increase in collections of £5639 (Rs. 56,390) or 81·08 per cent.

The following statement shows for the settled Government villages the effects of the survey settlement during the eighteen years ending 1877-78 :

Nandurbár Survey Results, 1861-1878.

YEARS.	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOCK I.—6 GOVERNMENT VILLAGES SETTLED IN 1860-61.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1859-60 ...	3315	1147	4462	9772	1632	82	8256	...	131	7	8394
1860-61 ...	3520	1055	4575	2047	2045	128	7054	...	133	7	7194
1860-1860 ...	2838	1177	4015	10,219	1832	871	6802	...	131	15	6448
1860-1878 ...	4838	1085	5703	885	2079	129	8872	9	167	7	8855
1877-78 ...	5050	1057	6107	458	2102	...	9279	33	198	10	9520

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Nandurbár Survey Results, 1861-1878—continued.

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YEARS.	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOCK II.—93 GOVERNMENT VILLAGES SETTLED IN 1861-62.											
1860-61...	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1861-62...	86,048	11,526	47,574	161,171	82,005	1186	70,348	...	133	12	70,493
1861-1861	39,888	11,830	61,716	85,752	27,154	2687	60,896	...	820	29	61,746
1861-1878	30,408	12,876	43,374	163,418	81,894	3021	60,749	...	92	31	60,872
1861-1878	62,608	11,009	73,611	62,523	28,198	415	88,263	492	1159	63	89,977
1877-78...	77,225	10,722	87,947	47,644	28,606	22	97,684	592	1392	92	99,740
SURVEY BLOCK III.—6 GOVERNMENT VILLAGES SETTLED IN 1862-63.											
1861-62...	1486	416	1902	10,708	3958	14	1119	...	6	...	1125
1862-63...	1281	447	1728	7224	2017	51	694	...	10	...	604
1862-1862	1313	454	1767	11,106	3958	43	964	...	1	...	985
1862-1878	1982	414	2396	6522	2051	12	942	3	18	2	965
1877-78...	3157	409	3566	6343	2080	...	1450	...	31	...	1481
SURVEY BLOCK IV.—3 GOVERNMENT VILLAGES SETTLED IN 1865-66.											
1864-65...	111	...	111	1205	1848	...	82	...	...	...	82
1865-66...	292	...	292	2938	1106	128	236	...	...	...	235
1865-1865	86	10	76	1131	1791	...	13	...	...	...	13
1865-1878	124	...	124	2496	1105	10	97	11	...	...	108
1877-78...	155	...	155	2495	1105	...	107	...	...	...	107
SURVEY BLOCK V.—1 GOVERNMENT VILLAGE SETTLED IN 1868-69.											
1867-68...	1239	2064	3303	6294	6600	...	722	...	...	...	722
1868-69...	2178	149	2327	3300	10,119	400	803	...	...	...	803
1868-1868	1046	2069	3114	6483	6600	...	451	...	...	...	451
1868-1878	1828	149	1977	3650	10,119	40	871	172	...	...	1043
1877-78...	1947	149	2096	3531	10,119	...	960	117	...	...	1077
SURVEY BLOCK VI.—1 GOVERNMENT VILLAGE SETTLED IN 1869-70.											
1868-69...	...	...	...	525	150	...	...	...	...	...	...
1869-70...	30	...	30	19	686	...	13	...	...	...	13
1869-1869	...	...	...	525	150	...	...	...	...	...	...
1869-1878	3	...	3	48	686	...	2	...	...	...	2
1877-78...	...	...	...	49	586	...	...	...	...	...	...
SURVEY BLOCK VII.—1 GOVERNMENT VILLAGE SETTLED IN 1870-71.											
1869-70...	653	99	752	887	305	...	1108	...	14	...	1122
1870-71...	708	105	813	209	66	60	1098	...	14	...	1112
1869-1870	633	113	646	993	305	28	772	...	10	...	782
1870-1878	624	105	729	258	101	7	1054	5	23	...	1082
1877-78...	579	105	684	298	106	...	995	...	24	...	1019
SURVEY BLOCK VIII.—1 GOVERNMENT VILLAGE SETTLED IN 1872-73.											
1871-72...	...	48	48	702	8451	...	...	...	...	...	...
1872-73...	...	...	...	1211	1087	...	...	...	...	...	...
1862-1872	19	48	67	683	6461	...	10	...	...	...	10
1872-1878	...	...	...	1211	1087	...	...	...	...	...	...
1877-78...	...	...	...	1211	1087	...	...	...	...	...	...
Ten years before survey.	36,312	18,747	63,059	184,568	102,581	3963	69,261	...	234	46	69,541
Since survey	71,807	12,736	84,543	77,591	46,530	613	99,901	692	1367	72	1,02,032
1877-78	88,113	12,442	100,555	60,999	45,771	22	1,10,455	742	1645	102	1,12,944

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Chapter XIII.**Sub-divisions.****NANDURBÁR.***Crops,
1878-79.*

According to the 1879-80 returns, the agricultural stock in Government villages amounted to 7151 ploughs, 3874 carts, 20,743 bullocks, 17,945 cows, 6158 buffaloes, 1000 horses, 7487 sheep and goats, and 334 asses.

Of the 108,113 acres under tillage in 1878-79, grain crops occupied 74,736 or 69·12 per cent, 30,413 of them under *bájri*, *Penicillaria spicata*; 21,864 under wheat, *gahu*, *Triticum æstivum*; 11,409 under *javári*, *Sorghum vulgare*; 5242 under rice, *bhát*, *Oryza sativa*; 1704 under *rági*, *Eleusine coracana*; 1338 under *harik* or *kodru*, *Paspalum scrobiculatum*; 243 under maize, *makka*, *Zea mays*; 46 under *sáva*, *Panicum miliaceum*; and 2477 under miscellaneous cereals. Pulses occupied 11,715 acres or 10·83 per cent, 6831 of them under gram, *harbhara*, *Cicer arietinum*; 2997 under *kulith*, *Dolichos biflorus*; 1435 under *tur*, *Cajanus indicus*; 384 under *udid*, *Phaseolus mungo*; 45 under lentils, *masur*, *Ervum lens*; and 23 under peas, *vátána*, *Pisum sativum*. Oilseeds occupied 10,501 acres or 9·71 per cent, 7850 of them under gingelly seed, *til*, *Sesamum indicum*; 2207 under linseed, *alshi*, *Linum usitatissimum*; and 444 under other oilseeds. Fibres occupied 9412 acres or 8·70 per cent, 9012 of them under cotton, *kápus*, *Gossypium herbaceum*, and 390 under brown hemp, *ambádi*, *Hibiscus cannabinus*. Miscellaneous crops occupied 1749 acres or 1·61 per cent, 1224 of them under chillies, *mirchi*, *Capsicum frutescens*; 147 under tobacco, *tambákhú*, *Nicotiana tabacum*; 55 under indigo, *gubi*, *Indigofera tinctoria*; and the remaining 323 under various vegetables and fruits.

*People,
1875.*

The 1875 population return shows, of a total population of 45,984 souls, 43,074 or 93·67 per cent Hindus, and 2910 or 6·33 per cent Musalmáns. The details of the Hindu castes are: 1435 Bráhmans, priests, Government servants, and traders; 892 Vánis, 21 Kaláls, and 3 Bhadbhunjáls, traders and merchants; 6214 Kunbis, 907 Mális, 1653 Dakshanis, and 33 Bábars, husbandmen; 589 Sonárs, gold and silver smiths; 262 Sutárs, carpenters; 182 Lohárs, black-smiths; 226 Shimpis, tailors; 69 Kásárs, coppersmiths; 160 Kumbhárs, potters; 47 Dhigváns, saddlers; 21 Beldárs, bricklayers; 15 Pátharvats, stone-dressers; 14 Otáris, founders; 492 Telis, oilpressers; 75 Sális and 15 Khattris, weavers; 28 Rangáris, dyers; 137 Guravs, worshippers of Shiv; 107 Bháts, bards; 480 Nhávis, barbers; 138 Dhobis, washermen; 261 Dhangars, shepherds; 369 Kolis and 263 Bhois, fishers; 1353 Rajputs and 211 Pardeshis, messengers and constables; 19,371 Bhils and 2812 Konkansis, labourers; 2058 Vanjáris, carriers and husbandmen; 406 Chámbhárs, leather-workers; 1445 Mhárs and 69 Mángs, village servants; 17 Buruds, basket-makers; 117 Gosávis, 72 Gondhlis, 24 Joháris, and 11 Kolhátis, beggars.

NASIRABAD.

Nasirabad, one of the east-central sub-divisions, is bounded on the north by the Tápti separating it from Chopda and Sávda, on the east by the Vághur separating it from Bhusával, on the south by Páchora and Jámner, and on the west by the Girna separating it from Erandol. Its area is 319 square miles, 318 of them surveyed in detail; its population according to the 1872 census was 60,109

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or 188.42 to the square mile ; and in 1879-80, its realisable land revenue was £21,353 (Rs. 2,13,530).

The 318 square miles surveyed in detail, all of them Government village lands, contained, according to the revenue survey, 158,089 acres or 77.64 per cent of arable ; 32,139 acres or 15.78 per cent of unarable ; 3002 acres or 1.47 per cent of grass ; and 10,403 acres or 5.11 per cent of village sites, roads, rivers, and streams. From the 158,089 acres of arable land, 12,761 acres have to be taken on account of alienated lands in Government villages. Of the balance of 145,328 acres the actual area of arable Government land, 119,031 acres or 81.90 per cent were, in 1878-79, under tillage.

One of the richest of the Tápti valley sub-divisions, Nasirabad, like Amalner and Erandol, is a rich black plain in the north and hilly and rolling in the south. The hills consist of spurs running into the plain from the south and branching in all directions. Most of the sub-division is highly tilled. But except in the north, it is without the mango groves which are so common in other sub-divisions.

The climate is generally healthy, as is the case in Erandol and other open sub-divisions of the Tápti valley. The rainfall during the twelve years ending 1879 averaged 30.72 inches.

The supply of surface water is abundant. The Tápti, the Girna, and the Vághur, all perennial streams, form the north, west, and east boundaries. Besides these, there is the Háted river on its way from the southern hills to join the Girna. None of these rivers are used for irrigation. There were, in 1879-80, 1385 working wells with a depth of from forty to eighty feet.

The rich black alluvial clay found in this sub-division is of the same class as in Amalner and Erandol, but richer and better. In the south, instead of gradually growing less rich, it passes almost at once into a poor soil.

In 1859-60, the year of settlement, 6809 holdings, *khátás*, were recorded with an average area of 17.59 acres and an average rental of £2 16s. 2½d. (Rs. 28-1-10). Equally divided among the agricultural population, these holdings would for each person represent an allotment of 6.04 acres at a yearly rent of 19s. 3½d. (Rs. 9-10-5). Distributed among the whole population, the share to each would amount to 2.41 acres and the incidence of the land tax to 7s. 8½d. (Rs. 3-13-7).

Nasirabad had, at the time of survey (1860), an area of 350 square miles, 123 Government villages, and a population of 52,338 souls. Of the 123 villages, only ninety-three were inhabited. For administrative purposes they were divided into two groups, the sub-division of Nasirabad with sixty-five, and the petty division of Kánalda with twenty-eight villages. Since the survey the size of the sub-division has, for administrative convenience, been reduced from 123 to 110 Government villages. The survey measurements were begun in 1853-54 and finished in 1856-57, and the classifications were begun in 1857-58 and finished in 1859-60. Of the 110¹

¹ For two of these villages, full yearly details are not available. One alienated village was not settled.

Chapter XIII.

Sub-divisions.

NASIRABAD.

Area.

Aspect.

Climate.

Water.

Soil.

Holdings,
1859-60.Survey Details,
1860.

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Sub-divisions.

NASIRABAD.
Survey Details,
1860.

Government villages, eighty-nine were settled in 1859-60, three in 1863-64, and eighteen in 1864-65.

At the time of survey, Nasirabad was the richest sub-division in Khándesh.¹ Near the Tápti in the north the soil was better than even in the corresponding lands of Amalner and Erandol. Beyond the limits of the rich Tápti soil, especially towards the centre of the sub-division, where a series of rocky ridges ran in irregular lines to the south-west, the country was uneven and the soil poor. Though in the richer lands there were fine mango groves, it was less well wooded than some of the neighbouring sub-divisions. It was bounded on three sides by rivers and was well supplied with water. The extent of tillage in the north, and the rocky nature of the waste lands in the south, were unfavourable for cattle breeding. The returns showed a total of 40,900 head or 26,000 fewer than in Erandol. The draught cattle were in poor condition, as, whenever they could be spared from field work, their services were in demand at Jalgaon. The bulk of the population of 52,338 souls were husbandmen. Though much had been done in the way of opening fair-weather roads, during the rainy months traffic was at a standstill. The Asirgad-Málegaon road that crossed the centre of the sub-division was simply a cleared track. Though not yet (1860) open for traffic, the line of the Great Indian Peninsula railway had been laid across the sub-division.

In six country towns, Nasirabad, Jalgaon, Nándra, Asoda, Kánalda, and Pimprála, weekly markets were held. Of these Jalgaon was the chief, greatly increased of late years, the largest place of trade in Khándesh, dealing with Berár and exporting cotton, linseed, and *tili* to Bombay. About 880 hand looms were employed, chiefly in Nasirabad and Jalgaon, in weaving cheap turbans and common cotton cloth. The staple products were millet wheat, cotton, linseed, and other oilseeds, almost all of which had risen greatly in value within the ten years ending 1860.²

¹ 'Nowhere on this side of India, whether in Gujarát or in the Southern Marátha districts, have I seen heavier crops.' Mr. Robertson, 22nd March 1860 : Bom. Gov. Sel. XCIII. 401. 'It is a matter of notoriety that the people of Nasirabad are comparatively very well off. I think that the superior wealth of its cultivators gives Nasirabad a further advantage over the Virdel sub-division.' Mr. A. R. Grant, June 1861, ditto 454.

² The details were :

Nasirabad Produce Prices, 1851-1860.

YEARS.	PRICES.			
	Máp of 192 <i>shers</i> (660-704 lbs.)			Man of 40 <i>shers</i> (80 lbs.)
	Wheat.	Til seed.	Linseed.	Cotton.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1851 ...	9 8 0	12 0 0	8 12 0	9 0 0
1852 ...	8 12 0	9 4 0	8 12 0	8 0 0
1853 ...	8 0 0	8 0 0	8 0 0	9 0 0
1854 ...	9 4 0	12 0 0	13 12 0	7 4 0
1855 ...	12 0 0	16 0 0	16 0 0	8 0 0
1856 ...	8 0 0	8 0 0	8 0 0	10 0 0
1857 ...	12 0 0	8 0 0	8 0 0	16 0 0
1858 ...	12 0 0	8 0 0	9 0 0	16 0 0
1859 ...	12 0 0	15 0 0	15 0 0	12 0 0
1860 ...	12 12 0	16 0 0	16 0 0	13 0 0

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Under the former system, in the best northern villages, except for soils liable to be injured by flooding, the prevailing acre rates were 6s. 5½d. and 5s. 2d. (Rs. 2-6-9 and Rs. 1-15 a *bigha*). There was nothing to show that these rates were excessive. The fields were highly tilled, and in many of the villages the houses were richly and handsomely built. In the poorer southern villages, the prevailing rate was 2s. 6d. (Rs. 1-4) an acre. For watered land there was the higher acre charge of 7s. 8½d. (Rs. 3-13-8).

Under the new settlement, the 123 villages were arranged into three groups. The first group of fifty-two villages, marked off on the north by the road crossing the Girna at Nimbkhedā, proceeding by Jalgaon Budrukḥ to Nasirabad, and Jalgaon Khurd on the Vāghur, had very rich soil able to yield the best crops. For these a maximum dry crop acre rate of 6s. (Rs. 3) was fixed. For the second group, comprising twenty-five villages lying along the banks of the Girna, south of the ford at Nimbkhedā Khurd and immediately south of the road which marked off the first group, together with a small group of villages beyond the Vāghur to the west, an acre rate of 4s. 3d. (Rs. 2-2) was fixed. On the third group, comprising the forty-six remaining villages, twenty-one of which were uninhabited, an acre rate of 3s. 6d. (Rs. 1-12) was fixed.

The new rates on the second and third groups were twenty-five per cent below the old rates. But as the people had for several years been rapidly adding to the area of their holdings, and as the waste land was of very inferior quality, it seemed doubtful whether any spread of tillage could be looked for except with the gradual increase of population.¹

The irrigated area was small. From canals only sixty-eight acres were watered, three from a masonry dam said to have been built in 1740, and sixty-five partly watered from two mud dams across a small stream in Mehrun village. In the three acres where the water supply was abundant, the rate was raised from 5s. 9¾d. (Rs. 2-14-3) the *bigha* to 10s. (Rs. 5) the acre. In the sixty-five acres, where the supply was available in good years only, the acre rate was lowered from 7s. 8½d. (Rs. 3-13-8) to 7s. (Rs. 3-8). Only 1470 acres were watered from wells. Nasirabad, Jalgaon, Asoda, and Bhādli had each more than 100 acres, but in the south, few villages had more than ten. Garden tillage was not popular. It trebled the labour and cost, and did not nearly treble the profits. Under these circumstances, the garden rates were fixed at 7s. (Rs. 3-8) the acre for the best villages and 6s. (Rs. 3) for those in the south.

The result of the new rates was to lower the Government demand from £17,489 (Rs. 1,74,890) to £14,417 (Rs. 1,44,170), or about 17·56 per cent. The following statement shows for each of the three groups the spread of tillage in the year of settlement, the reduction in the Government demand, and the revenue that would be realised if all the arable waste was brought under tillage :

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NASIRABAD.
Survey Details,
1860.

¹ Mr. Davidson, 29th February 1860 : Bom. Gov. Sel. XCIII. 373 ; Mr. Robertson, 22nd March 1860 : ditto 410 ; Mr. Mansfield, 25th July 1860 : ditto 413.

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Chapter XIII.**Sub-divisions.****NASIRABAD.**
Survey Details,
*1860.**Nasirabad Settlement, 1859-60.*

CLASS.	VILLAGES.	FORMER.				SURVEY.		
		1818-19 to 1858-59.		1858-59.		Assessment, 1858-59.	Rental.	Maximum Acre Rate.
		Government Area.	Collections.	Tillage.	Collec- tions.			
		Acres.	Rs.	Acres.	Rs.	Rs.	Rs.	Rs. a. p.
I. ...	52	75,786	87,537	58,980	1,36,142	1,15,381	1,48,046	3 0 0
II. ...	25	28,792	11,562	12,665	16,739	13,186	26,766	2 2 0
III. ...	46	61,370	12,976	21,126	22,010	15,602	38,250	1 12 0
Total ...	123	163,948	1,12,075	90,771	1,74,891	1,44,169	2,13,062	...

Survey Results,
1860-1878.

An examination of the changes that have taken place in the chief survey block of eighty-nine villages since the introduction of the survey rates (1859-60) gives the following results. The figures of the settlement year, compared with those of the year before, show an increase of 6218 acres in occupied area, of 13,991 acres in waste, of £920 (Rs. 9200) in remissions, and a decrease of £1509 (Rs. 15,090) in collections. A comparison of the figures of the settlement year with the average of the ten previous years shows an increase of 17,512 acres in occupied area, of 4862 acres in waste, of £437 (Rs. 4370) in remissions, and of £835 (Rs. 8350) in collections. During the nineteen years since the survey, yearly remissions have been granted, the largest sums being £1212 (Rs. 12,120) in 1859-60, £4216 (Rs. 42,160) in 1871-72, and £824 (Rs. 8240) in 1874-75. A comparison of the average of the nineteen years since the survey, with the ten previous years, shows a decrease in waste of 21,522 acres, and in remissions of £405 (Rs. 4050), and an increase in occupied area of 41,384 acres and in collections of £3463 (Rs. 34,630).

Adding to the figures of this main block the details of twenty-one Government villages since settled, the result for the whole sub-division is, comparing the average returns of the ten years before the survey and of the nineteen years since the survey, a fall in waste of 21,340 acres, and in remissions of £335 (Rs. 3350); an increase in occupied area of 47,302 acres, and in collections, including revenue from unarable land, an increase of £4516 (Rs. 45,160) or 29.3 per cent. Again comparing the average returns of the ten years before the survey and the returns for 1877-78, the result is, including revenue from unarable land, an increase of £5483 (Rs. 54,830) or 35.5 per cent.

The following statement shows for the settled Government villages the effects of the survey settlement during the nineteen years ending 1877-78 :

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Nasirabad Survey Results, 1860-1878.

YEARS.	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOC I.—89 GOVERNMENT VILLAGES SETTLED IN 1859-60.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1858-59...	73,148	10,945	84,093	32,719	81,508	2918	1,54,460	263	5568	2992	1,63,283
1859-60...	79,322	10,989	90,311	46,710	36,729	12,121	1,39,357	274	6573	1007	1,46,211
1849-1859...	61,843	10,956	72,799	41,848	82,880	7754	1,31,379	189	5284	2825	1,39,677
1859-1878...	102,759	11,424	114,183	20,328	39,241	3708	1,61,353	1427	8704	3039	1,74,523
1877-78...	107,876	11,680	119,556	12,338	41,854	232	1,87,375	1676	11,863	1916	1,82,820
SURVEY BLOC II.—3 GOVERNMENT VILLAGES SETTLED IN 1863-64.											
1862-63...	2300	178	2478	1217	5605	23	2637	...	73	1	2711
1863-64...	2750	222	2972	3649	1420	99	2628	...	80	36	2744
1853-1863...	2315	178	2493	1201	5606	64	2484	...	59	11	2554
1863-1878...	2912	261	3173	3087	1801	88	2808	14	113	67	3000
1877-78...	2847	291	3138	2915	1988	4	2819	35	183	45	3082
SURVEY BLOC III.—18 GOVERNMENT VILLAGES SETTLED IN 1864-65.											
1863-64...	9603	1027	10,630	3059	15,001	...	13,901	...	231	300	14,432
1864-65...	13,932	1111	15,043	2652	4147	6283	18,642	...	350	293	17,285
1854-1864...	7819	1012	8831	4463	15,396	411	11,509	...	211	102	12,122
1864-1878...	12,962	1107	14,069	2779	4993	1086	20,907	42	838	408	21,995
1877-78...	12,734	1116	13,849	2399	5594	11	21,855	63	1168	192	23,278
Ten years before survey.	71,977	12,146	84,123	47,512	103,832	8229	1,45,672	189	5554	2938	1,54,353
Since survey ...	118,693	12,792	131,425	26,172	46,035	4882	1,85,066	1483	9455	3514	1,99,618
1877-78 ...	123,457	13,086	136,543	17,652	49,436	247	1,92,049	1774	13,204	2153	2,09,180

According to the 1879-80 returns, the agricultural stock in Government villages amounted to 3965 ploughs, 4196 carts, 16,405 bullocks, 8666 cows, 6495 buffaloes, 611 horses, 10,304 sheep and goats, and 807 asses.

Of the 119,031 acres under tillage in 1878-79, grain crops occupied 72,588 acres or 60.98 per cent, 36,427 of them under *javari*, *Sorghum vulgare*; 21,390 under *bajri*, *Penicillaria spicata*; 14,431 under wheat, *gahu*, *Triticum aestivum*; 303 under rice, *bhat*, *Oryza sativa*; and 37 under maize, *makka*, *Zea mays*. Pulses occupied 2902 acres or 2.44 per cent, 1643 of them under gram, *harbhara*, *Cicer arietinum*; 1171 under *tur*, *Cajanus indicus*; 42 under *kulith*, *Dolichos biflorus*; 34 under *udid*, *Phaseolus mungo*; three under *mug*, *Phaseolus radiatus*; and 9 under 'others.' Oilseeds occupied 6677 acres or 5.61 per cent, 4043 of them under linseed, *alshi*, *Linum usitatissimum*; 2013 under gingelly seed, *til*, *Sesamum indicum*; and 721 under other oilseeds. Fibres occupied 30,619 acres or 25.72 per cent, 30,592 of them under cotton, *kapus*, *Gossypium herbaceum*; and 27 under brown hemp, *ambadi*, *Hibiscus cannabinus*. Miscellaneous crops occupied 6145 acres or 5.16 per cent, 546 of them under tobacco, *tambakhu*, *Nicotiana tabacum*;

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Sub-divisions.

NASIRABAD.
Survey Results,
1860-1878.

Stock,
1879-80.

Crops,
1878-79.

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1875.*

463 under chillies, *mirchi*, *Capsicum frutescens*; 154 under indigo, *guli*, *Indigofera tinctoria*; two under sugarcane, *us*, *Saccharum officinarum*, and the remaining 4980 under various vegetables and fruits.

The 1875 population return shows, of a total population of 66,606 souls, 60,626 or 91.02 per cent Hindus; 5945 or 8.92 per cent Musalmáns; 30 or 0.04 per cent Christians; and 5 Pársis. The details of the Hindu castes are: 3205 Bráhmans, priests, Government servants, and traders; 2932 Vánis, 503 Bhátíás, 126 Kaláls, traders and merchants; 23,959 Kumbis, 2086 Mális, 368 Bunkars, 176 Álkáris, husbandmen; 1208 Sonárs, gold and silver smiths; 812 Sutárs, carpenters; 277 Lohárs, blacksmiths; 1449 Shimpis, tailors; 433 Kumbhárs, potters; 190 Támbats, coppersmiths; 152 Beldárs, bricklayers; 74 Otáris, founders; 1124 Telis, oilpressers; 838 Rangáris, dyers; 907 Koshtis and 767 Sális, weavers; 240 Thákurs, village bards; 139 Guravs, worshippers of Shiv; 1069 Nhávis, barbers; 474 Dhobis, washermen; 1467 Dhangars, shepherds; 113 Gavlis, milk and butter sellers; 4953 Kolis and 597 Bhois, fishers; 237 Rajputs, messengers and constables; 769 Báris, betel-leaf sellers; 85 Dángats, labourers; 1429 Bhils, labourers; 1505 Vanjáris, carriers and husbandmen; 67 Párdhis, game-snarers; 856 Chámbhárs and 31 Dohoris, leather-workers; 3766 Mhárs and 344 Mángs, village servants; 10 Kaikádis, basket-makers; 582 Gosávis, 272 Mánbhávs, and 35 Kolhátis, beggars.

PÁCHORA.

Pa'chora, one of the southern sub-divisions including the petty division, *peta*, of Bhadgaon, is bounded on the north by Amalner, Erandol, and Nasirabad; on the east by Jámner and His Highness the Nizám's dominions; on the south by the Nizám's dominions; and on the west by Chálisgaon and Dhulia. Its area is 535 square miles, 506 of them surveyed in detail; its population, according to the 1872 census returns, was 84,880 souls or 139.96 to the square mile; and in 1879-80 its realisable land revenue was £30,828 (Rs. 3,08,280).

Area.

Of 506 square miles, the area surveyed in detail, five are occupied by the lands of alienated villages. The remainder, according to the revenue survey returns, contains 267,396 acres or 83.49 per cent of arable land; 40,291 acres or 12.58 per cent of unarable land; and 12,578 acres or 3.93 per cent of village sites, roads, rivers, and streams. From the 267,396 acres of arable land, 10,911 acres have to be taken on account of alienated lands in Government villages. Of the balance of 256,485 acres, the actual area of arable Government land, 212,505 acres or 82.85 per cent were, in 1878-79, under tillage.

Aspect.

Páchora is a wide fairly wooded valley lying between the Sátmálás to the south and low ranges of hills to the north.

Climate.

Except in the villages lying below the Sátmálás, where, owing to the dense brushwood, fever and ague prevail from November to February, the climate is healthy. The average rainfall during the twelve years ending 1879 was 28.99 inches.

Water.

It is fairly well supplied with surface water. The only perennial river is the Girna entering from Chálisgaon in the west near the village of Bahál. In its north-easterly course it is joined by the

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Titur and the Hivra, near Ghorda Pimpri and Bondeshvar, and passes out of the sub-division near Dahigaon. The Titur is fed by the Garat, and the Hivra by the Indra which, in its turn, is fed by the Bahula, all of them rising in the Sātmálás. These, during the greater part of the year, are either dry or only a series of detached pools. The Bori only touches the boundaries of two villages in the north-west. There were, in 1879-80, 151 working wells with a depth of from twenty to forty feet. Irrigation is also carried on by means of one of the Jámáda canals, which enters on the west near the village of Guta and runs for fourteen miles.

The prevailing soil is red. Near the hills in the south and north it is generally light and friable. The black is coarse and mixed with lime nodules. In the basin of the Girna valley, the black soil though good is poorer than that of the Tápti valley.

In 1864-65, the year of settlement, 8980¹ holdings, *khátás*, were recorded with an average area of 20·41 acres and an average rental of £2 16s. 7½*d.* (Rs. 28-5-3). Equally divided among the agricultural population, these holdings would for each person represent an allotment of 5·85 acres at a yearly rent of 16s. 2½*d.* (Rs. 8-1-10). Distributed among the whole population, the share to each would amount to 3·08 acres and the incidence of the land tax to 8s. 6½*d.* (Rs. 4-4-4).

Of the three *parganás*, Lohára, Páchora, and Utran, contained in the Páchora sub-division, Lohára and Páchora formerly belonged to the Nizám and were acquired by the Peshwa after the battle of Kharda in 1795. Páchora and Sāngvi, a petty division of Lohára, were made over to Holkar in part payment of a debt. In 1818-19 Sāngvi, and two years later the remaining petty division of Haveli in Lohára, and Páchora became British territory. In 1838-39 all except Sāngvi were given back, but were again resumed in 1844-45. Utran the third division, belonged to Holkar, and with other territory was ceded to the British in 1818-19 by the treaty of Mandesar.

In Páchora the survey measurements, begun in 1855-56, were finished in 1865-66, and the classifications, begun in 1858-59, were finished in 1869-70. Of 228 the present (1880) number of villages, 145 form the sub-division of Páchora, and eighty-three the subordinate petty division of Bhadgaon. Of the Páchora villages, 108 Government and two alienated villages were settled in 1864-65 and thirty-five Government villages in 1865-66. Of the Bhadgaon villages, four Government villages were settled in 1862-63, five Government villages in 1864-65; and sixty-six Government and one alienated villages in 1865-66; the remaining seven alienated villages of Bhadgaon have not been settled.

Of the three survey blocks, those of 113 Government villages settled in 1864-65 and of 101 Government villages settled in 1865-66 are the largest. An examination of the effect of the survey rates introduced in them gives the following results. For the group of

Chapter XIII.
Sub-divisions.

PÁCHORA.
Water.

Soil.

Holdings,
1864-65.

History.

Survey Details.

Survey Results,
1863-1878.

¹ Three of these were alienated.

**Chapter XIII.
Sub-divisions.***PÁCHORA.
Survey Results,
1863-1878.*

113 Government villages, the figures of the settlement year, compared with those of the year before, show an increase in the occupied area of 30,072 acres, in the waste of 16,950 acres, in the remissions of £4206 (Rs. 42,060), and in the collections of £1626 (Rs. 16,260). A comparison of the figures of the settlement year with the average of the previous ten years shows an increase in the occupied area of 42,214 acres, in the waste of 9998 acres, in the remissions of £4109 (Rs. 41,090), and in the collections of £2878 (Rs. 28,780). During the fourteen years (1864-65 to 1877-78) of survey rates yearly remissions were granted, the largest sums being £4336 (Rs. 43,360) in 1864-65 and £3950 (Rs. 39,500) in 1871-72. A comparison of the average of the fourteen years of the survey settlement with the average of the ten previous years shows an increase in the occupied area of 38,132 acres, in the waste of 11,870 acres, in the remissions of £419 (Rs. 4190), and in the collections of £6491 (Rs. 64,910).

For the other large group of 101 Government villages settled in 1865-66, the figures of the settlement year compared with those of the year before, show an increase in the occupied area of 20,561 acres, in the waste of 15,631 acres, in the remissions of £4688 (Rs. 46,880), and in the collections of £1428 (Rs. 14,280). A comparison of the figures of the settlement year with the average of the previous ten years shows an increase in the occupied area of 33,667 acres, in the waste of 9217 acres, in the remissions of £4592 (Rs. 45,920), and in the collections of £2605 (Rs. 26,050). During the thirteen years (1865-66 to 1877-78) of survey rates yearly remissions were granted, the largest sums being £4747 (Rs. 47,470) in 1865-66, £1184 (Rs. 11,840) in 1867-68, and £1203 (Rs. 12,030) in 1871-72. A comparison of the average of the thirteen years of survey settlement with the average of the ten years before shows an increase in the occupied area of 31,065 acres, in the waste of 11,275 acres, in the remissions of £512 (Rs. 5120), and in the collections of £4932 (Rs. 49,320).

Adding to the figures of these two groups of Government villages the details of the remaining four¹ settled Government villages, the result for the whole sub-division is, comparing the average returns of the ten years before the survey and of the years of survey rates, an increase in the occupied area of 69,673 acres, in the waste of 24,004 acres, in the remissions of £931 (Rs. 9310), and in the collections, including revenue from unarable land, an increase of £11,774 (Rs. 1,17,740) or 78·9 per cent. Again comparing the average returns of the ten years before survey and the returns for 1877-78, the result is, including revenue from unarable land, an increase of £13,681 (Rs. 1,36,810) or 91·7 per cent.

The following statement shows for the settled Government villages of the sub-division the effects of the survey settlement during the sixteen years ending 1877-78 :

¹ Of these one has no cultivation, and for one the information is incomplete.

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Páchora Survey Results, 1863-1878.

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Sub-divisions.PÁCHORA,
Survey Results,
1863-1878.

YEARS.	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOCK I.—2 GOVERNMENT VILLAGES SETTLED IN 1862-63.											
1861-62 ...	133	...	133	410	5217	7	90	...	...	...	90
1862-63 ...	197	...	197	1686	1876	9	127	...	...	...	127
1852-1862 ...	196	4	200	343	6217	8	137	...	...	...	137
1862-1878 ...	661	16	676	1202	1682	8	366	9	...	10	405
1877-78 ...	824	27	851	940	1769	38	424	...	...	...	424
SURVEY BLOCK II.—113 GOVERNMENT VILLAGES SETTLED IN 1864-66.											
1863-64 ...	83,379	6627	90,006	11,691	128,566	1308	93,889	...	2369	4434	1,00,492
1864-65 ...	112,819	7259	120,078	28,641	21,446	43,362	1,09,659	...	2658	283	1,12,680
1854-1864 ...	71,332	6532	77,864	18,643	133,866	2276	81,280	...	2272	1324	84,856
1864-1878 ...	108,717	7279	115,998	30,513	23,666	8463	1,43,196	442	4608	3297	1,61,743
1877-78 ...	120,544	7605	128,149	18,088	23,926	342	1,67,644	...	6189	461	1,66,284
SURVEY BLOCK III.—101 GOVERNMENT VILLAGES SETTLED IN 1865-66.											
1864-65 ...	88,943	3679	92,622	4199	121,405	592	74,046	35	1138	213	76,434
1865-66 ...	89,363	3820	93,183	19,890	24,538	47,471	86,041	80	1385	2059	91,566
1855-1866 ...	55,825	3691	59,516	10,813	128,028	1547	82,391	26	1041	753	64,211
1865-1878 ...	86,610	3971	90,581	21,888	25,109	6670	1,10,466	320	1998	2022	1,14,796
1877-78 ...	93,386	3913	97,299	14,165	26,118	1562	1,16,876	4	2856	568	1,19,302
Ten years before survey.	127,353	10,227	137,580	29,599	286,911	3831	1,43,788	28	3313	2077	1,49,204
Since survey ...	195,988	11,265	207,253	53,603	50,448	13,139	2,54,038	771	6806	5329	2,66,944
1877-78 ...	214,754	11,545	226,299	33,193	51,813	1932	2,73,943	4	11,044	1019	2,86,010

According to the 1879-80 returns, the farm stock in Government villages amounted to 8648 ploughs, 5567 carts, 28,152 bullocks, 16,682 cows, 9463 buffaloes, 1461 horses, 16,101 sheep and goats, and 325 asses.

Stock,
1879-80.

Of the 212,505 acres under tillage in 1878-79, grain crops occupied 121,190 or 57·03 per cent, 66,796 of them under *javari*, *Sorghum vulgare*; 50,423 under *bajri*, *Penicillaria spicata*; 2952 under wheat, *gahu*, *Triticum aestivum*; 922 under rice, *bhat*, *Oryza sativa*; and 97 under maize, *makka*, *Zea mays*. Pulses occupied 3286 acres or 1·54 per cent, 1411 of them under gram, *harbhara*, *Cicer arietinum*; 1009 under *tur*, *Cajanus indicus*; 465 under *udid*, *Phaseolus mungo*; 359 under *kulith*, *Dolichos biflorus*; 18 under *mug*, *Phaseolus radiatus*; and 24 under 'others'. Oilseeds occupied 9588 acres or 4·51 per cent, 7763 of them under gingelly seed, *til*, *Sesamum indicum*; 1800 under linseed, *alshi*, *Linum usitatissimum*; and 25 under other oilseeds. Fibres occupied 75,049 acres or 35·31 per cent, 74,942 of them under cotton, *kapus*, *Gossypium herbaceum*, and 107 under brown hemp, *ambadi*, *Hibiscus cannabinus*. Miscellaneous crops occupied 3392 acres or 1·59 per cent, 1326 of them under chillies, *mirchi*, *Capsicum frutescens*; 716 under indigo, *guli*, *Indigofera tinctoria*; 270 under tobacco, *tambakhu*, *Nicotiana tabacum*; 163 under sugarcane, *us*, *Saccharum officinarum* and the remaining 912 under various vegetables and fruits.

Crops,
1878-79.

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Sub-divisions.**PÁCHORA.**
People,
1875.

The 1875 population return shows, of a total population of 85,558 souls, 77,806 or 90·93 per cent Hindus; 7736 or 9·04 per cent Musalmáns; and 16 or 0·01 per cent Christians. The details of the Hindu castes are: 3270 Bráhmans, priests, Government servants, and traders; 106 Kshatris, writers; 2558 Vánis, 78 Bhátíás, 21 Halváis, 78 Kaláls, and 8 Bhadbhunjáas, traders and merchants; 27,754 Kunbis, 3673 Mális, 950 Dakshanis, 234 Bharádis, and 83 Bunkars, husbandmen; 1808 Sonárs, gold and silver smiths; 1048 Sutárs, carpenters; 531 Lohárs, blacksmiths; 1578 Shimpis, tailors; 247 Kásárs, coppersmiths; 506 Kumbhárs, potters; 84 Dhigváns, saddlers; 18 Lonáris, cement-makers; 183 Beldárs, bricklayers; 67 Otáris, founders; 1787 Telis, oilpressers; 492 Koshtis and 137 Sális, weavers; 433 Rangáris, dyers; 34 Gadris, wool weavers; 243 Bháts, bards; 152 Guravs, worshippers of Shiv; 1249 Nhávis, barbers; 599 Dhobis, washermen; 977 Dhangars, shepherds; 268 Gavlis, milk and butter sellers; 1954 Kolis and 509 Bhois, fishers; 2989 Rajputs and 2484 Pardeshis, messengers and constables; 1060 Akarmásás, 118 Govardhans and 25 Dángats, labourers; 3050 Bhils, labourers; 2621 Vanjáris, carriers and husbandmen; 85 Párdhis, game-snarers; 1410 Chámhbárs and 141 Dohoris, leather-workers; 33 Buruds, basket-makers; 7318 Mhárs and 1045 Mángs, village servants; 170 Bhámtás, thieves; 43 Kaikádis, basket-makers; 5 Bhangis, scavengers; 969 Gosávis, 111 Kolhátis, 194 Mánbhávs, 127 Shilávants, and 91 Holárs, beggars.

PIMPALNER.

Pimpalner, lying to the extreme south-west of the district partly above and partly below the Sahyádris and including the petty divisions, *petás*, of Navápur and Nizámpur, is bounded on the north-west by His Highness the Gáikwár's dominions, separated partly by the Tápti and partly by its tributary the Nesu; on the north by Nandurbár; on the east by Virdel and Dhulia; on the south by the Satána sub-division of Násik; and on the west by His Highness the Gáikwár's dominions. Its area is 1253 square miles, 943 of them surveyed in detail;¹ its population, according to the 1872 census, was 60,125 souls or 47·98 to the square mile; and in 1879-80 its realisable land revenue was £11,834 (Rs. 1,18,340).

Area.

Of 943 square miles, the area surveyed in detail, four are occupied by the lands of alienated villages. The remainder, according to the revenue survey, contains 330,063 acres or 54·92 per cent of arable land; 56,382 acres or 9·38 per cent of unarable land; 1228 acres or 0·20 per cent of grass; and 213,359 acres or 35·50 per cent of village sites, roads, rivers, and streams. From the 330,063 acres of arable land, 7096 acres have to be taken on account of alienated lands in Government villages. Of the balance of 322,967 acres, the actual area of arable Government land, 176,320 acres or 54·59 per cent were, in 1878-79, under tillage.

Aspect.

The most mountainous of the Khándesh sub-divisions, Pimpalner consists of two distinct portions, the plain or *desh* and the hill lands

¹ The unsurveyed area chiefly consists of the hilly and forest portions, where population is sparse, the climate unhealthy, and the country infested by wild beasts.

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or *dáng*, separated by the Sahyádris. The *desh* or eastern part, lying above the Sahyádris, is crossed by abrupt mountain ranges running generally from west to east and divided by valleys of varying breadth. The most considerable range are the Selbári hills which run along the southern boundary. The hills are mostly bare or covered with low thorn brushwood. Almost all the arable land is in the valleys, which, except some mango groves along the banks of rivers, are rather bare of trees. The western or *dáng* portion, lying below the Sahyádris, is full of steep hill ranges covered with forest, broken here and there by the casual tillage which surrounds Bhil hamlets. The Sahyádris come to an end in the north-west corner of this sub-division, and though they gradually fall away towards the Tápti, they form a very noticeable feature from the plain lands in the east. The whole sub-division is more or less infested by wild beasts.

The climate of the eastern portion is very unhealthy, and the west, except in the hot weather, is notoriously fatal to Europeans and to natives of the Deccan, among whom there is a proverb that, 'To a Bráhmaṇ, Navápur is worse than transportation.' The natives, almost all Bhils and Kokanis, suffer much from fever and ague and from enlargement of the spleen. The average rainfall during the twelve years ending 1879 was 25·41 inches.

Except the villages of the Nizámpur petty division, *mahál*, where it is very scarce, the sub-division is amply provided with surface water. Besides the Tápti and its tributary the Nesu which form the northern boundary, the west is drained by four rivers, the Rangval a tributary of the Tápti, and the Raigan, the Sarpin, and the Suki, tributaries of the Nesu. Of these the Tápti, the Nesu, the Rangval, the Raigan, and the Sarpin, afford a good supply of water throughout the year. All but the Tápti rise in the Sahyádris and flow from south-east to north-west. The rivers in the eastern portion are the Pánjhra, a perennial stream affording a good supply, and its tributaries the Kán, the Borai, and the Pán. Except the Pán which rises in the hills near Bhámer fort, all have their sources in the Sahyádris and flow from west to east. The Kán joins the Pánjhra a few miles east of Sákri Bhádna, and the Pán and the Borai join it in Virdel. The rivers are largely used for irrigation by means of masonry dams, *bandhárás*. Besides rivers and streams, there were, in 1879-80, 1245 working wells with a depth of from twenty-two to forty feet.

The prevailing soil is grey or light yellow. The black is generally coarse and much mixed with lime nodules. Rich mould is found only in the Dángs.

In 1867-68, the year of settlement, 4180 holdings, *khátás*, were recorded, with an average area of 24·15 acres and an average rental of £2 2s. 9½d. (Rs. 21-6-1). Equally divided among the agricultural population, these holdings would for each person represent an allotment of 4·85 acres at a yearly rent of 8s. 7d. (Rs. 4-4-8). Distributed among the whole population, the share to each would amount to 2·50 acres and the incidence of the land-tax to 4s. 5d. (Rs. 2-3-4).

Chapter XIII.

Sub-divisions.

PIMPALNER,
Aspect.

Climate.

Water.

Soil.

Holdings
1867-68.

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Chapter XIII.**Sub-divisions.****PIMPALNER.**
*Survey Details.**Survey Results,*
1868-1878.

In Pimpalner the survey measurements, begun in 1859-60, were finished in 1868-69, and the classifications, begun in 1861-62, were finished in 1869-70. Of 254, the present (1880) number of villages, 170 form the sub-division of Pimpalner, and eighty-four the subordinate petty division of Nizámpur. Of the Pimpalner villages seventy-five, twelve plough-rate *autbandi*, fifty-five farmed *makta*, six deserted, and two alienated have not been settled. Of the remaining ninety-five, two are alienated villages, settled, one in 1868-69 and the other in 1870-71; and the rest Government, settled, eighty in 1868-69 and thirteen in 1869-70. The eighty-four Nizámpur villages, all of them Government, were settled in 1867-68.

An examination of the effect of the survey rates introduced in the two largest groups, of eighty-four¹ Government villages settled in 1867-68 and of eighty Government villages settled in 1868-69, gives the following results. For the first group the figures of the settlement year, compared with those of the year before, show an increase in the occupied area of 10,490 acres, in the waste of 63,215 acres, and in the remissions of £148 (Rs. 1480); and a decrease of £1329 (Rs. 13,290) in the collections. A comparison of the figures of the settlement year with the average of the previous ten years shows an increase in the occupied area of 11,659 acres, in the waste of 62,301 acres, and in the remissions of £129 (Rs. 1290); and a decrease in the collections of £1031 (Rs. 10,310). Except 1868-69 and 1870-71, during the eleven years (1867-68 to 1877-78) of survey rates, yearly remissions were granted, the largest sum being £252 (Rs. 2520) in 1874-75. Compared with the average of the ten years before, the average of the eleven years of survey settlement shows an increase in the occupied area of 31,871 acres, in the waste of 43,505 acres, and in the remissions of £40 (Rs. 400); and a decrease in the collections of £555 (Rs. 5550).

For the second group, the figures of the settlement year, compared with those of the year before, show an increase in the occupied area of 40,459 acres, in the waste of 42,504 acres, and in the remissions of £534 (Rs. 5340); and a decrease in the collections of £1493 (Rs. 14,930). A comparison of the figures of the settlement year with the average of the previous ten years shows an increase in the occupied area of 41,747 acres, in the waste of 41,607 acres, and in the remissions of £510 (Rs. 5100); and a decrease in the collections of £730 (Rs. 7300). During the ten years (1868-69 to 1877-78) of survey rates, yearly remissions were granted, the largest sum being £536 (Rs. 5360) in 1868-69. Compared with the average of the ten years before, the average of the ten years of the survey settlement shows an increase in the occupied area of 47,405 acres, in the waste of 35,818 acres, and in the remissions of £30 (Rs. 300); and a decrease in the collections of £345 (Rs. 3450).

Of the seventy-five hill and forest unsettled villages, the twelve Government plough-rate villages yielded, during the ten years ending 1877-78, an average yearly revenue of £155 (Rs. 1550), and the fifty-five Government farmed villages, £510 (Rs. 5110).

¹ Of these, for eleven villages full yearly details are not available.

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Adding to the figures of the two groups of settled Government villages, the details of the remaining thirteen settled Government villages, the result for the whole sub-division is, comparing the average returns for the ten years before the survey and of the years of survey rates, an increase in the occupied area of 84,435 acres, in the waste of 77,118 acres, and in the remissions of £70 (Rs. 700), and in the collections, including revenue from unarable land, a decrease of £343 (Rs. 3430) or 3·3 per cent. On the other hand, the addition of the ten years' average revenue from the unsettled villages, changes the decrease into an increase of £323 (Rs. 3230) or 3·1 per cent. Again comparing the average returns of the ten years before survey with the returns for 1877-78, the result is, including revenue from unarable land, an increase in the collections of £71 (Rs. 710) or 0·7 per cent; and including also £828 (Rs. 8280), the 1877-78 revenue from the unsettled Government villages, a total rise of £899 (Rs. 8990) or 8·6 per cent.

The following statement shows for the settled Government villages the effects of the survey settlement during the eleven years ending 1877-78 :

Pimpalner Survey Results, 1868-1878.

YEARS.	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOCK I.—34 GOVERNMENT VILLAGES SETTLED IN 1867-68.											
1866-67 ...	25,724	3149	28,873	45,440	29,666	453	35,984	322	62	387	36,755
1867-68 ...	35,224	4139	39,363	106,655	144,682	1935	22,206	553	17	897	23,973
1867-1867 ...	24,638	3066	27,704	46,354	30,111	649	33,263	104	23	426	33,818
1867-1876 ...	55,258	4319	59,575	89,859	153,815	1046	27,147	616	81	2975	30,819
1877-78 ...	77,784	4547	82,331	68,690	156,315	1006	32,552	382	145	2560	35,639
SURVEY BLOCK II.—30 GOVERNMENT VILLAGES SETTLED IN 1868-69.											
1867-68 ...	25,064	2732	27,816	49,039	6921	22	74,420	55	79	6132	80,866
1868-69 ...	65,367	2908	68,275	91,543	95,032	6359	59,501	9	110	2851	62,471
1868-1868 ...	23,865	2883	26,528	49,938	6925	261	66,832	37	62	2543	69,464
1868-1878 ...	70,798	3135	73,933	85,754	95,196	585	62,958	303	210	4100	67,671
1877-78 ...	75,716	3168	78,883	80,495	95,514	...	63,226	15	347	2637	66,225
SURVEY BLOCK III.—13 GOVERNMENT VILLAGES SETTLED IN 1869-70.											
1868-69 ...	4338	312	4648	7549	731	...	2240	...	12	...	2252
1869-70 ...	9613	83	9696	5454	19,037	...	3979	...	12	440	4431
1869-1869 ...	3573	231	3804	8393	731	...	1840	...	1	2	1843
1869-1878 ...	8841	122	8963	6188	19,036	...	2539	...	8	759	3308
1877-78 ...	10,116	173	10,288	4863	19,036	...	2677	...	8	1,287	3972
Ten years before survey	52,076	6960	58,036	104,683	37,767	910	1,01,935	141	76	2971	1,05,123
Since survey	134,895	7576	142,471	181,801	268,047	1611	92,644	919	299	7834	1,01,696
1877-78 ...	163,614	7888	171,502	164,048	272,665	1006	98,455	397	500	6484	1,05,836

According to the 1879-80 returns, the farm stock in Government villages amounted to 7305 ploughs, 3949 carts, 21,095 bullocks, 5104 cows, 6429 buffaloes, 1018 horses, 16,127 sheep and goats, and 251 asses.

*Stock,
1879-80.*

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Chapter XIII.**Sub-divisions.****PIMPALNER.***Crops,
1878-79.*

Of the 176,320 acres under tillage in 1878-79, grain crops occupied 121,781 or 69·07 per cent, 65,759 of them under *bājri*, *Penicillaria spicata*; 22,509 under rice, *bhāt*, *Oryza sativa*; 9596 under *harik* or *kodru*, *Paspalum scrobiculatum*; 8020 under *rāgi*, *Eleusine coracana*; 5576 under wheat, *gahu*, *Triticum aestivum*; 4088 under *sāva*, *Panicum miliaceum*; 839 under *jvāri*, *Sorghum vulgare*; 817 under maize, *makka*, *Zea mays*; and 4577 under miscellaneous cereals. Pulses occupied 19,609 acres or 11·12 per cent, 12,823 of them under *kulith*, *Dolichos biflorus*; 3929 under gram, *harbhara*, *Cicer arietinum*; 1729 under peas, *vātāna*, *Pisum sativum*; 809 under *udid*, *Phaseolus mungo*; 252 under lentils, *masur*, *Ervum lens*; and 67 under 'others.' Oilseeds occupied 25,167 acres or 14·27 per cent, 15,190 of them under gingelly seed, *til*, *Sesamum indicum*, and 9977 under other oilseeds. Fibres occupied 8169 acres or 4·63 per cent, 8150 of them under cotton, *kāpus*, *Gossypium herbaceum*, and 19 under brown hemp, *ambādi*, *Hibiscus cannabinus*. Miscellaneous crops occupied 1594 acres or 0·90 per cent, 634 of them under sugarcane, *us*, *Saccharum officinarum*; 585 under chillies, *mīrchi*, *Capsicum frutescens*; 85 under tobacco, *tambākhū*, *Nicotiana tabacum*, and the remaining 290 under various vegetables and fruits.

*People,
1875.*

The 1875 population return shows, of a total population of 51,793 souls, 50,407 or 97·32 per cent Hindus; 1381 or 2·66 per cent Musalmāns; 4 Christians; and one Pārsi. The details of the Hindu castes are: 1142 Brāhmans, priests, Government servants, and traders; 1315 Vānis, traders and merchants; 12,194 Kunbis, 1890 Mālis, 44 Bābars, husbandmen; 696 Sonārs, gold and silver smiths; 408 Sutārs, carpenters; 117 Lohārs, blacksmiths; 801 Shimpis, tailors; 91 Kāsārs, coppersmiths; 182 Kumbhārs, potters; 11 Otāris, founders; 534 Telis, oilpressers; 116 Rangāris, dyers; 48 Sālis, weavers; 86 Guravs, worshippers of Shiv; 60 Bhāts, bards; 653 Nhāvis, barbers; 164 Dhobis, washermen; 494 Dhangars, shepherds; 363 Kolis and 292 Bhois, fishers; 185 Pardeshis, messengers and constables; 200 Govardhans, labourers; 19,026 Bhils and 5416 Konkanis, labourers; 830 Vanjāris, carriers and husbandmen; 523 Chāmbhārs, leather-workers; 5 Buruds and 15 Kaikādis, basket-makers; 1849 Mhārs and 137 Māngs, village servants; 445 Gosāvis, 63 Shilāvants, and 12 Johāris, beggars.

SĀVDA.

Sa'vda, in the north-east of Khāndesh, including the petty divisions of Yāval and Rāver, is bounded on the north by His Highness Holkar's dominions, on the north-east and east by Nimār in the Central Provinces; on the south by the Tāpti separating it from Nasirabad and Bhusāval; and on the west by Chopda. Its area is 866 square miles, 474 of them surveyed in detail;¹

¹ The unsurveyed area mostly consists of a wild tract of country lying within the Sātpudās, known as the Pāl tappa. The Pāl valley, stretching about fourteen miles within the Sātpudās, consists of a rich black soil plain broken by knolls and drained by the Suki river, a small stream which, with most of the streamlets that intersect the plain, affords a perennial supply of water. The valley is said, two hundred years ago, to have contained a large population and seventy villages of which Pāl was the

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its population, according to the 1872 census returns, was 124,519 souls or 143·78 to the square mile ; and in 1879-80 its realisable land revenue was £28,273 (Rs. 2,82,730).

The 474 square miles surveyed in detail, all of them in Government villages, contain, according to the revenue survey, 257,661 acres or 84·87 per cent of arable land ; 22,354 acres or 7·36 per cent of unarable land ; 1251 acres or 0·41 per cent of grass ; and 22,343 acres or 7·36 per cent of village sites, roads, rivers, and streams. From the 257,661 acres of arable land, 29,866 acres have to be taken on account of alienated lands in Government villages. Of the balance of 227,795 acres, the actual area of arable Government land, 217,874 acres or 95·64 per cent were, in 1878-79, under tillage.

Sánda is a well wooded unbroken plain, from which along the north the Sátpudás rise in a wall-like line. It is highly tilled and thickly peopled.

Though extremely hot from March to June, the climate is healthy. The average rainfall during the twelve years ending 1879 was 23·41 inches.

Notwithstanding numerous streams that, at short distances and almost parallel to each other, run from the Sátpudás to the Tápti, the sub-division is not on the whole well provided with water. The Tápti, which for about forty-eight miles forms the southern boundary, is the only important river. Its tributaries the Bhokar, the Suki, the Mora, the Harki, and the Manki, have, owing to the porous nature of the subsoil, the curious characteristic that from the base of the hills to about a mile from the Tápti they run below the surface. Near their sources some of them are strong streams, and the water appears again as they draw near the Tápti ; but in the tract between, their beds are dry during the hot season. The only villages with a plentiful supply of water throughout the year are those along the Tápti and the Suki. There were, in 1879-80, 6299 working wells with a depth of from forty to one hundred feet.

The prevailing soil is a black alluvial clay from four to five feet deep, resting on a subsoil of soft yellowish clay, *mán*. This black soil is best in the centre, and grows poorer towards the river on the south and the hills on the north. The varieties of red and brown, *barad*, are the same as in Amalner.

In 1854-55, the year of settlement, 12,970 holdings, *khátás*, were recorded, with an average area of 16·31 acres and an average rental of £1 19s. 6d. (Rs. 19-12-0). Equally divided among the agricultural population, these holdings would for each person represent an allotment of 4·29 acres at a yearly rent of 10s. 4½d.

chief. The remains consist of a well built stone mosque, a mud fort, some two-storied buildings, a reservoir with twelve outlets, the lines of old streets and several wells and fountains. After its desertion, the valley was the resort of a horde of robbers known as Kania Bhát's gang. Owing to its deadly climate, repeated attempts to re-colonise it proved unsuccessful, till, in 1867, the Collector Mr. Ashburner induced a few families to settle. The colony gradually increased and prospered till 1872, when there was a population of 683 souls and a tillage area of 2000 acres. Since 1872, the settlement has somewhat declined. But in Mr. Pollen's opinion, cultivation is too firmly established to allow the valley to lapse into its former deserted state.

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Chapter XIII.

Sub-divisions.

SÁVDA.
Area.

Aspect.

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Water.

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Holdings,
1854-55.

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Sub-divisions.**SÁVDA.**
Survey Details,
1854.

(Rs. 5-3-1). Distributed among the whole population, the share to each would amount to 2·13 acres, and the incidence of the land tax to 5s. 1½d. (Rs. 2-9-3).

Sávda, including Yával and Ráver, was the first part of the district into which the survey settlement was introduced. Operations were begun in 1852-53 and finished in 1854-55. Of the three divisions which Sávda now includes, Sávda proper and Ráver were part of the territory made over to the Peshwa by the Nizám in 1762. Not long after the Peshwa presented Sávda to the Ráste family, and Ráver to Holkar, under whom they remained, till, in 1818, they became part of the British territory. Yával, the other petty division included in Sávda, was in 1788 given by Sindia, to whom it had been made over by one of the Peshwás, to Dhár Ráo Nimbálkar, an officer in his service, under whom it remained till, in 1821, it lapsed to the British. In 1837 it was restored to Sindia; but so great inconvenience did the interlacing of Sindia's and British villages cause, that it was resumed by the British Government in 1843-44.

Since the survey many changes have been made in the distribution of the Sávda, Yával, and Ráver villages. Yával, which in 1855 was a separate sub-division, now (1880) forms a subordinate division under Sávda, and the total number of settled Government villages under Sávda, Ráver, and Yával, has been raised from 214 to 232. Of 305, the present (1880) total number of Sávda villages, ninety-one form the mámlatdár's division; eighty-one the subordinate division of Yával; and 133 the subordinate division of Ráver. Of the Sávda villages, all of them belonging to Government, seventy-seven were settled in 1854-55, thirteen in 1855-56, and one in 1873-74. Of the Yával villages, all of them belonging to Government, fifty-nine were settled in 1854-55, and twenty-two in 1856-57. Of the Ráver villages, seventy-three, three alienated and seventy untraceable Pál villages have not been surveyed; the remaining sixty Government villages were settled in 1855-56. Lying together along the north bank of the Tápti, in the extreme north-east of the district, Sávda and Yával closely resemble each other. At the time of the survey, from the Tápti, north to the wall of the Sápuda hills, the lands of the sub-division stretched a well-wooded richly-tilled plain without rocks and unbroken by hollows or risings. Close to the Tápti the soil was somewhat shallow and poor. Further north it gradually passed into a rich alluvial black without rock or gravel to a depth of over ninety feet. Nearer the Sápudás, changing first into brown and then into red, it again became poorer. The nearness of the Sápudás generally ensured a plentiful supply of rain, and the people were healthy, though from March to June the heat was intense. Sávda was a great cattle market for valuable Nimár and Berár animals as well as for local produce, and there were three other well attended marts, Faizpur, Yával, and Sánkli. The country was badly off for roads. The only highway was a forty feet wide fair weather track, a continuation of the Hoshingabad and Asirgad road. Along this in the fair season large quantities of opium, cotton, and linseed passed to the coast. Many men in the larger villages earned most

of their living as carriers, travelling with a cart and pair of bullocks to Bhiwndi in Thána. The charge was from £1 10s. to £1 14s. (Rs. 15.-Rs. 17) and there was the chance of a return load. But especially below the Sahyádris, from want of water and fodder, the cattle suffered severely and often died. So hard and risky was the employment, that it was expected that with a little encouragement from lighter rates most of these cartmen would readily give up carrying and take to tillage. Almost the whole sub-division was highly cultivated.¹ The only exception was the north of Yával, where, besides eleven unclassified villages, there were 20,000 acres of arable waste. Most of these waste lands were of light soil well suited for cotton, *ál*, *bájri*, and *jvári*. In Yával, Indian millet was the chief crop and in Sávda, Indian millet and wheat were grown to about an equal extent. The villages along its banks were well supplied with water from the Tápti, and further north, though the wells were deep, they yielded plentiful supplies. In every sort of tillage the husbandmen used manure freely, and from the demand from opium gardens, manure usually fetched about a rupee a cart. The 1851 census gave 59,438 souls for Sávda and 32,394 for Yával, or a total of 91,832 ; of these about 1000 families were weavers, between 200 and 300 dyers, and the rest husbandmen. In spite of their skilful tillage the cultivators, though apparently better off and better clothed than any similar class in the Deccan, were as a body just as deeply indebted, and it seemed that the owners of garden lands, getting credit more readily from the moneylenders, were much more deeply involved in debt than those who had only dry crop fields.

In 1819, the year after Sávda came into British possession, Captain Briggs arranged the soil into classes, fixing for the first class a depth of three feet and a rate of 10s. 8d. an acre (Rs. 4 a *bigha*). This classification was rough and imperfect, and so large an area was included in the first class that much land was thrown up. Next year, in consequence of the decrease in cultivation, the rates of each village were fixed by a committee, *pancháit*, of the village headmen, the *deshmukh*, and his agent, *gumásta*. The rates thus fixed, except in some cases where reductions were afterwards granted, remained in force till the introduction of the revenue survey. In 1854 these rates, except in rare cases, were fairly equal, the best dry crop soils in most villages paying an uniform rent of 6s. 5½d. an acre (Rs. 2-6-9 a *bigha*). In the survey superintendent's opinion, these rates, though in force for a series

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Sub-divisions.

SÁVDA.

Survey Details,
1854.

¹ These sub-divisions were very well cultivated and the people were in better circumstances than in any other sub-division of Khándesh. The Collector Mr. Mansfield was of opinion that in the course of a very few years there would be no waste land left. The only disadvantage these two sub-divisions laboured under was their being situated to the north of the Tápti which all produce for Bombay, cotton, linseed, and others, had to cross. The river being too broad to be bridged, could only be forded. But approaches of durable material to the fords at Borával, on the high road from Bombay to Central India, were likely to cost a large sum, owing to the height of the banks and the sandy soil they were composed of. Some measure was necessary to relieve the enormous traffic from the great inconvenience to which it was exposed. Bom. Gov. Rev. Rec. 26 of 1858, X. 3021-3022.

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Survey Details,
1854.

of years, bore heavily on the cultivators and were maintained only by the grant of free remissions in bad years, and from the fact that the moneylenders prevented the utter annihilation of the poor cultivator, and in bad seasons helped him with grain and money advances. The effect of these high rates had been to confine tillage to the best soils. For settlement purposes the fifty-seven Sávida villages were (1855), as regards their dry crop lands, distributed over four classes with maximum acre rates varying from 3s. to 4s. 9d. (Rs. 1-8-Rs. 2-6). As regards water rates, no cess was levied from lands watered from wells more than sixty feet deep. Lands watered from wells of less than sixty feet deep paid 6s. (Rs. 3) an acre in first and second class villages, and 5s. (Rs. 2-8) an acre in other villages. The immediate result of these new rates was to reduce the revenue from £12,295 (Rs. 1,22,950), the actual receipts in 1852-53, to £8685 (Rs. 86,850), or a fall of 29-36 per cent.

The following statement gives the changes in detail :

Sávida Settlement, 1854-55.

CLASS.	VIL- LAGES.	FORMER.			SURVEY.		
		Collections.			Rental.	Acre Rate.	
		1818-19 to 1852-53.	1852-53.	1853-54.		Average	Maximum.
		Rs.	Rs.	Rs.	Rs.	Rs. a. p.	Rs. a.
I. ...	4	24,720	28,172	22,421	17,449	1 13 0	2 8
II. ...	18	38,558	48,832	42,105	34,580	1 10 10	2 4
III. ...	32	30,784	44,865	36,703	82,394	1 5 0	2 2
IV. ...	3	2407	3082	2388	2429	0 11 2	1 8
Total ...	57	95,449	1,22,951	1,03,617	86,852	1 7 9	.....

The eighty-three Yával villages surveyed between 1852 and 1854 were, as regards dry crop lands, distributed over five classes, with maximum acre rates ranging between 2s. 6d. and 4s. 6d. (Rs. 1-4 - Rs. 2-4). As regards garden cultivation, the maximum acre rate for land watered from wells less than sixty feet deep was 6s. (Rs. 3) for villages round Sávida, and 5s. (Rs. 2-8) for other villages. The immediate result of the new rates was to lower the revenue from £10,055 (Rs. 1,00,550) in 1852-53 to £8270 (Rs. 82,700), or a fall of seventeen per cent. The following statement gives the changes in detail :

Yával Settlement, 1854-55.

CLASS.	VIL- LAGES.	FORMER.			SURVEY.		
		Collections.			Rental.	Acre Rate.	
		1820 to 1837 and 1844 to 1854.	1852-53.	1853-54.		Average.	Maximum.
		Rs.	Rs.	Rs.	Rs.	Rs. a. p.	Rs. a.
I. ...	5	11,764	12,993	12,198	7735	1 7 0	2 4
II. ...	34	54,492	59,946	62,935	51,185	1 1 5	2 2
III. ...	8	1081	2657	2442	3532	0 14 3	2 0
IV. ...	16	9250	11,362	10,843	12,918	0 12 4	1 12
V. ...	20	1658	3588	3507	7850	0 6 3	1 4
Total ...	83	78,245	1,00,546	91,925	82,700	0 14 10

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The Ráver petty division, surveyed between 1853 and 1855, lies in the extreme north of the district, and as the north boundary of Khándesh was not then fixed, the area of Ráver could not be correctly ascertained at the time of survey. The area surveyed, 83,011 acres or 130 square miles, was supposed to contain all the land likely to be brought under tillage. The deserted lands of Pál tappa were entirely left out. The town of Pál, of which in 1856 traces still remained, lay about six miles from the opening of a valley which, deserted since the beginning of the eighteenth century, was for several years the head-quarters of a band of robbers known as Kania's gang (1819). At the time of the survey its climate was deadly, but it was thought that if the brushwood were cleared, settlers might be tempted to try and bring it under tillage. Except close under the hills, where the ground was slightly uneven and considerably cut by small ravines, the whole sub-division was perfectly flat. Especially near villages it was well clothed with mango and tamarind trees. In the north near the hills the soil was somewhat light. In other parts it was a fine rich vegetable mould of varying depth. Wells were few and the great depth of the water prevented irrigation being practised to any considerable extent. The chief water supply was the Tápti, and some of its tributaries whose banks were thickly lined with villages. The only irrigation channel, *pát*, was one in the town of Ráver that commanded an area of $3\frac{3}{4}$ acres. From the great depth at which water was found many of the villages were without wells and the whole number was only 638. Of these sixteen were public, 171 unserviceable, twenty-nine repairable, and 422 in use. Though extremely hot in April, May, and June, the climate was generally healthy. The main line of road through Ráver, from Burhánpur to Sávida, crossed the Tápti at Borával, and passing south joined the made road to Bombay. The great depth of the Tápti bed was a serious difficulty to the traffic. Every year many carts were broken and many bullocks damaged, and the water was often high enough to harm the contents of the carts. Of market towns there were three, Ráver, Ainpur, and Rasulpura, each with a weekly market. Besides articles of local make and other necessities for local use, cotton and linseed were bought by wholesale merchants and sent in large quantities to Bombay. During the thirty-seven years ending 1854, the population of Ráver rose from 13,975 to 22,278, or 59 per cent, and the live stock from 15,806 to 25,872.¹ Except Ráver, the head-quarters, no village could (1856) boast of more than one or two substantial brick houses. These were generally owned by village officers or moneylenders. The rest of the people lived in most primitive mud huts, covered in the case of the middle classes with flat mud roofs, and in the case of the poorer classes with thin thatch. According to the assistant superintendent of survey, though quiet, able-bodied, and intelligent, the bulk of the people were mean, vicious, and extremely lazy. The women, more active than the

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Ráver,
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¹ The details were, a rise in bullocks and buffaloes from 3145 in 1818 to 8045 in 1854, in cows and calves from 6147 to 8448, in she-buffaloes from 2674 to 3703, in horses from 178 to 288, and in sheep from 3662 to 5388.

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men, besides their domestic duties, weeded the fields, and helped in reaping and in taking the produce to market. The moneylenders were mean, selfish, and heartless, having the bulk of the people at their mercy, and charging from forty to sixty per cent interest. The moneylenders and a few of the richer holders would be the chief gainers by any lowering of assessment rates.

Of seventy-eight villages four alienated were not surveyed. Of the seventy-four Government villages seventy-one were thoroughly measured by the chain and cross staff, and three were partially surveyed; the site of Lonára, a deserted village believed to have been among the hills, could not be identified. For purposes of assessment, the seventy-four Government villages were grouped into five classes with maximum acre rates varying from 4s. 9d. to 2s. 6d. (Rs. 2-6 - Rs. 1-4). The first class, with a maximum dry crop acre rate of 4s. 9d. (Rs. 2-6), comprised the larger villages or towns where weekly markets were held. The second class, with a maximum dry crop acre rate of 4s. 6d. (Rs. 2-4), comprised such villages as were either in the immediate neighbourhood of the market towns or on the high road from Sávda to Burhánpur. The third class, with a maximum dry crop acre rate of 4s. (Rs. 2), included those villages to which the principal markets were less accessible. The fourth class, with a maximum dry crop acre rate of 3s. 6d. (Rs. 1-12), included villages very inconveniently placed with respect to markets or bordering on the Sátputa hills. The fifth class, with a maximum dry crop acre rate of 2s. 6d. (Rs. 1-4), included such villages as in a greater degree were liable to the disadvantages of the fourth group. Most of these, lying at the foot of the Sátputa hills, were uninhabited and only partially tilled by people from the neighbouring villages. The soil was inferior, covered with thick stunted brushwood, and from its want of depth, incapable of absorbing any large quantity of water. The area of garden tillage was very limited. Land under well irrigation was assessed at 6s. (Rs. 3) an acre in villages in the first and second classes, and at 5s. (Rs. 2-8) in the rest. Wells from which water had to be lifted to a height of more than forty-five feet were exempted. The immediate result of the new rates was, compared with the average of the five previous years, a fall of £2697 (Rs. 26,970).

The following statement gives the changes in detail :

Ráver Settlement, 1855-56.

CLASS.	VIL- LAGES.	FORMER.				SURVEY.			
		Assessment.	Collections.			Assess- ment, 1854-55.	Rental.	Acre Rate.	
			1819-19 to 1854-55.					Average.	Maxi- mum.
			Rs.	Rs.	Rs.	Rs.	Rs.			Rs.	R. a. p.	Rs. a.
I. ...	2	1,19,327	11,005	13,266	15,093	50,814	13,767	1 5 3	2 6
II. ...	38		38,865	48,870	58,338		47,165	1 7 0	2 4
III. ...	14		6868	9178	9892		10,223	1 1 10	2 0
IV. ...	6		981	1677	1640		2231	0 13 3	1 12
V. ...	14		1484	2145	2186		5928	0 8 9	1 4
Total ...	74	1,19,327	57,201	74,836	82,149	50,814	79,314	1 3 4	...

An examination of the results of the survey in the chief blocks of 136 villages settled in 1854-55 and seventy-three in 1855-56, gives the following results.

In the block of 136 villages, the figures of the settlement year, compared with those of the year before, show an increase in the occupied area of 4965 acres ; and a fall in the waste of 89,701 acres, in the remissions of £2554 (Rs. 25,540), and in the collections of £6463 (Rs. 64,630). A comparison of the figures of the settlement year with the average of the previous ten years shows an increase in the occupied area of 7234 acres, and a fall in the waste of 90,190 acres, in the remissions of £2872 (Rs. 28,720), and in the collections of £4466 (Rs. 44,660). During the twenty-four years (1854-55 to 1877-78) since the introduction of survey rates, yearly remissions have been granted, the largest sums being £11,028 (Rs. 1,10,280) in 1855-56, and £770 (Rs. 7700) in 1860-61. Compared with the average of the ten previous years, the average of the twenty-four years since the survey settlement shows an increase in the occupied area of 44,243 acres ; and a fall in the waste of 126,026 acres, in the remissions of £2590 (Rs. 25,900), and in the collections of £1386 (Rs. 13,860). In the block of seventy-three villages, the figures of the settlement year, compared with those of the year before, show an increase in the occupied area of 13,113 acres and in the remissions of £3785 (Rs. 37,850), a fall in the waste of 53,810 acres and in the collections of £5569 (Rs. 55,690). A comparison of the figures of the settlement year with the average of the previous ten years shows an increase in the occupied area of 15,039 acres, and in the remissions of £3006 (Rs. 30,060), a fall in the waste of 55,464 acres, and in the collections of £4121 (Rs. 41,210). During the twenty-three years (1855-56 to 1877-78) since the introduction of survey rates, yearly remissions have been granted, the largest sums being £3973 (Rs. 39,730) in 1855-56 and £3576 (Rs. 35,760) in 1860-61. Compared with the average of the ten previous years, the average of the twenty-three years since the survey settlement shows an increase in the occupied area of 27,243 acres and in the collections of £502 (Rs. 5020) ; and a fall in the waste of 67,787 acres and in the remissions of £637 (Rs. 6370).

Adding to the figures of these two groups the details of the remaining twenty-three settled Government villages, the result for the whole sub-division is, comparing the average returns of the ten years before the survey with those of the years of survey rates, an increase in the occupied area of 79,572 acres ; and a fall in the waste of 204,602 acres ; in the remissions of £3335 (Rs. 33,350) ; and in the collections, including revenue from unarable land, a decrease of £206 (Rs. 2060) or 0.79 per cent. Comparing the average returns of the ten years before survey with the returns for 1877-78, the result is, including revenue from unarable land, an increase of £1762 (Rs. 17,620) or 6.8 per cent.

The following statement shows for the settled Government villages¹ the effects of the survey settlement during the twenty-four years ending 1877-78 :

¹ Of these, for ten villages full yearly details are not available.

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SĀVDA.
Survey Results,
1855-1878.

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SÁVDA.
Survey Results,
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Sánda Survey Results, 1855-1878.

YEARS-	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOCK I.—136 GOVERNMENT VILLAGES SETTLED IN 1854-56.											
	A cres.	A cres.	A cres.	A cres.	A cres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1853-54	93,091	18,738	111,739	138,028	65,548	27,954	1,93,279	...	5478	982	1,99,708
1864-66	97,986	19,038	116,704	48,827	23,432	2417	1,28,664	...	6443	387	1,34,499
1844-1854	84,837	24,583	109,470	138,517	63,538	31,142	1,73,920	...	4349	773	1,79,547
1854-1878	132,712	21,001	153,713	12,491	29,144	6244	1,55,627	270	9014	1496	1,66,409
1877-78	138,360	21,340	160,220	7565	26,108	124	1,63,483	138	11,677	2421	1,77,774
SURVEY BLOCK II.—73 GOVERNMENT VILLAGES SETTLED IN 1856-56.											
	A cres.	A cres.	A cres.	A cres.	A cres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1854-55	34,090	4659	38,749	72,252	25,786	1885	81,460	71	80	76	81,637
1855-68	46,960	4902	51,862	18,442	11,874	39,731	25,835	24	13	223	26,095
1845-1855	30,943	5880	36,823	73,906	25,840	9666	66,802	162	18	83	67,185
1855-1878	58,955	5071	64,066	6119	11,999	3300	71,502	158	448	684	72,672
1877-78	64,059	5217	69,276	940	12,065	10	77,800	9	673	470	78,962
SURVEY BLOCK III.—22 GOVERNMENT VILLAGES SETTLED IN 1856-57.											
	A cres.	A cres.	A cres.	A cres.	A cres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1855-58	5985	2646	8631	14,677	8022	9298	4625	...	289	127	6021
1856-67	7216	2898	10,024	8234	2776	176	9545	...	567	7	10,109
1846-1866	5153	2922	8075	14,869	3745	1224	10,459	...	459	103	11,021
1856-1878	13,274	2830	16,104	4074	3080	136	15,618	9	1283	146	17,061
1877-78	14,994	3020	18,014	3177	3457	...	17,165	...	1728	206	19,099
SURVEY BLOCK IV.—1 GOVERNMENT VILLAGE SETTLED IN 1873-74.											
	A cres.	A cres.	A cres.	A cres.	A cres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1872-73	681	85	686	2	122	...	1733	...	6	23	1782
1873-74	617	92	709	22	53	...	1299	...	13	...	1312
1863-1873	673	92	665	3	146	...	1747	...	4	67	1806
1873-1878	680	92	722	9	53	...	1310	1	13	14	1388
1877-78	639	92	731	...	53	...	1318	...	13	3	1334
Ten years before survey											
Since survey	121,556	33,477	155,033	227,295	98,269	42,032	2,63,023	162	5330	1021	2,69,641
1877-78	205,611	23,994	234,605	22,693	44,276	8630	2,44,057	438	10,763	2222	2,57,480
	218,072	30,169	248,241	11,682	43,683	132	2,59,771	197	14091	3100	2,77,159

Stock,
1879-80.

According to the 1879-80 returns, the farm stock in Government villages amounted to 7277 ploughs, 7716 carts, 30,771 bullocks, 20,374 cows, 11,823 buffaloes, 830 horses, 20,595 sheep and goats, and 1084 asses.

Crops,
1878-79.

Of the 217,874 acres under tillage in 1878-79, grain crops occupied 125,846 acres or 57.76 per cent, 75,521 of them under *javari*, *Sorghum vulgare*; 37,967 under *bajri*, *Penicillaria spicata*; 12,221 under wheat, *gahu*, *Triticum aestivum*; 29 under maize, *makka*, *Zea mays*; 36 under rice, *bhat*, *Oryza sativa*; and 72 under miscellaneous cereals. Pulses occupied 11,902 acres or 5.46 per cent, 9753 of them under *tur*, *Cajanus indicus*; 1895 under gram, *harbhara*, *Cicer arietinum*; 111 under *kulith*, *Dolichos biflorus*; 94 under peas, *vatana*, *Pisum sativum*; 10 under *udid*, *Phaseolus mungo*; and 39 under 'others.' Oilseeds occupied 18,925 acres or 8.68 per cent, 11,608 of them under gingelly seed, *til*, *Sesamum indicum*; 4136 under linseed, *alshi*, *Linum usitatissimum*, and 3181 under other

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oilseeds. Fibres occupied 54,421 acres or 24·97 per cent, all under cotton, *kápus*, *Gossypium herbaceum*. Miscellaneous crops occupied 6780 acres or 3·11 per cent, 1541 of them under chillies, *mirchi*, *Capsicum frutescens*; 1327 under tobacco, *tambákhu*, *Nicotiana tabacum*; 639 under indigo, *guli*, *Indigofera tinctoria*; 35 under sugarcane, *us*, *Saccharum officinarum*; and the remaining 3238 under various vegetables and fruits.

The 1875 population return shows, of a total population of 124,519 souls, 110,252 or 88·54 per cent Hindus; 14,258 or 11·45 per cent Musalmáns; and 9 Christians. The details of the Hindu castes are: 4481 Bráhmans, priests, Government servants, and traders; 4 Shenvis, writers; 3107 Vánis, 136 Kaláls, 77 Bhadbhunjáls, and 10 Halváis, traders and merchants; 50,678 Kunbis, 4219 Mális, 1338 Dakshanis, 420 Álkaris, 116 Hatkars, 63 Bharádis, and 48 Bunkars, husbandmen; 1771 Sonárs, gold and silver smiths; 1315 Sutárs, carpenters; 558 Lohárs, blacksmiths; 1492 Shimpis, tailors; 417 Kásárs, coppersmiths; 905 Kumbhárs, potters; 116 Dhigváns, saddlers; 192 Lonáris, cement-makers; 168 Beldárs, bricklayers; 57 Otáris, founders; 1989 Telis, oil-pressers; 1576 Sális and 1246 Koshtis, weavers; 1067 Rangáris, dyers; 21 Gadrís, wool weavers; 512 Bháts, bards; 480 Guravs, worshippers of Shiv; 1852 Nhávis, barbers; 621 Dhobis, washermen; 2238 Dhangars, shepherds; 7525 Kolis and 509 Bhois, fishers; 1997 Rajputs, messengers and constables; 843 Báris, betel-leaf sellers; 106 Dángats, 98 Khangárs, 31 Sortis, and 11 Akarmásás, labourers; 1052 Bhils and 73 Gonds, labourers; 2009 Vanjáris, carriers and husbandmen; 157 Párdhis, game-snarers; 1696 Chámbhárs, leather-workers; 9023 Mhárs and 667 Mángs, village servants; 37 Kaikádis, basket-makers; 8 Bhangis, scavengers; 460 Gosávis, 200 Kolhátis, 442 Mánbhávs, and 18 Shilávants, beggars.

Sha'ha'da, one of the north-western sub-divisions, is bounded on the north by the Barváni state, on the east by Shirpur, on the south by the Tápti separating it from Nandurbár and Virdel, and on the west by Taloda. Its area is 490 square miles, 353 of them surveyed in detail;¹ its population, according to the 1872 census, was 46,228 souls or 94·34 to the square mile; and in 1879-80 its realisable land revenue was £21,461 (Rs. 2,14,610).

The 353 square miles surveyed in detail, all of them in Government villages, contained according to the revenue survey 200,338 acres or 88·72 per cent of arable land; 11,188 acres or 4·95 per cent of unarable land; 519 acres or 0·23 per cent of grass; and 13,777 acres or 6·10 per cent of village sites, roads, rivers, and streams. From the 200,338 acres of arable land, 11,581 acres have to be taken on account of alienated lands in Government villages. Of the balance of 188,757 acres, the actual area of arable Government land, 112,379 acres or 59·53 per cent were, in 1878-79, under tillage.

In the north the Sátputás throw out several spurs along the eastern boundary enclosing one of the richest black soil plains

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Sub-divisions.

SÁVDA.

People,
1875.

SHÁHÁDA.

Area.

Aspect.

¹ The unsurveyed area chiefly consists of a wild tract of country lying within the Sátputás, inhabited by Bhils.

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SHÁHÁDA.
Climate.

in Khándesh. This plain is broken by a low range of disconnected hills.

The climate of the open portion is not unhealthy, but the villages lying along the base of the Sátpudás and in the thick western forests are most malarious. Fevers and spleen diseases are common. Except in April and May, the sub-division is unsafe for Europeans. The average rainfall during the twelve years ending 1879 was 23·16 inches.

Water.

Although the sub-division possesses two perennial streams, the Tápti forming the southern boundary for a distance of twenty-seven miles and its tributary the Gomi, it is on the whole scantily provided with surface water. The Gomi enters from the north-east, and in its south-westerly course passes the town of Sháháda and joins the Tápti near Prakásha. By means of a masonry dam it irrigates the lands of eight villages. The Gomi and its tributaries the Umbri and the Sasri, and several other minor streams with water for part of the year only, have all of them their sources in the Sátpudás. There were, in 1879-80, 741 working wells with a depth of from twenty-five to sixty feet.

Soil.

The prevailing black soil is a rich loam resting on a yellowish subsoil.

Holdings,
1863-64.

In 1863-64, the year of settlement, 4475 holdings, *khátás*, were recorded, with an average area of 23·44 acres and an average rental of £4 2s. $\frac{3}{4}$ d. (Rs. 41-0-6). Equally divided among the agricultural population, these holdings would for each person represent an allotment of 8·13 acres at a yearly rent of £1 8s. $5\frac{1}{2}$ d. (Rs. 14-3-8). Distributed among the whole population, the share to each would amount to 3·54 acres, and the incidence of the land tax to 12s. $4\frac{3}{4}$ d. (Rs. 6-3-1).

History.

This sub-division in 1370 belonged to the kingdom of Gujarát, and was invaded and laid waste by Malik Rája the founder of the Khándesh kingdom. He was in turn ousted by the Gujarát forces, commanded by King Muzaffar Sháh. It subsequently formed part of the Moghal empire, and passed, after the battle of Kharda (1795), into the possession of the Peshwa, by whom it was granted in *saranjám jágir* to Malhár Rao Holkar. It remained with Holkar until 1818, when, by the treaty of Mandesar, with other territory belonging to him, lying to the south of the Sátpuda hills, it was ceded to the British. Under the Muhammadan rule this sub-division is said to have been in a flourishing condition, and the town of Sultánpur to have been the headquarters of the sub-division, to which it gave its name. At Sultánpur, now in ruins and only inhabited by a few Bhils and Vanjáris, at Jávad and other villages are extensive ruins of temples, wells, and tombs, which, with the well marked sites of numerous deserted villages, show that the country must at one time have had a large and flourishing population. The decline probably dates from the failure in Moghal power in the eighteenth century. Its ruin was completed by the ravages of Holkar's army in 1802 and the famine of 1803, followed by the incursions of Bhils, who had taken to the Sátpuda hills,

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and who, as well as marauding parties of Pendhâris and other freebooters, overran the country. In 1818, when it came under British rule, the country was nearly empty; tillage was almost at a standstill; and the state of the few people who remained was miserable.

In Sháhâda, the survey measurements, begun in 1853-54, and the classifications, begun in 1859-60, were both finished in 1869-70. Of 202 the present (1880) number of villages, forty-two, thirteen plough-rate, nine deserted, and twenty alienated, have not been settled. Of the remaining 160 villages,¹ all of them Government, eighty-eight were settled in 1863-64, forty-eight in 1865-66, three in 1866-67, and twenty-one in 1869-70.

An examination of the changes that have taken place in the chief survey blocks of eighty-eight villages settled in 1863-64, and of forty-eight settled in 1865-66, gives the following results. In the block of eighty-eight villages the figures of the settlement year, contrasted with those of the year before settlement, show an increase in the occupied area of 4963 acres, in the waste of 9533 acres, and in the remissions of £1363 (Rs. 13,630); and a decrease in the collections of £340 (Rs. 3400). A comparison of the figures of the settlement year with the average of the ten previous years shows an increase in the occupied area of 15,573 acres, and in the waste of 257 acres. As regards revenue there is an increase in the remissions of £774 (Rs. 7740), and in the collections of £1730 (Rs. 17,300). During the fifteen years (1863-64 to 1877-78) that the survey rates of assessment have been in force, yearly remissions have been granted, the largest sums being £1518 (Rs. 15,180) in 1863-64 and £1008 (Rs. 10,080) in 1871-72. Compared with the average of the ten previous years the average of the fifteen years since the survey settlement shows that while the waste has decreased by 14,713 acres and remissions by £547 (Rs. 5470), the occupied area has increased by 28,426 acres and the collections by £5045 (Rs. 50,450).

In the block of forty-eight villages, the figures of the settlement year, compared with those of the year before settlement, show an increase in the occupied area of 3878 acres, in the waste of 5050 acres, in the remissions of £165 (Rs. 1650), and in the collections of £78 (Rs. 780). A comparison of the figures of the year of settlement with the average of the ten previous years shows an increase in the occupied area of 5778 acres, in the waste of 4723 acres, in the remissions of £240 (Rs. 2400), and in the collections of £169 (Rs. 1690). During the thirteen years (1865-66 to 1877-78) of survey rates yearly remissions have been granted, the largest sums being £317 (Rs. 3170) in 1865-66, £259 (Rs. 2590) in 1866-67, £265 (Rs. 2650) in 1867-68, and £147 (Rs. 1470) in 1868-69. Compared with the average of the ten previous years the average of the thirteen years of the survey settlement shows that occupied area has risen by 12,830 acres; collections by £784 (Rs. 7840); remissions by £31

¹ Of these eleven, seven of the second block and four of the fourth are deserted and have no cultivation. Survey details have been therefore given for 149 villages only. Of these 149, for 29, three of the block settled in 1863-64 and twenty-six of the block settled in 1865-66, information is incomplete.

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SHÁHÂDA.

*Survey Details.**Survey Results,
1864-1878.*

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Chapter XIII.**Sub-divisions.****SHAHADA.****Survey Results,
1864-1878.**

(Rs. 310), and waste by 1210 acres. Of the forty-two unsettled villages, the revenue of the thirteen plough-rate and four deserted villages during the ten years ending 1877-78 averaged £8 (Rs. 80).

Adding to the figures of the two largest groups the details of the remaining settled Government villages, the result for the whole sub-division is, comparing the average returns of the ten years before the survey and of the years of survey rates, an increase in the occupied area of 45,208 acres; a fall in the waste of 5043 acres, and in the remissions of £625 (Rs. 6250); and in the collections, including revenue from unarable land and from the thirteen plough-rate and four deserted villages, an increase of £6202 (Rs. 62,020) or 46.6 per cent. Again comparing the average returns of the ten years before survey and the returns for 1877-78, the result is, including revenue from unarable land and from the thirteen plough-rate and four deserted villages, an increase in the collections of £6839 (Rs. 68,390) or 51.4 per cent.

The following statement shows for the settled Government villages the effect of the survey settlement during the fifteen years ending 1877-78:

Shahada Survey Results, 1864-1878.

YEARS.	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOCK I.—88 GOVERNMENT VILLAGES SETTLED IN 1863-64.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1862-63	73,154	9161	82,315	17,002	27,673	1553	1,43,972	...	3954	1913	1,49,839
1863-64	77,419	9859	87,278	26,535	12,436	15,182	1,39,672	...	4957	3122	1,47,661
1863-1866	61,471	10,234	71,705	26,278	28,600	7440	1,24,252	...	2978	2191	1,29,421
1863-1878	90,181	9950	100,131	11,685	14,587	1965	1,72,041	145	6493	2081	1,79,740
1877-78	92,669	9955	102,624	8623	16,136	419	1,77,506	67	6882	750	1,84,176
SURVEY BLOCK II.—41 GOVERNMENT VILLAGES SETTLED IN 1866-68.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1864-65	5151	846	5997	20,131	7680	1615	3352	...	50	4	3405
1866-68	9135	740	9875	25,181	2473	3170	4162	...	23	412	4597
1865-1868	3288	829	4097	20,458	7044	766	2474	...	16	148	2638
1865-1878	16,733	1194	16,327	21,668	4542	1074	10,102	150	77	380	10,709
1877-78	18,218	1892	19,610	22,694	5027	399	12,216	89	162	184	12,641
SURVEY BLOCK III.—3 GOVERNMENT VILLAGES SETTLED IN 1866-67.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1865-68	...	...	...	...	...	...	...	...	...	...	...
1866-67	1904	24	1928	4055	681	639	453	...	...	...	453
1865-1866	736	40	776	1007	46	124	87	...	...	...	92
1866-1878	2028	58	2084	3878	893	129	908	26	1	68	1003
1877-78	1946	99	2045	3909	898	66	1014	...	4	90	1108
SURVEY BLOCK IV.—17 GOVERNMENT VILLAGES SETTLED IN 1869-70.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1868-69	...	...	...	...	...	...	...	...	...	...	...
1869-70	7180	586	7765	18,479	1716	493	3478	64	1	502	4046
1869-1869	8338	389	4027	14,856	601	1403	688	...	8	318	1014
1869-1878	6028	643	6671	20,245	2019	312	8088	253	14	301	8658
1877-78	6092	468	6560	22,078	2809	582	2987	476	2	36	3500
Ten years before survey											
Since survey...	69,113	11,492	80,605	62,399	86,290	9732	1,27,481	...	3002	2682	1,38,165
1877-78	118,968	11,845	125,813	67,356	21,841	3480	1,86,139	574	5586	2810	1,95,108
1877-78	118,926	11,914	130,839	57,204	23,469	1388	1,93,723	621	6020	1060	2,01,424

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According to the 1879-80 returns, the farm stock in Government villages amounted to 6374 ploughs, 5548 carts, 16,461 bullocks, 9090 cows, 6308 buffaloes, 1345 horses, 5181 sheep and goats, and 637 asses.

Of the 112,379 acres under tillage in 1878-79, grain crops occupied 80,293 acres or 71·44 per cent, 34,115 of them under wheat, *gahu*, *Triticum æstivum*; 25,374 under *bājri*, *Penicillaria spicata*; 19,091 under *jvári*, *Sorghum vulgare*; 1126 under rice, *bhát*, *Oryza sativa*; 175 under maize, *makka*, *Zea mays*; and 412 under miscellaneous cereals. Pulses occupied 10,465 acres or 9·31 per cent, 7030 of them under gram, *harbhara*, *Cicer arietinum*; 22 under *tur*, *Cajanus indicus*; 814 under *kulith*, *Dolichos biflorus*; 313 under *udid*, *Phaseolus mungo*; 13 under peas, *vátána*, *Pisum sativum*; and 95 under other pulses. Oilseeds occupied 9938 acres or 8·84 per cent, 5645 of them under gingelly seed, *til*, *Sesamum indicum*; 4269 under linseed, *alshi*, *Linum usitatissimum*; and 24 under other oilseeds. Fibres occupied 9957 acres or 8·86 per cent, 9933 of them under cotton, *kápus*, *Gossypium herbaceum*, and 24 under brown hemp, *ambádi*, *Hibiscus cannabinus*. Miscellaneous crops occupied 1726 acres or 1·53 per cent, 330 of them under tobacco, *tambákhu*, *Nicotiana tabacum*; 329 under chillies, *mirchi*, *Capsicum frutescens*; 186 under indigo, *guli*, *Indigofera tinctoria*; 29 under sugarcane, *us*, *Saccharum officinarum*; and the remaining 852 under various vegetables and fruits.

The 1875 population return shows, of a total population of 41,133 souls, 39,145 or 95·16 per cent Hindus, and 1988 or 4·83 per cent Musalmáns. The details of the Hindu castes are: 1231 Bráhmans, priests, Government servants, and traders; 5 Kshatris, writers; 418 Vánis, 95 Kaláls, 7 Halváis, 4 Bhadbhunjáls, traders and merchants; 9826 Kunbis, 1300 Máls, 1556 Dakshanis, 40 Bunkars, 36 Álkars, 23 Hatkars, husbandmen; 683 Sonárs, gold and silver smiths; 312 Sutárs, carpenters; 182 Lohárs, blacksmiths; 373 Shimpis, tailors; 16 Kásárs, coppersmiths; 153 Kumbhárs, potters; 30 Dhigváns, saddlers; 40 Beldárs, bricklayers; 571 Telis, oilpressers; 286 Sális, weavers; 484 Rangáris, dyers; 169 Guravs, worshippers of Shiv; 84 Bháts, bards; 626 Nhávis, barbers; 343 Dhangars, shepherds; 1458 Kólis and 422 Bhois, fishers; 1673 Rajputs and 75 Pardeshis, messengers and constables; 29 Báris, betel-leaf sellers; 11,632 Bhils, labourers; 1688 Vanjáris, carriers and husbandmen; 96 Párdhis, game-snarers; 404 Chámhbárs, leather-workers; 14 Buruds, basket-makers; 2110 Mhárs and 151 Mángs, village servants; 22 Bhangis, scavengers; 297 Gosávis, 134 Mánbhávs, and 47 Shilávants, beggars.

Shirpur, one of the north central sub-divisions, is bounded on the north by the Barváni state and His Highness Holkar's dominions, on the east by Chopda, on the south by the Tápti separating it from Virdel, and on the west by Sháháda. Its area is 762 square miles, 249 of them surveyed in detail;¹ its population,

Chapter XIII.
Sub-divisions.

SHÁHÁDA.

Crops,
1878-79.People,
1875.

SHIRPUR.

¹ The unsurveyed area chiefly consists of a wild and hilly tract of country lying within the Sápudás, known as the Ámba *pargana*, with a most deadly climate and few inhabitants except Bhils.

Chapter XIII.**Sub-divisions.****SHIRPUR.****Area.**

according to the 1872 census, was 34,642 souls or 45·46 to the square mile, and in 1879-80 its realisable land revenue amounted to £13,526 (Rs. 1,35,260).

The 249 square miles surveyed in detail, all of them in Government villages, contained, according to the revenue survey, 133,059 acres or 83·69 per cent of arable land ; 13,813 acres or 8·69 per cent of unarable land ; and 12,122 acres or 7·62 per cent of village sites, roads, rivers, and streams. From the 133,059 acres of arable land, 8865 acres have to be taken on account of alienated lands in Government villages. Of the balance of 124,194 acres, the actual area of surveyed arable Government land, 87,635 acres or 70·56 per cent were, in 1878-79, under tillage.

Aspect.

A broken range of the Sâtpudâs running from east to west, divides Shirpur into two parts with distinct natural features. The northern part comprises a wild and hilly country full of wild beasts and sparsely peopled by Bhils. The southern is an unbroken plain with no trees except near village sites. Near the banks of the Tâpti where the soil is rich and highly tilled, the population is dense, but near the hills the soil gradually grows poorer, and both people and tillage become scanty, till close to the hills nothing is found but dense forests tenanted by wild beasts.

Climate.

Hemmed in by the Sâtpudâs and covered with thick forest, the northern portion is very unhealthy, fever and ague being at all times prevalent. Most of the south is healthy, except in some villages along the Tâpti where the people suffer from guineaworm. In April and May the heat is extreme. The average rainfall during the twelve years ending 1879 was 22·04 inches.

Water.

Although the sub-division has three streams that run throughout the year, the Tâpti, forming the southern boundary for twenty-six miles, and its tributaries the Aner and the Arunâvati and numerous other streamlets from the Sâtpudâs, the supply of surface water is on the whole scanty. The two Tâpti tributaries having their sources in the Sâtpudâs, enter the sub-division from the north-east, and after taking a westerly direction for some distance, turn south to join the Tâpti. The Arunâvati, passing almost through the centre of the sub-division, flows close by the town of Shirpur and joins the Tâpti at Uparpind. The Aner forms for some distance the boundary between Shirpur and Chopda, and falls into the Tâpti near Pilâda. There are but few wells. In 1879-80 there were 575 working wells with a depth of from thirty to ninety feet.

Soil.

The prevailing black soil is a rich loam resting on a yellowish subsoil.

**Holdings,
1865-66.**

In 1865-66, the year of settlement, 3500 holdings, *khâtâs*, were recorded with an average area of 20·88 acres and an average rental of £3 1s. 10½*d.* (Rs. 30-15-1). Equally divided among the agricultural population, these holdings would for each person represent an allotment of 5·47 acres at a yearly rent of 16*s.* 2½*d.* (Rs. 8-1-8). Distributed among the whole population, the share to each would amount to 2·69 acres, and the incidence of the land tax to 7*s.* 11½*d.* (Rs. 3-15-9).

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This sub-division was in 1370 granted in *jágir* by Firoz Tughlik the emperor of Dehli, to Malik Rája founder of the Khándesh kingdom. After the battle of Kharda (1795) it became part of Holkar's possessions, and remained under him, until, in 1818, by the treaty of Mandesar it was ceded to the British. At the time of the introduction of British rule, the people were depressed having suffered considerably during the wars between Holkar and Sindia, as well as from the ravages of hordes of Pendhári freebooters and Bhils.

The survey measurements, begun in 1856-57, and the classifications, begun in 1863-64, were finished in 1864-65. Of 183 the present (1880) number of villages, seventy-nine, sixty-eight plough-rate, ten *bigha* rate, and one alienated, have not been settled. Of the remaining 104, which are all Government, seven were settled in 1856-57 and ninety-seven in 1865-66.¹

An examination of the effect of the survey rates introduced in the largest block of ninety-seven villages, gives the following results. The figures of the settlement year, compared with those of the year before, show an increase in the occupied area of 15,993 acres, in the waste of 8252 acres, and in the collections of £318 (Rs. 3180); the remissions, of which there were none in the year before the survey, amounted in the settlement year to £1811 (Rs. 18,110). A comparison of the figures of the settlement year with the average of the ten years before shows an increase in the occupied area of 34,402 acres, in the remissions of £1562 (Rs. 15,620), and in the collections of £2452 (Rs. 24,520); and a fall in the waste of 7240 acres. During the thirteen years (1865-66 to 1877-78) of survey rates, yearly remissions have been granted, the largest sums being £1811 (Rs. 18,110) in 1865-66, £3477 (Rs. 34,770) in 1871-72, and £156 (Rs. 1560) in 1876-77. A comparison of the average of the thirteen years of survey rates, and of the ten years before the survey shows an increase in the occupied area of 43,539 acres, in the remissions of £187 (Rs. 1870), and in the collections of £4485 (Rs. 44,850), and a fall in the waste of 16,650 acres.

Of the seventy-eight unsettled hill and forest Government villages, thirty-four, thirty-two plough-rate and two *bigha* rate villages, yielded an average yearly revenue of £66 (Rs. 660) during the ten years ending 1877-78.

Adding to the figures of the block of ninety-seven villages the details of the remaining seven settled Government villages, the result for the whole sub-division is, comparing the average returns of the ten years before the survey and of the years of survey rates, a fall in the waste of 17,744 acres; an increase in the occupied area of 45,479 acres, and in the remissions of £185 (Rs. 1850); in the collections, including revenue from unarable land and from hill and forest villages, an increase of £4811 (Rs. 48,110) or 67·21 per cent. Again comparing the average returns of the ten years before survey and the returns for 1877-78, the result is an increase in the collections of £5687 (Rs. 56,870) or 79·45 per cent.

¹ Of these, three have no cultivation, and for six full yearly details are not available.

Chapter XIII.
Sub-divisions.SHIRPUR.
History.

Survey Details.

Survey Results,
1867-1878.

Chapter XIII.
Sub-divisions.

SHIRPUR.
Survey Results,
1857-1878.

The following statement shows for the settled Government villages of the sub-division the effects of the survey settlement during the twenty-two years ending 1877-78:

Shirpur Survey Results, 1857-1878.

YEARS.	AREA.					REMISSIONS.	Collections.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOCK I.—7 GOVERNMENT VILLAGES SETTLED IN 1856-57.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1855-56	965	82	1047	2847	5564	858	624	...	3	14	641
1856-57	1187	26	1213	3463	971	84	1193	...	6	7	1206
1846-1856	550	174	724	3096	6196	97	879	...	2	33	914
1866-1878	2613	51	2664	2001	992	78	2246	20	18	16	2300
1877-78	3323	200	3523	1143	999	9	2807	...	27	9	2843
SURVEY BLOCK II.—94 GOVERNMENT VILLAGES SETTLED IN 1865-66.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1864-65	65,364	8968	68,730	36,643	66,442	...	87,840	...	3966	872	92,178
1865-66	70,652	9071	79,723	44,895	23,125	18,108	89,927	...	5056	1016	95,999
1866-1866	36,992	8329	45,321	62,135	64,723	2488	67,227	...	3232	202	70,661
1866-1878	79,812	9048	88,860	85,485	24,601	4353	1,08,312	948	6047	1414	1,16,721
1877-78	83,831	9102	92,933	32,212	24,491	479	1,15,624	...	7612	1775	1,25,011
Ten years before survey	37,542	8503	46,045	55,230	69,919	2590	68,106	...	3234	235	71,675
Since survey	82,425	9099	91,524	37,486	25,598	4431	1,10,558	968	6065	1480	1,19,021
1877-78	87,164	9302	96,466	33,355	25,490	488	1,18,431	...	7639	1784	1,27,854

Stock,
1879-80.

According to the 1879-80 returns, the farm stock in Government villages amounted to 4165 ploughs, 2653 carts, 10,698 bullocks, 11,478 cows, 3285 buffaloes, 878 horses, 7862 sheep and goats, and 381 asses.

Crops,
1878-79.

Of the 87,635 acres under tillage in 1878-79, grain crops occupied 58,193 acres or 66·40 per cent, 34,104 of them under *bājri*, *Penicillaria spicata*; 17,123 under *javāri*, *Sorghum vulgare*; 6942 under wheat, *gahu*, *Triticum æstivum*; 16 under maize, *makka*, *Zea mays*; and eight under rice, *bhāt*, *Oryza sativa*. Pulses occupied 3386 acres or 3·86 per cent, 2675 of them under gram, *harbhara*, *Cicer arietinum*; 305 under *tur*, *Cajanus indicus*; 281 under *kulith*, *Dolichos biflorus*; and 125 under *udid*, *Phaseolus mungo*. Oilseeds occupied 9539 acres or 10·88 per cent, 8256 of them under gingelly seed, *tīl*, *Sesamum indicum*; 1264 under linseed, *alshi*, *Linum usitatissimum*; and 19 under other oilseeds. Fibres occupied 15,583 acres or 17·78 per cent, all under cotton, *kāpus*, *Gossypium herbaceum*. Miscellaneous crops occupied 934 acres or 1·06 per cent, 510 of them under indigo, *guli*, *Indigofera tinctoria*; 178 under tobacco, *tambākhū*, *Nicotiana tabacum*; 75 under chillies, *mirchi*, *Capsicum frutescens*; 3 under sugarcane, *us*, *Saccharum officinarum*, and the remaining 168 under various vegetables and fruits.

People,
1875.

The 1875 population return shows, of a total population of 33,583 souls, 31,737 or 94·51 per cent Hindus, and 1846 or 5·49 per cent

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Musalmáns. The details of the Hindu castes are : 742 Bráhmans, priests, Government servants, and traders ; 1216 Vánis, 27 Kaláls, and 8 Halváis, traders and merchants ; 11,436 Kunbis, 287 Mális, 36 Álkáris, husbandmen ; 446 Sonárs, gold and silver smiths ; 249 Sutárs, carpenters ; 179 Shimpis, tailors ; 107 Kumbhárs, potters ; 88 Lohárs, blacksmiths ; 52 Beldárs, bricklayers ; 16 Lonáris, cement-makers ; 13 Otáris, founders ; 295 Telis, oilpressers ; 85 Rangáris, dyers ; 41 Sális, weavers ; 191 Bháts, bards ; 40 Guravs, worshippers of Shiv ; 436 Nhávis, barbers ; 139 Dhobis, washermen ; 561 Dhangars, shepherds ; 5 Gavlis, milk and butter sellers ; 2036 Kolis and 539 Bhois, fishers ; 1870 Rajputs and 216 Pardeshis, messengers and constables ; 157 Báris, betel-leaf sellers ; 4091 Bhils, labourers ; 2294 Vanjáris, carriers and husbandmen ; 263 Párdhis, game-snarers ; 304 Chámbhárs, leather-workers ; 2771 Mhárs and 128 Mángs, village servants ; 304 Gosávis, 58 Mánbhávs, and 11 Joháris, beggars.

Taloda, lying in the extreme north-west of the district and including the petty states of Chikhli and Káthi, is bounded on the north by the Narbada separating it from His Highness the Gaikwár's dominions, on the north-east by the Barváni state, on the east by Sháháda, on the south by the Tápti separating it from Nandurbár, and on the west by the states of Ságbára and Rájpipla. Its area is 1183 square miles, only 128 of which are surveyed in detail ;¹ its population, according to the 1872 census, was 35,278 souls or 29·82 to the square mile ; and in 1879-80 its realisable land revenue was £7114 (Rs. 71,140).

Of 128 square miles, the area surveyed in detail, five are occupied by the lands of alienated villages. The remainder, according to the revenue survey, contains 73,625 acres or 93·49 per cent of arable land ; 1950 acres or 2·47 per cent of unarable land ; and 3179 acres or 4·04 per cent of village sites, roads, rivers, and streams. From the 73,625 acres of arable land, 3892 acres have to be taken on account of alienated lands in Government villages. Of the balance of 69,733 acres, the actual area of surveyed arable Government land, 54,677 acres or 78·40 per cent were, in 1878-79, under tillage.

As in Sháháda, the most striking natural feature is the bold outline of the towering Sátputás stretching from east to west, with, along their foot, a belt of thick forest infested by wild beasts. The range, without throwing out any spurs, rises very abruptly and runs close to the Tápti and almost parallel with it. The country is wilder than Sháháda, with tracts covered by *palas*, *Butea frondosa*, and *khair*, *Acacia catechu*.

Where the land is tilled and open the climate is not unhealthy, but in the villages along the base of the Sátputás and in the west it is extremely feverish, and except during April and May, unsafe for Europeans. Malarious fever and spleen diseases are common.

Chapter XIII.

Sub-divisions.

SHIRPUR.

People,
1875.

TALODA.

Area.

Aspect.

Climate.

¹ The unsurveyed area chiefly consists of a wild tract of country lying within the Sátputás, known as the Akráni mahál, details of which are given below, p. 421.

Chapter XIII.**Sub-divisions.****TALODA.****Water.**

The average rainfall during the twelve years ending 1879 was 30·19 inches.

The southern or surveyed portion, though intersected by numerous streams rising in the Sâtpudâs, is not well supplied with surface water, and in exceptional seasons only have the streams water throughout the year. The two perennial rivers are the Tâpti, forming the southern boundary for thirty miles, and the Valer which joins the Tâpti near Bej. The Hatar also flows throughout the year, but as its bed is choked with decayed vegetable matter, the water is unfit for use. Of the smaller streams, the Vaki, rising in the Sâtpudâs, enters from the north-east from Shâhâda, and after a winding south-westerly course, joins the Tâpti near Bahurupa. In the north, the Narbada is the chief river, forming the northern boundary for a distance of forty-eight miles. There were, in 1879-80, 135 working wells with a depth of from eight to forty-five feet.

Soil.

The prevailing soil is of the same quality as the rich black loam of Shâhâda. But from the ruder Bhil tillage, it does not yield such luxuriant crops.

**Holdings,
1863-64.**

In 1863-64, the year of settlement, 1257 holdings, *khâtâs*, were recorded with an average area of 24·97 acres and an average rental of £4 8s. $\frac{3}{4}$ d. (Rs. 44-0-5). Equally divided among the agricultural population, these holdings would for each person represent an allotment of 12·41 acres at a yearly rent of £2 3s. 9 $\frac{1}{4}$ d. (Rs. 21-14-1). Distributed among the whole population, the share to each would amount to 4·30 acres, and the incidence of the land tax to 15s. 1 $\frac{1}{2}$ d. (Rs. 7-9-3).

Survey Details.

The survey measurements, begun in 1853-54, and the classifications, begun in 1859-60, were finished in 1869-70. Of 301 the present (1880) number of villages, 218, 192 plough-rate, fifteen deserted, and eleven alienated, have not been settled. Of the remaining eighty-two Government¹ and one alienated villages, thirty were settled in 1863-64, twenty-eight in 1865-66, fifteen Government and one alienated in 1869-70, and nine in 1870-71.

**Survey Results,
1864-1878.**

An examination of the effect of the survey rates, introduced in the two largest blocks of thirty villages settled in 1863-64, and of twenty-eight settled in 1865-66, gives the following results. For the first group of thirty villages, the figures of the settlement year, compared with those of the year before, show an increase in the occupied area of 735 acres, in the waste of 4939 acres, and in the remissions of £56 (Rs. 560); and a fall in the collections of £121 (Rs. 1210). A comparison of the figures of the settlement year with the average of the ten previous years shows an increase in the occupied area of 2942 acres, in the waste of 2959 acres, in the remissions of £57 (Rs. 570), and in the collections of £304 (Rs. 3040). During the fifteen years (1863-64 to 1877-78) of survey rates, yearly remissions have been granted, the largest sum being £413 (Rs. 4130) in 1863-64. Compared with the average of the ten years before the

¹ Of these, for six villages full yearly details are not available.

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survey, the average of the fifteen years of the survey rates shows a fall in the remissions of £277 (Rs. 2770); and an increase in the occupied area of 5645 acres, in the waste of 56 acres, and in the collections of £1162 (Rs. 11,620).

For the block of twenty-eight villages, the figures of the settlement year, compared with those of the year before, show a fall in the waste of 6072 acres; and an increase in the occupied area of 3311 acres, in the remissions of £45 (Rs. 450), and in the collections of £220 (Rs. 2200). A comparison of the figures of the settlement year with the average of the ten previous years shows a fall in the waste of 7565 acres; and an increase in the occupied area of 5205 acres, in the remissions of £115 (Rs. 1150), and in the collections of £534 (Rs. 5340). During the thirteen years (1865-66 to 1877-78) of survey rates, yearly remissions have been granted, the largest sums being £224 (Rs. 2240) in 1865-66, £89 (Rs. 890) in 1871-72, and £104 (Rs. 1040) in 1872-73. Compared with the average of the ten years before the survey, the average of the years of survey rates shows an increase in the occupied area of 5824 acres and in the collections of £739 (Rs. 7390), and a fall in the waste of 8244 acres and in the remissions of £69 (Rs. 690).

Of the 218 unsettled hill and forest villages, the average yearly revenue of the 192 Government plough-rate villages, during the ten years ending 1877-78, amounted to £584 (Rs. 5840). Of the eleven unsettled alienated villages, the lands in six villages have been made over to Government, who, during the eight years ending 1877-78, received from them an average yearly revenue of £98 (Rs. 980).¹

Adding to the figures of the two blocks of thirty and twenty-eight villages the details of the remaining twenty-four settled Government villages, the result for the whole sub-division is, comparing the the average returns of the ten years before the survey and of the years of survey rates, a fall in the remissions of £326 (Rs. 3260); and an increase in the occupied area of 13,991 acres; in the waste of eighteen acres, and in the collections, including revenue from unarable land and from unsettled hill and forest plough-rate Government villages, and from lands in six out of the eleven alienated villages, an increase of £2858 (Rs. 28,580) or 88.1 per cent. Again comparing the average returns of the ten years before the survey and the returns for 1877-78, the result is, including revenue from unarable land, £686 (Rs. 6860) from the plough-rate villages, and £58 (Rs. 580) from lands in the six alienated villages, an increase in the collections of £2868 (Rs. 28,680) or 88.4 per cent.

The following statement shows for the settled Government villages the effects of the survey settlement during the fifteen years ending 1877-78 :

¹ Of these six villages, the lands of two were measured, classed and assessed by the survey department in 1870-71, and of the remaining four in 1871-72.

Chapter XIII.

Sub-divisions.

TALODA.

*Survey Results,
1864-1878.*

Chapter XIII.

Sub-divisions.

TALODA.
Survey Results,
1864-1878.

Taloda Survey Results, 1864-1878.

YEARS.	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOCK I.—30 GOVERNMENT VILLAGES SETTLED IN 1863-64.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1862-63	13,203	1965	15,168	7723	5174	3571	26,345	...	111	60	26,506
1863-64	13,800	2103	16,903	12,662	2331	4129	25,113	...	136	251	25,500
1853-1863	10,888	2073	12,961	9703	5272	3562	22,188	...	18	93	22,299
1863-1878	16,466	2140	18,606	9759	2541	739	33,474	31	315	287	34,110
1877-78	16,236	2116	18,352	9681	2875	12	33,767	46	383	414	34,610
SURVEY BLOCK II.—28 GOVERNMENT VILLAGES SETTLED IN 1865-66.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1864-65	8696	1554	10,260	13,786	5586	1794	12,496	...	177	86	12,768
1865-66	11,823	1733	13,561	13,714	1737	2244	14,729	...	143	374	15,246
1856-1866	6632	1724	8356	21,279	6587	1096	9447	...	88	161	9696
1866-1878	12,463	1717	14,180	13,035	1371	410	16,694	51	181	594	17,620
1877-78	11,230	1673	12,903	14,169	2008	15	15,246	145	204	653	16,248
SURVEY BLOCK III.—15 GOVERNMENT VILLAGES SETTLED IN 1869-70.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1868-69	724	...	724	...	...	...	345	...	...	...	346
1869-70	2930	...	2930	4390	976	...	2398	...	...	34	2432
1859-1869	691	...	691	...	...	2	330	...	...	2	332
1869-1878	2716	98	2814	4767	711	165	2064	9	6	90	2163
1877-78	2651	165	2816	4896	577	...	2085	...	2	156	2243
SURVEY BLOCK IV.—9 GOVERNMENT VILLAGES SETTLED IN 1870-71.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1869-70	116	...	116	...	...	...	117	...	...	...	117
1870-71	1135	...	1136	2354	5541	...	579	...	...	326	904
1860-1870	126	...	126	...	...	...	115	...	...	...	115
1870-1878	623	2	525	3439	6357	33	253	...	...	153	406
1877-78	328	14	342	3619	6506	...	207	...	...	377	684
Ten years before survey.	18,337	3797	22,134	30,932	10,859	4680	32,080	...	106	256	32,442
Since survey...	32,163	3957	36,125	31,000	10,980	1402	52,485	91	504	1124	54,204
1877-78	30,445	3968	34,413	32,335	11,966	27	51,305	191	589	1600	53,685

Stock,
1879-80.

According to the 1879-80 returns, the farm stock in Government villages amounted to 4609 ploughs, 1447 carts, 11,928 bullocks, 7673 cows, 1976 buffaloes, 368 horses, 1451 sheep and goats, and 226 asses.

Crops,
1878-79.

Of the 54,677 acres under tillage in 1878-79, grain crops occupied 44,124 or 80·69 per cent, 12,806 of them under *bājri*, *Penicillaria spicata*; 13,991 under wheat, *gahu*, *Triticum aestivum*; 9944 under *jvāri*, *Sorghum vulgare*; 2076 under rice, *bhāt*, *Oryza sativa*; 1338 under maize, *makka*, *Zea mays*; 947 under *sāva*, *Panicum miliaceum*; 550 under *harik* or *kodru*, *Paspalum scrobiculatum*; and 2472 under miscellaneous cereals. Pulses occupied 6051 acres or 11·06 per cent, 4290 of them under gram, *harbhara*, *Cicer arietinum*; 1608 under *tur*, *Cajanus indicus*; and 153 under *udid*, *Phaseolus mungo*. Oilseeds occupied 3937 acres or 7·20 per cent, 2520 of them under gingelly seed, *til*, *Sesamum indicum*; 1404 under linseed, *alshi*, *Linum usitatissimum*; and 13 under other oilseeds. Fibres occupied 104 acres or 0·19 per cent, 76 of them under cotton, *kāpus*, *Gossypium herbaceum*, and 28 under brown hemp, *ambādi*, *Hibiscus*

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cannabinus. Miscellaneous crops occupied 461 acres or 0·84 per cent, 38 of them under chillies, *mirchi*, *Capsicum frutescens*; 24 under tobacco, *tambákhu*, *Nicotiana tabacum*; 7 under sugarcane, *us*, *Saccharum officinarum*; and the remaining 392 under various vegetables and fruits.

The 1875 population return shows, of a total population of 30,151 souls, 29,771 or 98·73 per cent Hindus, and 380 or 1·26 per cent Musalmáns. The details of the Hindu castes are: 410 Bráhmans, priests, Government servants, and traders; 470 Vánis, 151 Kaláls, 15 Halváis, traders and merchants; 1280 Kunbis, 522 Mális, 404 Dakshanis, and 10 Bunkars, husbandmen; 219 Sonárs, gold and silver smiths; 60 Sutárs, carpenters; 136 Lohárs, blacksmiths; 123 Shimpis, tailors; 41 Kásárs, coppersmiths; 77 Kumbhárs, potters; 28 Dhigváns, saddlers; 20 Beldárs, bricklayers; and 39 Otáris, founders; 144 Telis, oilpressers; 106 Sális, weavers; 14 Rangáris, dyers; 61 Guravs, worshippers of Shiv; 26 Bháts, bards; 140 Nhávis, barbers; 38 Dhobis, washermen; 88 Dhangars, shepherds; 235 Kolis and 201 Bhois, fishers; 137 Rajputs, and 128 Pardeshis, messengers and constables; 23,435 Bhils and 334 Dhánkás, labourers; 30 Vanjáris, carriers and husbandmen; 25 Chámbhárs, leather-workers; 7 Buruds, basket-makers; 296 Mhárs and 46 Mángs, village servants; 15 Bhangis, scavengers; 175 Gosávis, 78 Joháris, and 7 Holárs, beggars.

Akrani. For¹ about fifty miles north-west of the Sindva pass, the Sátputás form a steep rugged barrier between the Tápti and the Narbada. West of Turanmál they break into two ranges of hills, which, between their north and south faces, enclose an irregular table-land about sixty miles long and from fifteen to thirty broad. This, the Akráni *pargana*, is bounded on the north by the Narbada; on the east by the Barváni state and Turanmál; on the south by the old petty divisions of Sultánpur and Kukarmunda, and the Mehvás states of Bhudával and Nal; and on the west by the Mehvás state of Káthi. In 1872 its population consisted of 15,107 souls, lodged in 3598 houses, and possessing 9971 head of cattle; its tillage area is about 15,393 acres and its yearly land revenue amounts to about £610 (Rs. 6100). Of its 172 villages, 155 are inhabited and seventeen are deserted. Only three of them are surveyed.

The whole surface is mountainous, the height varying from 1600 to 2500 feet above the plain. The highest parts are the north and south ridges, which enclose a succession of parallel ranges of low hills. Between the hills are many rich valleys and tablelands watered by unfailing streams. The lower hills are undulating, and the soil, a rich decomposed iron-stone, yields abundant crops of millet and other grains. The higher ranges are covered to their summits with thick brushwood, which, besides an unfailing supply of fuel and timber, furnishes many valuable drugs and dyes. The scenery is varied and picturesque. The valleys and plateaus are parcelled

Chapter XIII.

Sub-divisions.

TALODA.

People,
1875.

AKRÁNI.

Aspect.

¹ From materials supplied by Mr. J. Pollen, C. S.

Chapter XIII.**Sub-divisions.****AKRÁNI.**

into fields, divided by strips of grass. Most villages and hamlets are surrounded by mango and *moha* groves. The river banks are always green, the landscape is broken by numbers of date and brab palms, and on all sides the view is bounded by broken rugged hill tops.

Hills.

The most remarkable hill is Turanmál, about 4000 feet high, overlooking Akráni from the east. On the north-west stands the hill of Komal and on the west Udad, both of them steep, rocky, and hard to climb. On the south-west the large hill of Astambha towers over the surrounding range. Near Kákarda is the hill of Olval, while Bhulál and Bhodlál are the most remarkable peaks near Turanmál. The hills are believed to contain veins of silver, copper, and iron.

Water.

The water supply is abundant. It is obtained from wells, rivers, and streams, and during the hot season from springs and holes dug in river beds. Besides the Narbada, which forms the northern boundary, the chief rivers are the Ude, which, after crossing the district for about sixty miles, falls into the Narbada near Bhusa; the Utkhari, a large rapid stream, which, after a course of about fifty miles from west to east, falls into the Tápti near Chikhli; the Jirkul, which forms the boundary between Khándesh and the Barváni state, and falls into the Narbada below Turanmál; the Gogla, rising on the south slope of the hills near Vaker, and after a course of thirty miles, falling into the Tápti near Kukarmunda; and the Hatti, a small stream, with fever-giving unwholesome water, which falls into the Tápti just above Taloda. The Jamne, the Bhumni, the Pándhri, and the Jira, are minor streams.

Soil.

Though with rich alluvial patches, the soil is on the whole rocky and poor, yielding very small quantities of wheat and gram.

Climate.

As the country varies from 1600 to 2500 feet above the plains, the heat is at all times moderate. During the winter months the cold is severe, ice sometimes forming in wells and streams. During the monsoon the fall of rain is excessive, the sun is often hid, and the earth shrouded in mist.

People.

Unlike the rest of the Khándesh Sátputás, much of Akráni teems with an active, hardworking, and increasing population.¹ They mostly belong to the two tribes of Várlis and Pávrás, of whom the Pávrás, who are probably of part Rajput descent, are distinguished from the Várlis and other Bhils by their skill as husbandmen. Though at first shy, when their confidence is gained, they are cheerful and talkative. They are very honest and hardworking, and the fullest trust may be placed in their word. Like most mountaineers, they are keenly attached to their hills and never leave them. All are husbandmen, many of them with large herds of cows and a few buffaloes, pasture being abundant along the banks of streams. They have no sheep or pigs, but a large stock of goats and poultry.

The country about seven miles round Dhadgaon is as fully and highly tilled as any part of Khándesh. Though the whole soil is

¹ The number would seem to have risen from 4467 in 1849 to 15,107 in 1872.

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rocky and there is hardly a level patch of more than a dozen acres, the hardworking Pávrás, both in the valleys and on the hill slopes, with careful weeding and manuring, raise excellent crops of millet and sometimes of Indian millet, wheat, and gram. Since 1849, the tillage area has spread from 2331 to more than 15,000 acres. The chief crops are *bájri*, *jvári*, *nágli*, and rice. Oil plants are scarcely grown, as *moha* oil is used for cooking, and oil for burning is not much wanted as the people generally go to bed at dusk or sit over wood fires. The plough is most simple with an iron share about a foot and a half long. The land revenue is collected both from revenue farmers and from tenant proprietors. Where the land is not measured, the plough tax, *autbandi*, and the axe tax, *kurhád*, systems are in vogue. Formerly the *pátils* used to note the number of ploughs, *auts*, owned by husbandmen, and form their own calculations as to the area tilled; now a plough is considered to equal sixteen acres. Because of his superior skill, a Pávra's plough tax is 18s. (Rs. 9), while a Várli's is 8s. (Rs. 4). The axe tax is based on the wood-ash or *dahli* system of tillage. The axe tax was, in 1869-70, replaced by a guess-by-sight, *nazar andáz*, system which has proved uncertain and unsatisfactory.

Five passes lead from Khándesh into Akráni. The most used is the Navágaon pass, an easy bullock and horse track, leading from Sháháda. The others are the Dodhábuva pass, on the road from Dhadgaon to Surat, fit for foot passengers only; the Chándseli pass, from Kukarmunda and Taloda, a steep and difficult track hardly fit for horses; the Surpán pass, from the Káthi state, though somewhat difficult, much used by Vanjáris from Gujarát and Rájpipla; and the Kuraipáni pass on the Udepur road, very difficult and little used.

Carts go from Taloda to the foot of the hills by three chief routes. From Taloda to Dhadgaon, by Borad and Kudvad in Sháháda through Jávda, Navegaon, Mándvi, Dhavani, and Barván, this road is the best and easiest; by Rámpur Budhara and Alvan, over the Dhoda hill through Bibhu Chinal-kua and Palkha to Dhadgaon, hardly passable except on foot; and by Rojeva and Kovár, over the Chándseli pass through Chándseli, Kakarpate, Ganarya, Kamod, and Palkha. Vanjáris from Sháháda and Gujarát use these passes, supplying the people with salt and groceries, and buying their surplus field and forest produce. The export of grain from Akráni is considerable. There is also a large trade in *chárolí*, *Buchanania latifolia*, seed, *moha* flowers, honey, bees' wax, lac, gums, and resin. In 1849, the exports were estimated at upwards of £1400 (Rs. 14,000).

Of Akráni history little is known. The south part, as far as Dhadgaon, was nominally included in the Muhammadan kingdom of Khándesh. North of Dhadgaon, as far as the Narbada, the country seems to have been always governed by local chiefs. After the decline of Muhammadan power (1700), the district, left without any ruler, was seized by Chávji Rána of Dhushvai beyond the Narbada.¹ On his death Chávji was succeeded by his son Rána

¹ According to another account, Akráni was granted to Pratápsing the founder of the present Rána's family, by Aurangzeb, who is said to have given him a grant for the whole province including Taloda, on condition of protecting Sultánpur and other districts at the foot of the hills from Bhil attacks.

Chapter XIII.
Sub-divisions.

AKRÁNI.
Revenue.

Roads.

History.

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Chapter XIII.**Sub-divisions.****AKRÁNI.***History.*

Gumánsing, who built the Akráni fort and established comparative peace and quiet. His son Himmatsing ruled twenty-eight years. He had two sons, Rána Bábu who died before his father, and Rána Gumán who succeeded his father and ruled for twelve years. His death, without heirs, was followed by great disturbances, and many people fled into Udepur. Bháusing, Rána of Matvár the province to the west of Akráni, then succeeded, built the fort of Roshmal now in ruins, and induced the people who had fled to return to their homes. Bháusing was succeeded by his son Bhikáji Bháu. He murdered Janjár Bhil, Náik of Chikli, below the hills near Sháháda, whose son Diváji Náik to avenge his father's death made a foray into Akráni, surprised the fort of Roshmal, and murdered Rána Bhikáji, after he had ruled for about five years. In consequence of this outrage, a detachment of the Peshwa's troops, sent against Diváji Náik, took possession of his country and held it for about a year. Anandsing, the rightful heir to Akráni, a boy of fifteen years, fled to Baroda, and Kandar Bháldár a follower of the Gáikwár imprisoned the Rána's mother Kuver Bái and his uncle Dalelsing, and seized Rámpur, Akráni, and Dhadgaon. In 1818 Major Jardine released the two prisoners, and Anandsing returned with 200 mercenaries from Baroda, and enlisting 150 Nandurbár Arabs, succeeded in recovering his possessions. Unable to pay his troops he threw himself on the mercy of Captain Briggs the Political Agent, who paid off his men and occupied Dhadgaon and Akráni. The young chief, who was little better than an idiot, failed to pay the £1800 (Rs. 18,000) advanced to him, and the management of his estate was assumed by the British Government. He was allowed to keep two villages and the title of Rána, and the family now draws a yearly pension of £286 16s. (Rs. 2868). The family ranks high and has intermarried with the Gáikwárs of Baroda and the Rána of Chhota Udepur. In good seasons the total revenue is about £1500 (Rs. 15,000).

VIRDEL.

Virdel, one of the central sub-divisions, is bounded on the north by the Tápti separating it from Sháháda and Shirpur, on the east by the Pánjhra separating it from Amalner, on the south by Dhulia, and on the west by Pimpalner and Nandurbár. Its area is 507 square miles all of them surveyed in detail; its population, according to the 1872 census, was 63,350 souls or 124·95 to the square mile; and in 1879-80 its realisable land revenue was £23,924 (Rs. 2,39,240).

Area.

Of 507 square miles, the total area, three are occupied by the lands of alienated villages. The remainder according to the revenue survey contains 258,435 acres or 80·18 per cent of arable land; 43,877 acres or 13·62 per cent of unarable land; 2491 acres or 0·77 per cent of grass; and 17,503 acres or 5·43 per cent of village sites, roads, rivers, and streams. From the 258,435 acres of arable land, 31,049 acres have to be taken on account of alienated lands in Government villages. Of the balance of 227,386 acres the actual area of arable Government land, 185,865 acres or 81·73 per cent were, in 1878-79, under tillage.

Aspect.

As in Amalner and Nandurbár, the northern portion forms a continuation of the rich black soil Tápti plain, and the southern is

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for the most part hilly and waving, with large tracts of waste land used for grazing cattle. The hills on the south-west enter from Pimpalner, and after throwing out several spurs on either side, end near the village of Chintána. On the south-east there are a few straggling hillocks with a low chain of hills skirting the boundary. The sub-division is thinly peopled and bleak, with but few mango or other trees.

For the greater part of the year the climate is healthy. But from November to February, especially in villages near the hills, the people suffer from fever and ague. The average yearly rainfall during the twelve years ending 1879 was 19·52 inches.

Except along the banks of the Tápti and the Pánjhra, Virdel is poorly supplied with surface water. The two chief rivers are the Tápti flowing along the entire north boundary, a distance of thirty-five miles, and its tributary the Pánjhra flowing along the eastern boundary. The other Tápti tributaries are the Borai and the Amrávati flowing north and almost parallel to each other. The Borai, joined by the Pán near the village of Áráv, drains the centre, and flowing past the villages of Chintána and Sindkheda, joins the Tápti near the village of Sukvad. The Amrávati drains the west and joins the Tápti near the village of Távkhedá. Of these only the Tápti and the Pánjhra flow throughout the year. There were, in 1879-80, 2169 working wells with a depth of from thirty to ninety feet. A small area is irrigated from water channels.

The soils are the same as those in Amalner. The prevailing black soil is a rich alluvial clay gradually growing poorer towards the south, and near the hills becoming light and friable.

In 1860-61, the year of settlement, 7808 holdings, *khátás*, were recorded with an average area of 21·40 acres and an average rental of £2 15s. 1½d. (Rs. 27-9-0). Equally divided among the agricultural population, these holdings would for each person represent an allotment of 6·79 acres at a yearly rent of 17s. 5½d. (Rs. 8-11-11). Distributed among the whole population, the share to each would amount to 3·12 acres, and the incidence of the land tax to 8s. ¾d. (Rs. 4-0-3).

Virdel, formed in 1861, included at the time of survey ninety-three¹ villages, of which seventy-six were inhabited and seventeen deserted. The total area was 293 square miles or 187,449 acres.

Since the survey, the subdivision has for administrative convenience been increased from ninety-three to 166 settled Government villages. The survey measurements of these villages, begun in 1853-54, were finished in 1866-67, and the classifications, begun in 1858-59, were finished in 1867-68. Of 168 the present (1880) number of villages, two, which are alienated, were settled in 1868-69. Of the remaining

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¹ Before the formation in 1861 of this new sub-division, of the 93 villages 79 belonged to Nandurbár and 14 to Dhulia; and of these 79, 27 belonged to the mámlatdár's division, while the remaining fifty-two composed the *peta* of Virdel in the Nandurbár sub-division.

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166, all of which belong to Government, forty-five were settled in 1857-58, ninety-three in 1860-61, twenty-five in 1861-62, and three in 1867-68.

At the time of survey Virdel was (1861) far behind the neighbouring sub-division of Amalner. There was much arable waste and the country was bleak, almost utterly without trees, and with very little garden tillage. In the north, towards the Tápti, the soil was a rich black loam. Towards the south it gradually became poorer, and ended in a series of very barren irregular hills. In spite of the neighbourhood of the Tápti, the Borai, and the Amrávati, the country was poorly supplied with water. It had only 428 wells. There was not much traffic. The high road from Málegaon by Dhulia to Surat crossed the sub-division from east to west. It was but a fair weather road unmetalled and unbridged. There were no manufactures deserving notice. At Mhálpur, where the water was said to be favourable, ten or fifteen families of dyers gained a livelihood. At Dondáicha, excellent country carts were made of wood brought from Taloda in Sultánpur. In consequence of the establishment of the Government bullock transport train and the opening of the railway works, the value of Dondáicha and Taloda carts had lately risen from £1 16s. or £2 (Rs. 18 or Rs. 20) to £3 10s. or £4 (Rs. 35 or Rs. 40). There were five market towns, Sindkheda, Dondáicha, Virdel, Ranála, and Chintána. In the southern villages large numbers of cattle were bred, free grazing being abundant on the hills and over the extensive waste lands. Unlike the previously settled sub-divisions, the waste lands in Virdel were not confined to particular spots, but spread over the whole face of the country.

In 1859-60, of 130,136 acres the total arable area, 60,798 acres or less than one-half were under tillage. Of the arable waste 20,000 acres, or about one-third, were found in villages of the best soil. The census returns (1851) showed a population of only 104 to the square mile, a density considerably less than that of any of the previously settled parts of the district. Almost the whole body of the people were husbandmen.¹ The rich northern villages along the banks of the Tápti had, except the temporary rates introduced by Mr. Mansfield in 1853, a single acre rate of 5s. 6d. (Rs. 2-1 the *bigha*). Thirty-seven of the best villages had this acre rate of 5s. 6d. (Rs. 2-12), ten villages paid two rates of 3s. 1½d. and 2s. 6d. (Rs. 1-9 and Rs. 1-4) the *bigha*, and one, Dalváda, had four rates. In the superintendent's opinion these rates were too high and tended to limit tillage to the best soils. In the poorer villages the old rates were less regular. As a rule, in any one village there were not more than two rates between 3s. 1½d. and 2s. 6d. (Rs. 1-9 and Rs. 1-4) the *bigha*; but neighbouring villages, alike in soil and other particulars, had widely differing rates. In the villages near and among the hills the former rates were generally excessive. The survey superintendent arranged the villages in four groups. The first contained the forty-eight richest villages on which a maximum dry-crop acre rate of 5s. (Rs. 2-8) was fixed. In the second group

¹ The details were: Sávida, 246; Yával, 186; Nasirabad, 149; Erandol, 146; Chopda, 115; Amalner, 114; and Virdel, 104.

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of nineteen villages, close to the south of the first group, the maximum acre rate was 4s. 3d. (Rs. 2-2), the same as for the second class villages in Amalner. In the third class of thirteen poor soiled villages, further south near the hills, the rate fixed was 3s. 6d. (Rs. 1-12) the acre. In the fourth group of thirteen poor soiled villages, situated chiefly among the hills and exposed to great loss from herds of wild hog, a maximum acre rate of 3s. (Rs. 1-8) was fixed. The whole area of garden land was not more than 1000 acres. There were only two unbuilt dams, *kacha bandhárás*, one at Mhálpur watering nine acres, and the other at Vadjhari occasionally watering fourteen acres. Three hundred and sixty-eight wells of less than forty-five feet deep, watering an area of 1035 acres, were, in lieu of the old cess, charged a maximum acre rate of 6s. (Rs. 3). The immediate result of the settlement was a reduction in the Government demand from £11,805 to £9109 (Rs. 1,18,050-Rs. 91,090) or a fall of 22 per cent.

The following statement gives the details of the changes made :

Virdel Settlement, 1860-61.

CLASS.	VIL- LAGES.	FORMER.					SURVEY.				
		1818-19 to 1859-60.	1859-60.				Assess- ment, 1859-60.	Rental.	Acre Rate.		
		Collec- tions.	Arable.	Tillage.	Arable waste.	Collec- tions.			Average.	Maximum	
I.	46	Rs. 41,298	Acres. 59,625	Acres. 37,822	Acres. 21,803	Rs. 90,211	Rs. 70,177	Rs. 99,199	Rs. a. p. 1 10 7	Rs. a. p. 2 8 0	
II.	19	9978	25,824	10,538	15,288	15,810	12,423	26,339	1 0 4	2 2 0	
III.	13	6739	23,454	9136	14,319	6914	6946	13,347	0 9 1	1 12 0	
IV.	13	2042	21,233	3303	17,930	3118	1545	9620	0 7 3	1 8 0	
Total	93	59,067	130,136	60,798	69,338	1,18,053	91,091	1,48,505	1 2 3	...	

An examination of the effect of the survey rates introduced in the two largest blocks, of forty-five Government villages settled in 1857-58 and of ninety-three Government villages settled in 1860-61, gives the following results. The figures of the settlement year for the first block of forty-five villages, compared with those of the year before, show an increase in the occupied area of 866 acres, in the waste of 5193 acres, and in the remissions of £312 (Rs. 3120); and a fall in the collections of £649 (Rs. 6490). A comparison of the figures of the settlement year with the average of the ten previous years shows a fall in the remissions of £204 (Rs. 2040); and an increase in the occupied area of 2297 acres, in the waste of 3594 acres, and in the collections of £209 (Rs. 2090). During the twenty-one years (1857-58 to 1877-78) of survey rates, yearly remissions were granted, the largest sums being £337 (Rs. 3370) in 1857-58, and £363 (Rs. 3630) in 1860-61. Compared with the average of the ten years before the survey, the average of the twenty-one years of survey rates shows an increase in the occupied area of 18,103 acres, and in the collections of £2440 (Rs. 24,400); and a fall in the waste of 12,194 acres, and in the remissions of £496 (Rs. 4960).

For the second block of ninety-three villages, the figures of the settlement year, compared with those of the year before, show an increase in the occupied area of 8011 acres, and in the remissions of

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1858-1878.

£413 (Rs. 4130) ; and a fall in the waste of 64,742 acres, and in the collections of £2348 (Rs. 23,480). A comparison of the figures of the settlement year with the average of the ten previous years shows an increase in the occupied area of 15,764 acres, and in the collections of £360 (Rs. 3600) ; and a fall in the waste of 71,854 acres, and in the remissions of £384 (Rs. 3840). During the eighteen years (1860-61 to 1877-78) of survey rates, yearly remissions have been granted, the largest sums being £615 (Rs. 6150) in 1860-61 and £4620 (Rs. 46,200) in 1871-72. Compared with the average of the ten years before the survey, the average of the eighteen years of survey rates shows an increase in the occupied area of 46,760 acres, and in the collections of £3592 (Rs. 35,920) ; and a fall in the waste of 104,173 acres, and in the remissions of £694 (Rs. 6940).

Adding to the figures of these two blocks the details of the remaining twenty-eight settled Government villages, the result for the whole sub-division is, comparing the average returns of the ten years before the survey and of the years of survey rates, a fall in the waste of 127,417 acres, and in the remissions of £1204 (Rs. 12,040) ; and an increase in the occupied area of 79,249 acres, and in the collections, including revenue from unarable land, an increase of £6708 (Rs. 67,030) or 43·6 per cent. Again comparing the average returns of the ten years before survey and the returns for 1877-78, the result is, including revenue from unarable land, an increase in the collections of £8948 (Rs. 89,480) or 58·3 per cent.

The following statement shows for the settled Government villages of the sub-division the effects of the survey settlement during the twenty-one years ending 1877-78 ;

Virdel Survey Results, 1858-1878.

YEARS.	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOCK I.—45 GOVERNMENT VILLAGES SETTLED IN 1857-58.											
1856-57	31,098	6878	37,976	17,337	41,575	255	53,866	...	1171	388	55,225
1857-58	32,031	6811	38,842	22,530	10,434	3372	47,176	...	1172	870	48,718
1847-1857	29,579	6966	36,545	18,938	41,871	5408	45,224	...	1081	551	46,308
1857-1878	47,524	7124	54,648	6742	10,420	444	67,316	50	3294	325	70,985
1877-78	52,357	7296	59,653	1733	10,420	137	72,027	4	4357	271	76,659
SURVEY BLOCK II.—93 GOVERNMENT VILLAGES SETTLED IN 1860-61.											
1859-60	81,208	18,657	99,865	131,920	65,974	2019	1,18,115	...	927	833	1,19,875
1860-61	67,333	20,643	87,976	66,578	32,449	6150	94,598	...	981	2969	98,528
1850-1860	60,444	21,088	81,532	138,432	65,645	9988	91,108	...	851	1829	93,688
1860-1878	97,983	20,909	118,872	34,259	33,951	3054	1,25,785	47	2049	1513	1,29,895
1877-78	115,591	20,813	136,404	17,024	33,680	646	1,35,840	9	3078	1280	1,43,307
SURVEY BLOCK III.—25 GOVERNMENT VILLAGES SETTLED IN 1861-62.											
1860-61	15,088	1137	16,225	22,686	20,258	319	15,281	379	...	403	16,062
1861-62	17,327	1233	18,560	22,705	14,806	1642	12,895	468	28	477	13,898
1851-1861	12,740	1171	13,911	25,001	20,256	710	12,406	38	...	115	12,659
1861-1878	25,875	1831	27,206	13,784	15,046	582	18,773	402	38	638	19,841
1877-78	31,412	1406	32,818	8086	15,127	112	21,707	300	51	580	22,638

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Virde! Survey Results, 1858-1878—continued.

YEARS.	AREA.					REMISSIONS.	COLLECTIONS.				
	Occupied.			Unoccupied.			Occupied.	Unoccupied.	Alienated.	Unarable.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unarable.						
SURVEY BLOCK IV.—3 GOVERNMENT VILLAGES SETTLED IN 1867-68.											
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1866-67 ...	725	734	1459	966	832	...	695	...	...	1	696
1867-68 ...	836	1265	2103	1576	3686	...	285	...	...	11	297
1867-1867 ...	572	751	1323	1100	332	20	535	...	...	...	535
1867-1876 ...	1149	1285	2414	1277	3687	12	289	1	...	7	297
1877-78 ...	1878	1265	3143	537	3687	...	457	...	...	12	469
Ten years before survey.	93,335	30,556	123,891	183,469	138,104	16,131	1,49,273	88	1882	2295	1,53,488
Since survey...	172,511	30,529	203,140	56,052	63,104	4092	2,12,163	500	5373	2477	2,20,518
1877-78	201,238	30,760	232,018	27,380	62,914	895	2,33,031	313	7486	2143	2,42,973

According to the 1879-80 returns, the farm stock in Government villages amounted to 7527 ploughs, 5008 carts, 19,053 bullocks, 13,315 cows, 6563 buffaloes, 1292 horses, 13,560 sheep and goats, and 624 asses.

Of the 185,865 acres under tillage in 1878-79, grain crops occupied 121,147 acres or 65·18 per cent, 86,888 of them under *bājri*, *Penicillaria spicata*; 20,130 under *javāri*, *Sorghum vulgare*; 13,994 under wheat, *gahu*, *Triticum æstivum*; 86 under rice, *bhāt*, *Oryza sativa*; 40 under maize, *makka*, *Zea mays*; and nine under miscellaneous cereals. Pulses occupied 11,091 acres or 5·96 per cent, 8731 of them under *kulith*, *Dolichos biflorus*; 2060 under gram, *harbhara*, *Cicer arietinum*; 192 under *tur*, *Cajanus indicus*; 47 under peas, *vātāna*, *Pisum sativum*; and 60 under other pulses. Oilseeds occupied 7858 acres or 4·22 per cent, 5441 of them under gingelly seed, *til*, *Sesamum indicum*; 1931 under linseed, *alshi*, *Linum usitatissimum*; and 486 under other oilseeds. Fibres occupied 43,253 acres or 23·27 per cent, all under cotton, *kāpus*, *Gossypium herbaceum*. Miscellaneous crops occupied 2516 acres or 1·35 per cent, 789 of them under indigo, *guli*, *Indigofera tinctoria*; 1126 under chillies, *mirchi*, *Capsicum frutescens*; 280 under tobacco, *tambākhu*, *Nicotiana tabacum*; 4 under sugarcane, *us*, *Saccharum officinarum*; and the remaining 317 under various vegetables and fruits.

The 1875 population return shows, of a total population of 66,834 souls, 64,483 or 96·48 per cent Hindus; 2344 or 3·50 per cent Musalmāns; and 7 or 0·01 per cent Pārsis. The details of the Hindu castes are: 2216 Brāhmans, priests, Government servants, and traders; 1371 Vānis, 60 Kalāls, traders and merchants; 18,288 Kunbis, 4700 Mālis, 552 Dakshanis, 197 Hatkars, husbandmen; 1238 Sonārs, gold and silver smiths; 906 Sutārs, carpenters; 1335 Shimpis, tailors; 493 Lohārs, blacksmiths; 328 Kumbhārs, potters; 120 Kāsārs, coppersmiths; 115 Lonāris, cement-makers; 72 Beldārs, bricklayers; 55 Otāris, founders; 40 Dhigvāns, saddlers; 1532 Telis, oilpressers; 548 Rangāris, dyers; 179 Gadris, wool weavers;

Chapter XIII.

Sub-divisions.

VIRDEL,
Survey Results,
1858-1878.

Stock,
1879-80.

Crops,
1878-79.

People,
1875.

Chapter XIII.

Sub-divisions.

VIRDEL.
People,
1875.

9 Sális, weavers ; 649 Bháts, bards ; 163 Guravs, worshippers of Shiv ; 1212 Nhávis, barbers ; 409 Dhobis, washermen ; 1122 Dhangars, shepherds ; 3178 Kolis and 722 Bhois, fishers ; 6011 Rajputs and 462 Pardeshis, messengers and constables ; 88 Sortis, labourers ; 25 Báris, betel-leaf sellers ; 8309 Bhils, labourers ; 581 Párdhis, game-snarers ; 169 Vanjáris, carriers and husbandmen ; 1029 Chámhbárs, leather-workers ; 4271 Mhárs and 449 Mángs, village servants ; 23 Kaikádis, basket-makers ; 8 Bhangis, scavengers ; 543 Mánbhávs, 436 Gosávis, 146 Shilávants, 63 Gondhlis, 36 Joháris, and 25 Holárs, beggars.

CHAPTER XIV.

PLACES OF INTEREST¹.

Ada'vad, twelve miles east of Chopda, poor and with only 4455 inhabitants, many of them Tadvi Bhils, was once a place of some consequence, the head-quarters of a sub-division. The site of the old offices is now occupied by a school-house, and the people are fast carting away the earth of the ruined fort in the centre of the town. Among its objects of interest are a fine old stone and mortar step well, thirty feet by twelve, in a ruined enclosure known as the Red Garden, *Lál Bāgh*, and built by a certain Shámdás Gujaráti. To the north of the town is a mosque, twenty feet by twelve, of stone and mortar below and brick and mortar above, built, according to a Persian writing on one of the steps, in 1678 (1089 H.).² Three miles to the north-west are the celebrated Unábdév hot springs.³

Akra'ni, a hill-fort in the Akráni petty division of Taloda, about eighteen miles north of Taloda, was described in 1862 as naturally strong, but with very few defences remaining.⁴

Amalner, north latitude 21° 3' east longitude 75° 1', a municipal town the head-quarters of the Amalner sub-division, on the Bori river twenty-one miles north of Dhulia and about a mile east of the Bombay and Ágra highroad, contained, in 1872, 7564 inhabitants, and in 1879 yielded a total municipal income of £225 (Rs. 2250). The town mainly consists of three streets of two or three storied houses, many of them with handsome wood carvings, running parallel with the river. There is an important local grain trade, and in May a fair, lasting for about three weeks, is held in the bed of the river in memory of Sakarám Báva a Bráhmaṇ priest, who lived about a hundred years ago, and in whose honour a handsome temple has been built in the bed of the stream. About 80,000 people are said to attend the fair, and traders come from more than 100 miles.⁵ The mámlatdár's office and the school are the only Government buildings.

When (1818) the British took Khándesh, Amalner fort, one of the chief posts in Khándesh, nominally held for the Peshwa by

Chapter XIV. Places of Interest.

ADÁVAD.

AKRÁNI.

AMALNER.

¹ Most of this chapter is compiled from Mr. Propert's printed list of Archaeological Remains, and from materials supplied by Mr. J. Pollen, C. S.

² Such of the writing as can be read runs: I asked for the date of his death from above ' Saith Hátif (the genius of date verses), his faith was the lamp of the faith. This gives 1089 H., that is 1678 A.D.

³ See above, p. 12.

⁴ Gov. List of Civil Forts, 1862.

⁵ Bom. Gov. Sel. XCIII. 278, 279.

Chapter XIV.
Places of Interest.

AMALNER.

Mádhavráv Rája Bahádúr, was really in the hands of his Arab soldiers. On leaving the fort, in obedience to orders, he gave the garrison strict injunctions to surrender it to no one, not even the Peshwa. This order was strictly obeyed, for after the chief had succeeded in re-establishing himself in the good graces of his master, the garrison refused to admit him. They afterwards acknowledged him and he returned. But when he wished to hand over the place to the British authorities, they would not allow him. After many attempts to purchase their submission had failed, they were declared rebels. A force under Colonel Huskisson, amounting to 1000 European foot, 800 infantry, and 250 irregular horse, marched from Málegaon. Summoned to unconditional surrender the garrison at first refused. But finding all way of escape blocked, after some delay they laid their arms outside of the fort, and advancing into the bed of the river were made prisoners.¹ The exactions of this garrison and of their commandant Ali Jamádár are still remembered.

Fort.

In 1818 the fort was described as 200 feet square, surrounded on three sides by the town, and on the fourth washed by the river Bori. The wall on the river side as well as the corner towers were lined with stone. The inside, filled nearly to the foot of the parapet, commanded the town, which was inclosed by an eight feet high wall, whose river face was likewise lined with stone. The three gates and the traverse thrown out to cover them were greatly out of repair. The place was of little importance as it was commanded by a hillock about 250 yards off, on the opposite bank of the river.² Except the old fort, the deshmuks's house is the only remarkable building.

ANTURLI.

Anturli, about twelve miles north of Edlabad in the Bhusával sub-division, has a fine well preserved brick and mortar well about 150 years old.

ANJANGAON.

Anjangaon, about six miles east of Edlabad, has a well preserved brick and mortar temple of Amarsingbhava, 130 feet by thirteen.

BAHULESHVAR.

Bahuleshvar, about three miles west of the Máheji railway station, at the meeting of the Bahula and Girna, has a fine old Mahádev temple.

BALSÁNE.

Balsa'ne, fourteen miles east of Pimpalner, has a well preserved series of old temples and caves. The chief temple, of the style locally known as Hemádpanti, though small is very graceful, and both inside and out is most richly carved from base to summit. In age and style it closely resembles the late Bráhma caves at Elura (725 A.D.). The figures are fairly cut and the rest of the carving is minute and delicate. The black stone walls look as if all their mortar had been picked out. But as in other Hemádpanti temples, the stones were probably carved one by one and put together without mortar. In front of the temple is a portico approached by six steps. The pillars at the top of the steps are five

¹ Blacker's Marátha War, 399 401.

² Blacker's Marátha War, 400.

feet apart and the whole portico is twelve feet wide. The inner hall of the temple, eighteen feet square with a doorway in each side, has pillars each about ten feet high and two and a half feet square at the base. Each pillar has for its capital a horizontal flat cross, with, under each arm, a cherub, the palms of whose hands are pressed together as in prayer. The figures are remarkably perfect and singularly like similar figures in English cathedrals. Some of the other temples and buildings, though less striking, are very beautiful. On a lintel in one of them is a Maráthi or Sanskrit writing.

Beta'vad, an old irregularly built town, with, in 1872, 2774 inhabitants and several large but neglected old houses, lies in the Virdel sub-division twenty-four miles north-east of Dhulia. At the time of the British conquest (1817), a Bráhmaṇ named Dáji Gopál, with about 300 followers, held Betávad, and driving out the mámlatdár, levied contributions from the country round. On the surrender of Thálner he left the fort, and it was quietly taken by the British troops.¹ The town was formerly the head-quarters of the old revenue division of Betávad, and has a post office and a municipality, with, in 1879, an income of £123 (Rs. 1230).

Bhadgaon, north latitude 20° 40' and east longitude 75° 12', a municipal town, with, in 1872, 6153 souls, the head-quarters of a petty division of the same name in Páchora, stands on the Girna thirty-four miles south-east of Dhulia. In 1879 the municipal income amounted to about £209 (Rs. 2090).

The town is built partly on an island formed by two branches of the Girna, the south of which, the dry river, *suki nála*, almost never holds any water. On the further bank of the dry river is a magnificent mango grove. The towers, battlements, and four main gates, of what was once a strong town wall, still remain. According to a local story, a very famous seer, *rishi*, once lived at the meeting of the dry and flowing rivers. So great was his name for piety that religious Bráhmans, or Bhats, gathered round him from all sides. To supply their wants traders and others came, and finally a town arose, called after the Bhats, Bhatgaon or Bhadgaon. At the close of the sixteenth century, when Khándesh was annexed by the Moghals, a certain Rámji Pant of Bhadgaon, who had done good service at the siege of Asirgad, was rewarded with the government of Nasirabad, Erandol, Jámnar, Bahal, and Bhadgaon. Making his native place the head-quarters of his charge, Rámji raised it to great prosperity. On Rámji's death his wife Ládakubái carried on the administration, and is still remembered as having slaughtered 300 robber Bhils on the banks of the dry river. Since its transfer to the British (1818), the only remarkable event is the great flood of the 15th September 1872 which destroyed about 750 houses.

Of its 1206 houses about fifty are two-storied and ten or twelve are tiled. The rest, one-storied and flat roofed, are partly built of stone and fire-baked brick and mortar, partly of mud, unbaked brick, and wattle and daub. Its trade, of little more than local importance,

Chapter XIV.**Places of Interest.****BALSÁNE.****BETÁVAD.****BHADGAON.**¹ Bom. Gov. Sel. XCIII. 271.

Chapter XIV.
Places of Interest.
BHADGAON.

consists chiefly in cotton, indigo, linseed, and *udid* pulse. The municipality have raised and repaired most of the streets. Covering an area of three acres, and surrounded by a high wall, with four towers and a wooden nail-studded entrance gate, the mansion, *váda*, of Ládakubái Deshpánde is the most remarkable object in the town. Inside the wall are many half-ruined dwellings, fountains, and wells. Parts of the building are said to be 400 years old. Next in importance comes the house now used as the sub-judge's court, which was built seventy-five years ago by one of the Peshwa's nobles. The mahálkari's office is in the old mud fort, and to the west of it is the Government school. To the north of the Girna is a travellers' rest-house. The Khándesh Government farm, the only Government farm in the Bombay Presidency, lies two miles to the north of Bhadgaon and ten miles to the north-east of the Kajgaon railway station. It is managed by a resident European superintendent.¹

Temples.

The chief Hindu buildings are a Mahádev's temple, with a flight of stone steps leading to the river, built by a wealthy money-lender; a flight of stone steps leading to the river near the Párola gate, built seventy years ago; and three temples of Vitthal in the main town, and one to Báláji in front of the village office.

*Musalmán
Remains.*

Of Muhammadan remains the chief are, in the bed of the river the tomb of a warrior named Pir Shábáskhán said to have been killed in battle; two old mosques north of the mud fort; and in the market place, a house with a tomb built by one Turab Ali Sháh.

BHÁMER.

Bha'mer, a ruined stone built town, at the foot of a great fortified hill, lies four miles south of Nizámpur, strewn with ruins and old foundations. The town is surrounded by a loose broken-down wall. On the west is a gate flanked by two round towers with two single stone pillars about nine feet high and four gate posts, one of them in its place, the others lying at some distance. The old stone palace, a government office in the Peshwa's time, has two entrance gates. On one of these gates is carved an animal, like an heraldic lion, with a circular shield on the right. The other gateway is much finer. At either end is an archway, and between the arches on each side of the roadway is a raised terrace between five and six feet high. On each terrace stand two pillars about twelve feet high, and behind each pillar in the side wall is a pilaster, and in each end wall in a line with the pillars are other pilasters. Near this gateway is a Hemádpanti, or, as it is locally called, a Gavli Ráj reservoir, and not far from it a ruined mosque.

Fort.

The fort, at the east end of a rugged irregular range of rocky hills, is divided from the rest of the range by an artificial chasm. The natural escarpment of the fort that overlooks the town has in places been strengthened by masonry. The ascent is roundabout and easy, though the hill is of a considerable height. The entrance is on the southern face. Inside are several cisterns of good water as well as four large stone-rooms hollowed out of the rock. There

¹ For details see above, pp. 178-181.

are many ruined gateways and gates, and nearly ruined towers.¹ Sixty years ago it is said to have been seized by Kále Khán a Musalmán rebel, in punishing whom the town is said to have been destroyed. A remarkable feature in the fort is that its buildings are mostly underground, the escarpment being honeycombed with caves, some of them plain and shapeless, but others regular buildings with pillar-supported roofs. Of these caves, locally known as the Gavli Rája's houses, some seem of great age and others are apparently much more modern. All the important caves face south-west, and are nearly on one level like those of Elura. The rock generally overhangs the doorways, and another rock rising in front forms a parapet. The first set of three caves open into each other. The floors are deeply covered with mud, leaving their present height about twelve feet. The middle cave, about twenty-four feet square, is the largest. The partition walls are very thin, and there is no carving. But tool marks all over the walls show that the caves are artificial. The next set of caves, also three in number, consists of a large irregularly-shaped central and two side caves divided by rock partitions through both of which openings have been made. The roof of the central cave is supported by three columns of rock left to serve as pillars. In two of these pillars, grooves, one in each pillar, have been cut apparently to support lamps or a screen. Beyond this second group are two other caves neither of them remarkable. Fifty yards further is a water cave, divided by a wall of rock fifteen inches thick that rises to within three feet of the roof. The mouth of this reservoir is, by two stone pillars, divided lengthwise into three parts. The next group of three caves was formerly used as the fort office. Of these three caves the first, locally supposed to be about 300 years old, is divided by two rows of regularly shaped pillars, with pilasters corresponding to them in the walls. The doorway has a lintel of the form called in England "shouldered." The side posts are fluted to the ground and moulded about half way down. In the fluting, below the moulded part, are, on the left side of the doorway, two figures about fifteen inches high. They seem to be male and female, and are locally called the mace bearers, *chopdárs*. There is a third figure on the right doorpost. The second cave is in very good preservation and is used to live in. Its pillars are divided into successive portions, alternately round and square. The third cave is like the other two. Beyond these three caves, with a long narrow opening, is a great square hole about twenty feet deep and somewhat more than twenty feet long and broad, said to have been used as a dungeon. Through the small hole at the side near the office food is said to have been passed to the prisoners. On the other side of the hill, facing north-east, is an unimportant cave, and in the same side facing north towards Nizámpur, is a whole range of caves said to be inaccessible.

Bha'mer Fort. See Bhámer.

Bhokri Digar, two miles east of Ráver, has a well preserved temple of Omkáreshvar, with a writing bearing the date 1199, or

Chapter XIV.
Places of Interest.

BHÁMER.
Fort.

BHÁMER FORT.
BHOKRI DIGAR.

¹ Military Inspection Report (1826), 182.

Chapter XIV.
Places of Interest.

BHUSÁVAL.

1277 A.D.¹ There is also on the banks of the Bhokar a ruined rest-house, said to have been built by Ahalya Báí Holkar (1800).

Bhusa'val, the head-quarters of the Bhusával sub-division, with, in 1872, 6804 souls,² stands a mile from the Tápti river and two miles west of the junction of the Nágpur and Allahabad lines of the Great Indian Peninsula Railway. Before the opening of the railway (1863) Bhusával was a small village. It has since become an important centre, with large railway works and a considerable European population. The works consist of running sheds and repairing shops for the railway district bounded by Nandgaon, Sheogaon, and Khandwa. Of the 1200 workmen who earn about £2800 (Rs. 28,000) a month in wages, 100 are Europeans or Eurasians, almost all of them engine-drivers and mechanics. The rest are natives, 700 of them Hindus, 200 Musalmáns, and 200 Pársis and Portuguese. The demand, occasioned by the residence of so many railway employees, has attracted shopkeepers of all descriptions, but their business is confined to the supply of local wants. The railway company have built a handsome station, a large locomotive workshop, and houses for their employees. Most of these are built on the opposite side of the line from the village. The railway station lies in a hollow, two miles from where the line branches to Nágpur and a full mile from the river. The water supply is brought from the Tápti by means of a steam pump and pipes. The water is driven up to a large tank in the gardens near the station, set on the top of a handsome two-storied building, the lower storey used as a billiard room and the upper as a railway library. In front of the tank house is a handsome fountain, near which the railway volunteer band plays once or twice a week; and outside of it, in the railway gardens, is a pavilion with a boarded floor, which is much used for dances. All the railway premises have been carefully fenced with wire. From the north side of the line, the side on which the Government offices lie, an underbridge is being constructed opposite the village office at the town end of the Tápti road, partly from railway and partly from local funds, the estimated cost being £100 (Rs. 1000). On the same side as the village are other railway houses, a hospital, and a rest-house. Gardens have been laid out and tree planting encouraged to such an extent that Bhusával, formerly an open field, is now somewhat overgrown with trees. The village has never been very healthy, but of late with greater care it has improved. The traffic at the station shows a very large increase in passengers, from 200,872 in 1868 to 369,775 in 1878, but a decrease in goods from 4056 to 1955 tons.

A large local fund rest-house stands outside the railway gate on the village side of the line, and opposite it is a small hotel for the use of European travellers. To the north of the line, on a road leading

¹ It reads : Charanraj Vitthal Ballál Dátýe mauje Dháloli, pargane Rájápur, táluke Vijaydurgkar, nirantar 1199 and is translated, "The dust of the (god's) feet, Vitthal Ballál Dátýe, of the village of Dháloli of Rájápur in Vijaydurg, (in the) 'Perpetual' (year ?) 1199."

² A recent census (20th June 1880) of Bhusával and the neighbouring village of Sátára gave a total population of 8569 souls. If to this is added the number of railway employees living in the railway compound, the total population cannot be under 10,000.

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to the Tápti, are several Government buildings, a school-house on the left, a mámlatdár's office with Bhil lines behind it on the right; a railway magistrate's office attached to the jail wall; the sub-jail; the subordinate judge's court; and the assistant collector's residence. Besides this road, carefully planted with trees, a branch of which passes from between the railway doctor's and engineer's bungalows, there are two chief roads in the town itself, named Proper Street and Pollen Street both carefully planted with trees. The Government telegraph office, a large building on the north side of the railway line, stands at the end of a road branching east from the Tápti road past the old lock-up, which is now used as a residence by the jailor. Except the main station road, the streets are narrow and irregular, and the houses low and mean.

Bra'hmanvel, ten miles west of Nizámpur, has the stone tomb of a Hindu ascetic, *samádih*, seven feet long by seven broad, and a stone and mortar temple of Devi twenty-seven feet long by fifteen broad. Both the tomb and the temple are in good repair.

Bodvad, a town in Bhusával, with, in 1872, 5197 souls, lies two miles south of the Nádgaon railway station. It is joined to Nádgaon by a made road, and has an important trade in cotton, linseed, and oilseed. The houses are for the most part poor and badly built, and the streets narrow, crooked, and dirty. It was once a place of some consequence, but its only remains are a ruined fort, old town gateways, and an old reservoir.

Bya'val Sa'kli. See Yával.

Chá'lisgaon, the chief town of the Chá'lisgaon sub-division, with, in 1872, 3941 souls, stands on the railway line about thirty miles south of Dhulia, with which it is connected by a fine partly-bridged road thirty-six miles long. Though the town is of no great importance, trade has increased since the opening of the railway, the return showing in goods a rise from 2705 tons to 12,164 in 1878, and in passengers from 29,425 to 42,126. Few traces of the town walls remain. The old fort, formerly used as the mámlatdár's office, has fallen into complete decay.¹ A new office has been built on the railway side of the Girna. There is also a travellers' bungalow about a quarter of a mile from the railway station.

Chángdev, in Bhusával at the meeting of the Purna and Tápti, about four miles north-west of Edlabad, has a well preserved temple of Chángdev. In the Hemádpanti style, 105 feet round and 120 high, it is built of huge black marble blocks fitted one on the other without mortar or other cement. On either side of the entrance is a writing in *bálbodh* character, but so worn as to be unreadable.²

¹ In 1862 it was described as having a strong natural position and being supplied with water cisterns. Gov. List of Civil Forts, 1862.

² Of this Mahádev, Abul Fazl tells the following story: There was a blind man who always carried about him an image of Mahádev, to which he used to pay daily adoration. It happened that he lost it at this place, upon which, being greatly distressed, he formed of sand an image resembling it, which he worshipped as he had done the original. By the will of the Almighty the figure of sand became stone, and still remains. Near this temple, Abul Fazl mentions a spring which, he says, the Hindus believe to be the Ganges. They say that by the power of God a certain devout man used to go constantly to the Ganges, and return again the same day. One night the river Ganges appeared to him in a dream and said, 'Cease from all this labour, for I will spring up here in your cell.' Accordingly in the morning the spring appeared, and is running to this day. Gladwin's *Ain-i-Akbari*, II. 53.

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BHUSÁVAL.

BRÁHMANVEL.

BODVAD.

BYÁVAL SÁKLI.
CHÁLISGAON.

CHÁNGDEV.

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CHÁRTHÁN.

Cha'rtha'n, about twelve miles east of Edlabad, has a well preserved Hemádpanti temple of Mahádev said to be 700 years old. It measures about thirty-four feet by twenty-eight, and is supported by twenty-four pillars, and on the walls has figures of peacocks and parrots.² It has also a Musalmán shrine, *dargáh*, in fair condition, and said to be about 500 years old. Chárthán is said to have once had 700 wells and to have been a large thriving town.

CHAUGAON.

Chaugaon, a small village of 604 souls, seven miles north-west of Chopda, has, about a mile and a half to the north, a ruined fort, one of the Gavli Ráj remains. Standing on a rising ground, it covers an area of 500 feet square, and is estimated to have cost £20,000 (Rs. 2,00,000). The fort plateau is reached by steps, and in the side of the hill are cisterns, some of them of carved stone. Inside the fort are a saint's tomb, two ponds, and four reservoirs.

CHINCHKHED.**CHOPDA.**

Chinchkhed. See Máheji.

Chopda, a municipal town, with, in 1872, a population of 13,699 souls, the head-quarters of the Chopda sub-division, lies fifty-one miles north-east of Dhulia. Six miles from the meeting of the Girna and the Tápti, and on the high road of communication between east Khándesh and the coast, Chopda is probably a settlement of great antiquity. Its ruined fort shows that it was a place of some consequence under early Hindu rulers. In 1600 it was large and well peopled, with a temple of Rámeshvar, to which Hindus came from great distances.³ About fifty years later, Tavernier (1660) mentions it,⁴ and a few years after (1679), when plundered by Shiváji, it is spoken of as a great mart.⁵ About that time it was known to the Musalmáns as Mustafabad Chopda.⁶ In 1750 it is mentioned as having a famous temple of Rámeshvar.⁷ In 1820, when it was handed over by Sindia,⁸ it was the head of a sub-division, surrounded by country much covered with forest.⁹ In 1837 it was restored to Sindia, and in 1844 again received by the British.¹⁰

Chopda has a large trade in cotton and linseed. The town has the offices of a mámlatdár and a chief constable, a post office, a dispensary, and three schools. The municipality, established in 1867, had, in 1879-80, an income of £350 (Rs. 3500).

Traces of former wealth remain in some of the old houses, notably in one with a richly carved hall in Navsári Ganj. The dwellings in

¹ This meeting, says Abul Fazl, is held sacred by the Hindus, and called *jigartirth* literally the liver, that is the most precious of holy places. Ain-i-Akbari, II. 53.

² List of Archæological Remains, 30. It is said to be built of stone and mortar. If so it has probably been repaired.

³ Gladwin's Ain-i-Akbari, II. 53. In 1610 Finch mentions it as a great town. Kerr, VIII. 278. ⁴ Harris, II. 352. ⁵ Orme's Historical Fragments, 84.

⁶ Muntakhabu-l-lubáb in Elliot, VII. 307.

⁷ Tieffenthaler, Res. His. et Geog. Sur. l'Inde, I. 368.

⁸ Hamilton's Description of Hindustán, II. 101.

⁹ Or. Chris. Spec. VIII. 198.

¹⁰ See above p. 257, 260.

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the suburbs are poor, most of them low huts thatched with grass and twigs. The fort stands in the middle of the town close to the main street, and contains the Bhil lines and the mámlatdár's court and record rooms. The court room is much out of repair, and the foundations of a new building in the fort have been laid. A police station, *chávdi*, was built in 1875. It stands in the main street, a two-storied building, the upper rooms being used as the municipal office. In the same street is the school-house to which an upper storey has lately been added. Facing the main street are the houses of Mánek Shet a wealthy Márvádi, and of his cousin, two of the most remarkable modern buildings in the town. They are four stories high, and much of the wood work is richly carved. Here, as in other Khándesh towns, many new houses are being built.

Besides the fort are several mosques, chief among which is the Jáma mosque, thirty-four feet by forty-eight, built, it is said, by Mirán Muhammad Khán (1520-1535) the eighth of the Fárúki kings. Among the other mosques are the Black Mosque, forty feet by forty-two, said to have been built by Dáda Miya a local Muhammadan saint. A third is Syláni Sáheb's mosque, forty feet by thirty, said to have been built by Syláni Sáheb, a religious devotee who lived 200 years ago. A fourth is the Shekhpura mosque, thirty-seven feet square, supposed to have been built by a saint named Mirán Shaikh Muhammad Wálájáh Awliya. Two handsome old wells deserve notice; one the Sátkotheadia well, sixty-five feet by forty-five, is said to have been built by Jawha Rána Duli, whose descendant Amin the son of Shaikh Bhikári still owns it. The other, in the Seven Palms garden, is said to have been built by a landholder named Ján Ali Khán.

Dehera Fort. See Rájdair.

Dermal Fort, in the Pimpalner sub-division sixteen miles south-east of Pimpalner, had, in 1862, a strong natural position but very few defences. The water supply was abundant.¹

Dhanora, in the Nandurbár sub-division about sixteen miles north-east of Nandurbár, has a fort with richly carved fragments of an old temple built into its walls.

Dharangaon, a municipal town in Erandol, thirty-five miles north-east of Dhulia, contained, in 1872, 11,807 inhabitants, and in 1879 had a municipal income of £438 (Rs. 4380).

At the time of the Moghal conquest (1600) Dharangaon was famous for its *jirifaf* and *bhiran* cloths.² During the seventeenth century, under the forms Dongong, Dorongon, and Drongom, it is several times mentioned as a trade centre of considerable importance. Here, in 1674, the English established a factory. The following year (March 1675) the town was plundered by Shiváji.³ And four years later (1679), Shiváji, joining his forces with those of the Rája of Berár, again plundered Dharangaon, then one of the most flourishing places in

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DEHERA FORT.

DERMAL FORT.

DHANORA.

DHARANGAON.

¹ Gov. List of Civil Forts, 1862.² Gladwin's *Áin-i-Akbari*, II. 52.³ Bruce's *Annals*, II. 36, 37.

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the country.¹ Six years later (1685), Shambháji still more savagely plundered the town, burning or pillaging every house.² Under the Maráthás Dharangaon suffered much from Bhil raids, and was the scene of one of the frightful Bhil massacres by which the Maráthás vainly attempted to keep order. It came into British possession in 1818,³ and here, from 1825 to 1830, Lieutenant, afterwards Sir James, Outram busied himself in raising the Bhil Corps.⁴ In 1844 two American planters, Mr. Blount of Gorakhpur and Mr. Simpson of Madras, who had been appointed superintendents of cotton experiments, set up saw-gins. Next year (1845) a screw press was built, but this on account of its costliness proved a failure. In 1850 the gins, nineteen in number, were hired to Messrs. Ritchie Stewart and Co. of Bombay, who had established an agency, and a further supply of twenty-one more were made for them. In 1854 the office of superintendent was abolished, and only a small establishment was kept to take charge of the gins. Of these nineteen had been sold, a few hired out, and fifty-nine remained ready for disposal without any applicants.⁵ In 1855 Government established a factory with ninety-three saw gins, under the management of a European overseer; merchants and cultivators were charged £1 (Rs. 10) a month for the hire of a gin. But the experiment proved costly, and after a time was given up. In 1865 there were 120 gins, and an establishment kept at a yearly cost of £144 (Rs. 1440), an outlay not nearly covered by the income realised from the gins.⁶

Trade.

There is a considerable cotton and oilseed trade with Jalgaon, the railway station about twenty miles to the east where many of the Dharangaon merchants have agents. Formerly Dharangaon paper and cloth were held in esteem. At present the manufacture of paper has ceased, but the weaving of coarse cloth still gives employment to more than 100 looms.

There is little remarkable about the town. Many of the houses are well built of stone and mortar, but the streets are narrow and irregular, and the lanes dirty and crooked. There are two large ponds, one to the north of the town and another to the west near Outram's bungalow. But these are used only for cattle and for washing clothes, and the town is badly off for drinking water. In the bed of the stream which flows through the town are the remains of some old dams.

The only remarkable building is Outram's Bungalow, with a reception, *darbár*, hall forty feet by thirty-four and sixteen high. The walls and pillars are covered with excellent polished cement. The building is now used by the assistant collector and the assistant superintendent of police. Near it are the residence of the Superintendent of police, whose head-quarters it is, the old ginning factory, and one or two European houses now in ruins. In the

¹ Orme's Historical Fragments, 84. In 1683 the Drongom investment was 10,000 pieces broad *bástas*, 10,000 pieces *sevgazis*, and 100,000 lbs. (2500 *mans*) of turmeric, 256, 257.

² Orme's Historical Fragments, 143. The factors at Dharangaon had but two hours to escape.

³ Grant Duff, III. 464.

⁴ Mr. J. Pollen, C.S.

⁵ Cassel's Cotton, 89-100.

⁶ Bom. Gov. Sel., New Series, XCIII. 309.

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centre of the town is the municipal office, an octagonal upper-storied building. A new school-house has lately been finished outside the gate in front of Outram's bungalow. There are also some old mosques and large old native buildings. To the north of the town are the Bhil lines with accommodation for 200 families, and provided with a school-house and dispensary. The school for Bhil boys, which was first opened in 1829, has an average attendance of forty-seven pupils. In 1880 it was reported to be in a good state, though the boys were backward in geography, dictation, explanation, and recitation.¹ The town is provided with a post office and four schools.

Dhargaoon Fort, in the Taloda sub-division, about twenty miles north of Taloda, was in 1862 lately repaired at Government expense. Water and supplies were procurable. The fort was occupied by a party of the Bhil Corps.²

Dha'yata, about forty miles north-east of Dhulia, at present of no importance, is an old settlement. In the beginning of the seventeenth century (1609) it was noticed as a great market for drugs and pintadoes or calicoes.³ About fifty years later, Tavernier (1660) mentions it as the next great town from Nizámpur, encompassed almost round with a river in the midst of a most delicious country. The town was a dirty hole with dirty people, and great quantities of *moha* liquor, not wholesome unless well burnt.⁴

Dhulia, north latitude 21° 10' and east longitude 75° 20', the chief town of the district and the head-quarters of the Dhulia sub-division, with, in 1872, a population of 12,489 souls, lies on the southern bank of the Pánjhra, thirty miles north of Chálisgaon the nearest railway station. To the north is the river Pánjhra, to the south the Laling hills, and to the east and west a rather barren rolling plain. The town and its suburbs, covering about one square mile, lie well shaded by trees along the right bank of the Pánjhra. Furthest up the river are the European residences, most of them with gardens and well shaded enclosures, and to the south an open plain and exercise ground. Further east is new Dhulia with regular streets of well built houses lined with rows of trees, and beyond the new town, old Dhulia with its mud fort and quaintly grouped houses and hovels. The Bombay-Agra road passing through the new town crosses the Pánjhra by a fine stone bridge. Across the river lies Deypur, a hamlet whose small fort was partly swept away by the 1872 flood. Though most of the country round is dull and barren, from the north side of the river, with the bridge as a foreground and the Laling hills in the distance, the view of Dhulia, with its temples and houses rising from among trees, and girt with gardens, watered fields, and mango groves, is rich and picturesque. Pleasant during the cold season,

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DHARGAON
FORT.

DHÁYATA.

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¹ Collector, 20th September 1880.³ Salbank in Harris, I. 98.² Gov. List of Civil Forts, 1862.⁴ Harris, I. 84.

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Dhulia is very trying during the hot months, and in the rains, though tempered with south-west winds, the air is hot and close.¹

Of 12,489, the total (1872) population, 10,607 were Hindus, 1782 Musalmáns, 83 Christians, and 17 others.

From its nearness to the important fort of Laling, Dhulia is probably a very old settlement. Early in the seventeenth century (1629), when the Delhi Emperors were bringing Khándesh into order, the village of 'Dholiya near Alang' is mentioned as the place where Khájá Ab-ul-Hasan, Sháh Jahán's general, passed the rainy season.² In the ruin that fell on the country in 1803, Dhulia was utterly deserted. In the following year, Báláji Balvant, a dependant of Vitthal Narsing Vinchurkar, repopled the village, and in return received from the Vinchurkar a deed granting him certain lands and privileges.³ At the same time the fort was repaired and the division known as Ganesh Peth built. Being afterwards entrusted with the entire management of the districts of Songir and Laling, Báláji Balvant fixed his head-quarters at Dhulia, and continued to exercise his authority till, in 1818, the country passed to the British. In 1819, Captain Briggs the first Political Agent, probably for its central position and because it was on the highroad between Poona and Hindustán, made Dhulia the district headquarters. The town was then very small, shut in between the water channel and the river, and without a single workman who could make a common screw. Merchants and others were invited from Burhánpur; master carpenters and smiths were brought from Bombay and Surat; a residence and three offices were built; and a new suburb known as Briggs' Peth was founded. The ground for the new town was granted rent-free, liberal advances were made to traders and others to enable them to build, and freedom from taxes was promised.⁴ Public buildings gradually sprang up, old inhabitants returned, and shopkeepers and traders from all parts of the country came and settled. No special industry has been started in Dhulia. But with the very great spread of tillage and growth of population in the country round, its trade has steadily increased. Except coarse cloth blankets, turbans, and robes manufactured for local use, the first three by the people of the place and the last by Musalmáns from Allahabad, Benares, and Lucknow, Dhulia has no manufactures. A steam cotton press was opened in 1876 by Messrs. Volkart Brothers of Bombay.

Sub-divisions.

Dhulia is divided into four parts : the old town ; the old east-end suburb ; Ganesh Suburb outside the old town ; and Briggs'

¹ Rain and heat details for the five years ending 1879 have been given above, pp. 14-15.

² Bádsháh Náma in Elliot's History, VII. 10.

³ The deed states that the district had been ruined, first by rebels and then by a famine ; that the few inhabitants had fled ; that the country round was overgrown with brushwood ; and that Báláji had cleared the thickets and brought traders and husbandmen to settle, had helped them with money to build houses, had established a mart, and had in other respects made the town habitable. Mr. Pollen, C.S.

⁴ The immunities were, an exemption for five years from house tax ; (2) remissions for the same period of town duties on exports and imports ; and (3) rent-free grant of a *bigha* of dry crop land for every brick and mortar house built. Mr. Pollen, C.S.

Suburb to the south of the town. Closely connected with Dhulia proper, are 'the Lines' and the hamlet locally known as the *Moglaí*.¹ The old town stands on uneven ground towards the south-east, sloping towards the river on one side and rising towards the fort on the other. The houses,² built in short narrow irregular lanes, are for the most part inhabited by poor husbandmen, with the occasional dwelling of a well-to-do deshpánde or rich Márvádi. Like the old town the east-end suburb is most irregular. It was formerly kept for shopkeepers, but now contains houses belonging to most of the lower classes, Párdhis, Bhils, Lodhis, and Mhárs. Ganesh Suburb still contains many respectable shops and one or two good substantial houses belonging to Márvádis, but the greater part of this division is occupied by Bhois, Musalmáns, and Pardeshis. Briggs' Suburb, the new town, by far the most populous and respectable division of the city, has been carefully laid out in regular lines, some running parallel with, and others at right angles to, the Ágra road. It is inhabited by Government servants, Márvádi traders, Musalmáns, Gujars, labourers, tailors, blacksmiths, goldsmiths, weavers, and potters.³ The weekly market is held in the middle of this suburb, and separate bye-streets have been set apart for butchers and those who follow other offensive trades. The main street, leading from the clock tower and running at right angles to the Ágra road, is occupied on both sides

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¹ The *Moglaí*, separated from Dhulia proper by the Moti stream, is the local name for the space occupied by the houses and lines of the detachment of Poona Horse stationed at Dhulia.

² The houses in the old town, belonging generally to the poorer classes, are very humble and irregular. The few rich houses are usually built of stone and mortar on high ground, on strong plinths raised from four to eight feet, with flat roofs supported by cross beams resting on wooden posts set on stone bases. The entrance door, made of strong wood, is reached by a flight of steps either standing out into the street or cut out of the plinth. The verandah is generally shaded by a slanting roof. The door opens into the dwelling room, the chief room of the house, with, on one or both sides, sleeping and cooking rooms. At the back of this room a door opens into the square, *chauk*, in which are the store rooms and the cattle house. This is the most usual form of a well-to-do husbandman's house. Another very common house built of burnt bricks has a front verandah and an entrance door leading into a small oblong room, often used by the owner for business or for receiving friends. Through this is another small room chiefly used for cooking, and from the cooking room a door opens into the back room of the house, used as a sleeping apartment, with store rooms on either side. A back door usually leads into a yard in which is the cattle shed. These inner rooms are lighted by windows, or rather by holes in the roof with bars across them. The houses of poor cultivators, usually built of hardened mud, are supported on wooden posts, with sloping roofs thatched with cotton, *tur*, or *jvári* stalks and grass. They have seldom more than one room, but especially in cases of sickness, parts of the room are occasionally partitioned off.

³ Though regularly built, very few of the houses in Briggs' Suburb are more than one storey high. Nearly all are raised on plinths from two to six feet above the street. The houses of the higher classes are of three parts, the front consisting of a verandah, *ota*, sometimes open sometimes roofed, and a receiving room; the middle, a good sized room, its inner part, *majjhar*, used as a dining room, with a flat roof, supported on wooden pillars, lighted by holes in the roof or by windows opening into the reception room; and the back, consisting of the *chauk* or *parus*, four verandahs facing inwards, with, in the middle, an open space for rainwater. On each side of the reception room and middle house are store or cooking rooms, and close beside the cooking room is the idol room. The room for lying-in women is usually in the corner nearest the *parus*. The poorer houses have seldom more than two rooms. At the back of almost every house is a well. Till lately there was a strong feeling against building houses with two stories or with tiled roofs. A few have lately been built, but the majority are single storied and flat roofed.

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by cloth merchants and sweetmeat sellers, and further on by blacksmiths, goldsmiths, and other artisans.

Nagar Patti, the part of the new town lying nearest the old town, running parallel with the watercourse, is occupied by a few Bráhmans, Kunbis, barbers, and weavers. Khál or Bráhmañ Gali, a lowlying street running at right angles to Nagar Patti and parallel with the Ágra road, is almost exclusively occupied by Bráhmans, pleaders, Government servants, writers, and others. In this street there is also a three-storied temple sacred to Rám. The street itself, not having been raised like the Ágra road, is during the rains little better than the bed of a stream. Navgrahi, another division of the town chiefly occupied by Bráhmans, is situated close to the river near the school-house. It suffered severely during the 1872 flood. The Ágra road is chiefly occupied by shopkeepers and Márvádís. The houses near the bridge were washed away during the 1872 flood, and new shops with higher plinths have taken their place. These shops are only one storey high with flat roofs, but many new shops are now (1880) being built. Up to 1873, when the detachment of Native Infantry was withdrawn from Dhulia, there were two sets of military lines, one for the regular troops and the other for the Bhil Corps. Since 1873, the Bhil Corps are housed in the Native Infantry lines, and the old Bhil lines have been allowed to fall out of repair. The present Bhil Corps lines, four rows of regularly built houses well shaded with avenues of *nim* trees, lie to the south-west of the town between the jail and the hospital. To the north of the lines, between Briggs' Suburb and the Moti Nála, lie the jail, the Judge's court house, the Collector's offices, and the dwellings of European officers. On the left bank of the Moti Nála are two more bungalows, one close to the hamlet known as the Mogláí and the other lying a little to the south. The Mogláí is an irregular little village on the left bank of the Moti Nála at its meeting with the Pánjhra. It is occupied by men of the Poona Horse, with their wives, families, and camp followers, and a few shopkeepers and milkmen.

Markets.

The camp or military market, *sadar bázár*, lies along both sides of the Ágra road where it divides Briggs' Suburb and stretches from Mánik Chauk to the Pánjhra bridge. Here are sold all articles of daily consumption, groceries, spices, confections, and cloth of all descriptions. The shops are built in a row and shaded with trees. Business hours are generally from six in the morning to ten, and again from two to six. Some shops, especially the grocers' and sweetmeat sellers', remain open till ten. These dealers, like most of the shopkeepers, live in houses behind their shops and do not shut their shops and go home as is usually done in large towns.¹ Besides the *sadar bázár*, a daily market is held every

¹ From eleven to twelve they take their midday meal, then smoke, sleep, or gossip till about two or three. In the evening they take their meal about eight and then sit talking with their friends or family, or listening to songs till ten when they retire.

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morning and evening in Mánik Chauk. Here, also, every Thursday, a weekly market is held, when vegetables, fruit, molasses, sweetmeats, earthenware, copper and brass pots, and cutlery, as well as cartloads of grain, pulse, rice, and millet, are offered for sale. Here the local merchants have stalls for the sale of their stock, and from here goods brought from Bombay through Málegaon are spread over the surrounding market towns. The transactions on market days are said to average from £2000 to £5000 (Rs. 20,000-Rs. 50,000) during the fair or busy season, and from about £500 to £1000 (Rs. 5000-Rs. 10,000) in the rainy months. A cattle market is held on the same day, and bulls, horses, buffaloes, sheep, and cows are brought for sale in large numbers. There is one shop for country liquor and two for European liquors. Opium, *gánja*, *bháng*, and other drugs are sold by licensed shopkeepers.

The municipality, established in 1860, had, in 1879-80, an income of £2358 (Rs. 23,580). Since its establishment, the chief public improvements have been making roads and drains, and building a handsome clock tower which cost about £600 (Rs. 6000).

There are two hospitals, one civil, the other charitable with dispensaries attached, and five schools. The English high school is held in what once was the travellers' bungalow. Beside it is the vernacular school, a spacious two-storied building finished in 1869. There is a native general library, a pretty looking octagonal building, erected at the same time as the vernacular school. Across a little stream bed stands Messrs. Volkart Brothers' press-house, and the old Rang Mahál, formerly a bungalow used by European residents and now occupied by the manager in charge of the press. South of this, just outside Briggs' Suburb, is another old bungalow, lately bought by the municipal committee and made into a municipal office. Next door to this is another bungalow formerly the residence of the officer commanding the Poona Horse and now occupied by Pársis. Further west comes a little bungalow at present occupied by the assistant forest officer. Close beside and north of this bungalow lies the graveyard. The native girls' school is in Briggs' Suburb on the Ágra road. There are several rest-houses, some for general use and others reserved for Hindus or Musalmáns.

The Government offices are all to the west of Briggs' Suburb between it and the Moti Nála. On leaving the town and passing by the graveyard on the left, the first group of buildings is the Collector's offices. These consist of seven separate buildings for the use of the different establishments. To the south of the Collector's offices, on the other side of an open plain, stands the Judge's court, a substantial building, with the jail, surrounded by a large high wall, attached to it. Behind the jail and the Bhil lines is the civil hospital, a spacious building. Further west of the Collector's offices comes the old opium godown, now (1880) the Registration Office, the first bungalow in Dhulia formerly occupied by Captain Briggs. To this bungalow Mr. Boyd, when Collector of Khándesh, added an upper storey, and the whole is now occupied by the assistant engineer. Opposite the gate of this bungalow on the river side

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Buildings.

is the local funds workshop. Passing¹ along the road from the workshop to the west comes the Collector's compound and bungalow, close to which is a bath-house. Outside the western gate of the Collector's compound, at the junction of the Moti Nála and the Pánjhra, stands a bungalow now falling into decay, which is said to have been built by Mr. Boyd, and of which there is at present no owner. South of it, surrounded by a garden, is a bungalow formerly occupied by Dr. Elliot, and a little to the east of it, in a corner of the Collector's compound, stands an upper-storied building formerly used as a mess house by native regiments. On the opposite side of the road to Dr. Elliot's bungalow and on the edge of the Moti Nála stand the Judge's and another upper-storied bungalow. Across and on the west of the Moti Nála, close to the Mogláí, stand two other large bungalows. These, with the old quarter-guard now used as a police bungalow on the road to the jail, and the court-house, complete the list of European residences. Inside the town the mámlatdár's office and the police lock-up are the only public buildings. The travellers' bungalow stands by the side of the Ágra road in Devpur village, on the left bank of the Pánjhra. Close beside it Messrs. Gaddum and Company of Bombay have (1879) erected a new press-house. Of the old Dhulia town wall, except some large stones, no traces remain. The site of the fort is still marked by a mound of white earth. Like the wall, the fort was once faced with stone and brick, and some of the large stones may still be seen.¹ Much of the mud of the fort was carried away in the great 1872 (15th September) flood. What remains is being used by the people in repairing or enlarging their houses. No remains to which legends are attached occur near Dhulia. A stone pillar in the middle of the plain in front of the jail, like some of the old tombs in the Málegaon churchyard, is the only monument of interest. It is said to be the tomb of an officer of a Madras regiment, but the tablet which belonged to it has been carried off.

Temples.

There are few religious buildings. On the left of the Ágra road near the rest-house is a small pretty Vithoba's temple, with a canopy, *chhatrí*, very neatly carved in the style of a Muhammadan cupola. Its foundation and outer wall were much injured by the 1872 flood. On the other side of the road, on a lower level than the bridge and saved by it in the 1872 flood, stand temples of Rám and Ganpati, built about thirty years ago by Bhagoji Náik a wealthy Vanjári. Though much hidden by buildings and trees on the Dhulia side, their high spires are seen for miles from across the river. The temples are painted red, blue, yellow, and green, and are adorned with figures of animals. In the old town is a temple sacred to Ekvina Devi, an ordinary two-storied house with a strong wooden and tiled roof. In the new town are two Jain temples not differing in appearance from ordinary dwellings. On the Ágra road to the south of the school, in the centre of Briggs' Suburb is a temple sacred to Rám, known locally as *Patta*

¹ In 1818 Captain Briggs found several terraced houses in the fort.

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bigñi Rám, and said to have cost £4000 (Rs. 40,000). It was begun twenty years ago by Náráyan Báva Brahmachári, with the help of Khushál Dámodardás, a wealthy Gujarát Váni. In the front is a verandah built on a plinth of carved stone, with an upper storey used as a drum-room, *nagár khána*. Inside of the verandah is a square, *chauk*, surrounded by a plinth of carved stone. Opposite the main door a flight of steps leads to the shrine. The temple, whose stones have been brought from Nágpur, is still unfinished. Of Muhammadan remains there is, besides two or three of less importance, a well built old mosque at the end of the Ganesh Suburb.

The chief objects of interest in the neighbourhood of Dhulia, besides Laling hill which is separately mentioned, are, at Amboda, twelve miles to the east, a stone built well preserved Hemádpanti temple of Khanderáv, about eight feet square; at Dhádre, about fourteen miles to the south, a stone built twelve feet square ruined Hemádpanti temple of Mahádev; at Nandála, twenty miles to the north, a stone built twelve feet square ruined temple of Mahádev; at Shirad, fourteen miles to the south, a ruined Hemádpanti temple of Devi fifteen feet square, and a ruined Hemádpanti well twelve feet square; and at Vinchur Budruk, fourteen miles to the south, a ruined Hemádpanti or Gavli Ráj well fifteen feet square.

Dighi, about eight miles south of Kajgaon railway station, on the east bank of the river Gadád, has a somewhat ornamented stone and mortar temple of Devi. The shrine, nine feet square by eighteen high, is approached by three vestibules or halls, the first nine feet square by fifteen high, the second sixteen and a half feet square by twenty high, and the third six and a half feet by five and sixteen high. Since the village came under British rule a yearly fair formerly held on *Chaitra shuddh Purnima* (March-April) has been discontinued.

Edlabad, the chief town of the petty division of Edlabad, had in 1872 a population of 2458 souls, 1968 of them Hindus, 488 Musalmáns, and two Christians. At the time of the Moghal conquest (1600), it was a good town, with a lake always full of water, and much venerated by the Hindus as the place where Rája Jesirat atoned for his crimes. The banks of the lake were highly cultivated.¹ In 1750 it was girt with part stone walls and strengthened with a very old fort,² and in 1832 it was a small city of 500 or 600 houses surrounded by a fairly good wall.³ Now (1880) the place is half in ruins. The mahálkari's office is held in the travellers' bungalow outside the town, close to the old road leading from Bodvad to Burhánpur. Just below the town is a local-fund dam of solid masonry, with a wooden sluice gate to keep in store the water of the stream. Besides some fine remains of old residences and wells, there are the ruins of its very strong double fort, built it is said by

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Places of Interest.

DHULIA.
Temples.

DIGHI.

EDLABAD.

¹ Gladwin's *Ain-i-Akbari*, II. 53.

² Tieffenthaler, *Res. His. et Geog. Sur. l'Inde*, I. 368.

³ Jacquemont's *Voyage Dans l'Inde*, III. 482.

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ERANDOL.

the Moghals, which can be seen for miles commanding the flat country towards Varangaon and Bodvad.

Erandol, a municipal town, the head-quarters of the Erandol sub-division, with, in 1872, a population of 11,071, and in 1879-80 a total municipal revenue of £435 (Rs. 4350), rises, with high battlemented walls, from the bank of the Anjni river. Besides with Dhulia, about forty miles to the west, Erandol is connected by well made roads with Dharangaon eight miles to the north-west, and with the Mhasávad railway station eight miles to the south-east. On the Dharangaon road is a solid masonry level-crossing over the Anjni river.

Though doubtless an old settlement, the only reference that has been traced to Erandol is that, under the name Andal, it is, in 1630, mentioned as one of the places of the Páyinghát of Chálisgaon that were ravaged by Shiváji.¹ The manufacture of coarse native paper, for which Erandol was once famous, is kept up to a small extent. There is also a considerable local trade in cotton, indigo, and grain, the chief market being Jalgaon, a railway station eight miles to the north-east. The dispensary, a large school-house, and the mámlatdár's office, are all in the fort.

The most remarkable building is, in the centre of the town, *Pándav's Váda*, a ruined stone mansion. It forms a large quadrangle, surrounded by a wall a great part of which has a succession of windows with stone lattice work of various patterns. The temple at one end, now used as a Musalmán place of prayer, was once the centre of a raised corridor, which, as shown by the ruined pillars, formerly stretched right across this end of the quadrangle. On either side of the central shrine are arched recesses surrounded by beautiful and varied scroll work, with the crescent and star on the tops of each. Above one arch are the remains of a beautiful Persian inscription. The central shrine has a massive roof of great blocks and beams of stone still bearing traces of red and yellow colouring, the whole supported on large stone pillars ornamented with flowers. The wall of the quadrangle, already falling in ruins, is coarse careless stone and mud work. The whole building is a curious mixture of styles. The only date, 1620, probably marks the year when the original Hindu buildings were changed and added to by the Muhammadans. The only other object of special interest is at the crossing of the two chief streets, a group of graceful arches, one for each street.

FAIZPUR.

Faizpur, two miles west of Sávda, with, in 1872, 8365 souls, 7260 of them Hindus and 1105 Musalmáns, is surrounded by a high mud and baked brick wall, with several fine gateways. Inside the wall the buildings are crowded, the main streets are crooked and narrow, and the houses high and tiled, some of them with three or four storeys. There is a fine police station and a big native rest-house now used as a school-room. The town is still famous for

¹ Bádsháh Náma in Elliot's History, VII. 16.

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its dark blue and red dyes, and its weekly wood market. There are about 250 families of dyers at Faizpur who dye thread, turbans, and robes, and stamp cloth of all kinds. Like the neighbouring town of Sávda, Faizpur is surrounded by garden land watered from wells, and *bábhul*, *Acacia arabica*, trees grow all about it in great luxuriance. The town is already crowded and many huts have been raised outside the old walls. Faizpur is one of the chief cotton marts, and gives its name to the best variety of Khándesh cotton.

Fardá'pur, in the Nizám's territory, about thirty miles south-east of Páchora railway station, about four miles from the Ajanta pass, and close to the entrance of the valley on the right side of which are the famous Ajanta caves, is a middle-sized village, with, on the top of a rising ground, a large and handsome but somewhat ruined caravan-serai. In an open space to the south of the village stands the travellers' bungalow used by visitors to the Ajanta caves. From its position at the foot of the Ajanta pass, one of the chief lines of communication between the Deccan and the north, Fardápur must be a settlement of great age. But except in 1679, when it is mentioned as the place where the Moghal general Khán Jahán was stationed to intercept the Maráthás,¹ and in 1750 when it was spoken of as a village at the foot of the Deccan hills,² no notices have been traced.

Fatehpur, ten miles north of Sháháda, has a ruined fort, with some curious wall paintings.

Ga'ndhli, a small village of 1053 souls six miles north-east of Amalner, is the first place in Khándesh at which Gujarát Shrávak Vánis settled. Until, in 1804, it was plundered and its people scattered by a Pendhári leader named Ghodji Bhonsla, Gándhli was a prosperous town with 150 Shrávak Váni houses and a respectable Jain temple.

Gá'rkhed, six miles north of Jámner, has an underground temple of Mahádev. An eight-cornered building, forty-seven feet by twenty-four, its outer corners are richly carved with figures of men and women. The villagers still worship the *ling*. But the building is in ruins, and the figures are so worn as to be unintelligible.

Hadta'la, about four miles south-west of Edlabad in Bhusával, has an old irrigation lake restored during the distress of 1870. Of old buildings it has two ruined Hemádpanti Mahádev temples eighteen feet by thirty-eight, and a ruined mosque.

Hema'dpanti Remains. Pretty generally distributed over Khándesh, as well as in Ahmednagar and the Central Deccan, are the stone built temples, reservoirs, and wells, locally known as Hemádpanti, or in Khándesh as Gavli Ráj. The term Hemádpanti is derived from Hemádpant or Hemádri, the minister, *mantri*, of Rámchandra (1271) the Yádav ruler of Devgiri.³ A well known

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FAIZPUR.

FARDÁPUR.

FATEHPUR.

GÁNDHLI.

GÁRKHED.

HADTÁLA.

HEMÁDPANTI
REMAINS.

¹ Muntakhabu-l-lubáb in Elliot's History, VII. 307.

² Tieffenthaler, Res. His. et Geog. Sur. l'Inde, I. 368.

³ According to one local legend Hemádpant was a giant; according to another he was a physician, who brought from Ceylon the use of Modi the Maráthi current

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**HEMÁDPANTI
REMAINS.**

writer, Hemádri was also a zealous temple builder, and probably introduced some change in the style of architecture. But the term Hemádpanti has long lost its special meaning, and is now applied to any old stone building.¹ The local Khándesh term Gavli Ráj probably refers to the Yádav kings,² who, as in Káthiáwár, would seem to have been closely connected with the Ahirs or shepherds, one of the chief elements in the population of Khándesh.³

The Khándesh list of remains gives a total of thirty-nine Hemádpanti buildings, thirty-one of them temples, six step wells, and two stone-lined reservoirs. Some of them may be of greater age, but most of them were probably built either in the twelfth or in the thirteenth century. These Hemádpanti buildings are all of blocks of cut stone carefully joined and put together without mortar. In some the stones are so large as to have given rise to the saying that they are the work of giants.⁴ The wells are strong, plain, and square, with a flight of steps running down each side. The reservoirs are square, eight or sixteen sided, and built in courses, each course set into the course below which has a raised ledge on the outer edge, to prevent the upper stone from slipping forward. This style is also employed in some of the temples as at Sankhed not far from Toka in Ahmednagar. The temples dedicated to Shiv, though often small, are sometimes of considerable size.⁵ Standing on high bases, with strongly built mortarless walls of hewn stone, with numerous mouldings and often an abundance of mythological sculpture, the style is almost certainly an outgrowth of the Gujarát Chálukyan. Some of the finest specimens are found in Berár. In the Haidarabad districts, the vertical breaks in the lines of the walls are often set off at oblique angles which give a great play of light and shade. The pillars of the porch, *mandap*, have also sometimes similar sections. Instead of the usual broken square, they are formed, as if two or more square pillars of the same size were placed in one another, at different angles, so that the section is star-shaped. The spires of most of them are destroyed, but one, the temple of Dodda Basappa at Dambal in Dhárwár is still almost complete and is exceedingly fine.⁶

HIRÁPUR.

Hira'pur, seven miles west of Chálisgaon, has a ruined Hemádpanti temple of Mahádev, fifty feet long by twenty-seven

writing; according to a third he was the Bráhma minister of a Musalmán king of Bidar or Golconda. Ind. Ant. VI. 366.

¹ Mr. Burgess' Arch. Rep. III. 93. In the south of India Jakhanáchárya is similarly credited with the building of all the better class of old temples.

² Abhir kings are mentioned as late as the twelfth century. In an inscription of Sinha the Yádav ruler of Devgiri, the Gurjars and Málav kings are described as having been humbled, and the race of the 'heroic Abhir king' as having been destroyed. Dr. Bühler holds that the term the 'heroic Abhir king' refers to Narsimha, the Ballál Yádav of Dvársamudra, a portion of whose territories Sinha is said to have annexed. Burgess' Arch. Sur. Rep. (1878), 86.

³ See above, p. 39.
⁴ The story told of them that each was built in one night or 'before every night,' that is one day, is also told of early remains in Bengal and other parts of India. Blochmann in Ind. Ant. III. 344.

⁵ Of thirty-one temples given in the Khándesh list, the largest measurement is fifty-five feet by twenty-four, and the smallest eight feet square.

⁶ Mr. Burgess' MS. note. See Architecture of Dhárwár and Mysore, 57, and corresponding photograph.

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broad and twelve high. The door and the eighteen pillars are to a certain extent ornamented. There is neither legend nor writing.

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JALGAON.

Jalgaon, a town in the Nasirabad sub-division on the railway line, is fifty-five miles north-east of Dhulia and 261 from Bombay. Though from its situation probably an old settlement, Jalgaon was, before the introduction of British rule, inferior both to the town of Nasirabad and to the neighbouring village of Mehrun, from which it is still locally known as Jalgaon-Mehrun. Under the British its position on the high road from Asirgad to Bombay, and its central situation among the local marts of Neri, Jámti, Sánda, Faizpur, Dharangaon, and Erandol, attracted traders and weavers, and before 1860, it could boast of more than 400 handlooms. In 1860, when the railway was opened, it remained for some time the terminus and rapidly increased in importance. In that year it was said to be one of the chief towns in Nasirabad, of late greatly increased, extending its trade into Berár, and with many agencies of Bombay houses to buy cotton, linseed, and sesamum.¹ During the American war (1862-1865) Jalgaon became the great cotton mart of Khándesh. Ginning mills and full and half presses were started. In the revulsion at the close of the American war, Jalgaon suffered severely. Many local merchants were ruined, and mills and other buildings were left unfinished. Since then the town has been slowly but steadily recovering, and is now the eastern capital of Khándesh, a large wealthy town, though in size and appearance far inferior to the cities of Gujarát. Since 1868 trade has greatly increased, showing in goods a rise from 15,310 in 1868 to 47,003 tons in 1878, and in passengers from 59,073 to 74,296. During 1877 and 1878 two new cotton presses and a large steam spinning and weaving mill were opened.² The Bombay Bank have also started a branch, and send an agent during the busy season (November-May). The population, which in 1872 was returned at 6893, has within the last few years increased by more than a thousand. The new suburb, known as Pollen Peth, has been finished and laid out in regular lines carefully planted with trees. The main road leads through the new market place into the heart of the town. The market place has been laid out in lines and carefully planted with trees. A new school has been built in 1879. The municipality has also started a garden on the site of part of the old cotton market, and planted many rare and valuable trees. The dispensary is called the "Sundardás Mulji Dispensary," the late Mr. Sundardás and the present Messrs. Mulji Jaitha and Company of the Khándesh spinning and weaving mills having contributed largely towards its construction and subscribing £60 (Rs. 600) a year for its maintenance. The town is supplied with water by means of iron pipes from the Mehrun lake, two miles south of the town, a municipal work finished in 1878 at a cost of £7800 (Rs. 78,000). The cotton presses and mills have been built on a

¹ Mr. Davidson, Bom. Gov. Sel. XCIII. 367,368.

² There were (1879) three full presses, one large ginning factory, and one spinning and weaving mill.

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JALGAON.

piece of land within a quarter of a mile from the station. The feeling against building new houses is fast disappearing, and one of the most striking of the many handsome buildings in the new suburb is a three-storied dwelling built by Dáji pátíl of Pathri, a successful Gujar Kunbi. The principal Government and municipal buildings are the assistant police superintendent's bungalow, the travellers' bungalow a substantial thatched dwelling built in 1879, the post office, the mámlatdár's court, a native rest-house, a school-house, the dispensary, and the police station and municipal office. The huts of Dakhani porters, *hamáls*, outside the town and north of the railway have been carefully placed in line, and every precaution taken to guard against fire. A good road joins Jalgaon with the railway station, and there is also a made road fourteen miles to the neighbouring market of Neri in Jámner. Other roads are much required, to Dharangaon, Chopda, and Faizpur. The municipality, started in 1867, had, in 1879-80, an income of £1883 (Rs. 18,830).

JÁMNER.

Ja'mner, the chief town of the Jámner sub-division, with, in 1872, 5309 souls, is situated on the Kág river about sixty miles east of Dhulia. Formerly surrounded with walls and with a good fort, Jámner was a place of some consequence.¹ Some good square-built houses, especially the deshmuKh's mansion, *váda*, show that it had once some rich families. Most of them have fallen into poverty, and the town, without trade or manufactures, is of little consequence. Near the river gate is a temple of Vithoba, and opposite it is an archway over which there was formerly a draw room, now used as a library. Besides the mámlatdár's and chief constable's office, held in the old fort, Jámner has a large Government school, and one Government and two private rest-houses. To the east of the town is a large well and a temple to Rám, known as Rám Mandir. A post of the Poona Horse stationed at Jámner have their lines outside of the town.

JÁVDA.

Ja'vda, ten miles north-west of Sháháda, though now a deserted village overgrown with brushwood, seems to be the site of a large and flourishing town. Not many years ago some Buddhist sculptures in white marble, apparently of the same period and style of art as the Ajanta sculptures, were found in the forest and sent to the British museum.²

KALMÁDU.

Kalma'du, about two miles north-east of Nhávi in Sávda, has a ruined well, twenty-seven feet long by fifteen broad and seventeen high. It is locally said to have been built under the Gavli Ráj. About sixty years ago the Nimbálkar carried off some of the stones to repair his fort at Yával. Since then it has fallen out of repair and dried up.

KÁNALDA.

Ka'nalda, fourteen miles north-west of Nasirabad, has a quaint temple of carved black stone on the bank of the Girna below the

¹ Tieffenthaler (1750) speaks of it as a village by a stream with a walled fort in good repair. Res. His. et. Geog. Sur. l'Inde, I. 368.

² Mr. Crawley-Boevey's MS.

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village, and close beside it a Gosái's house. In the centre of this house a flight of steps leads to a door. Inside of the door are a few more steps, and then a big hole, inside of which are a series of four cells one within the other. There is nothing remarkable about these cells; they are simply dug out of soft earth. Their dimensions are, the first five feet by ten; the second, seven feet by four; the third four feet by three and a half; and the fourth three and a half feet by three.

Kana'si, four miles from Kajgaon railway station on the road to Bhadgaon, has a Mánbháv temple to Krishnanáth. A domed building of stone, brick, and lime, the temple is twenty-one feet square and thirty-two high, and said to be about 200 years old. A vestibule, *sabha mandap*, has been recently added by a wandering Mánbháv. A small fair assembles yearly on *Chaitra shuddh Purnima* (March-April.)

Kanda'ri, two miles north-east of Bhusával, has a half ruined Hemádpanti temple of Mahádev fifteen feet by twelve and twenty high. The pillars show signs of great age. Above the entrance are figures of Bhairoba and his wife, and on either side are representations of Máruti and Ganpati.

Kha'tgaon, three miles north of Jámner, has a ruined Hemádpanti temple of Mahádev, thirty-seven feet by thirty-two, standing on rising ground in the middle of the village, and built of very large square blocks of solid black stone.

Kanhera Fort, in the Chálisgaon sub-division, eight miles south-west of Chálisgaon, has a strong natural position.¹

Kukarmunda, north latitude 21° 31', east longitude 74° 7', eight miles south-west of Taloda, with a present population of 1365 souls, was a well known outpost on the frontiers of Khándesh and the Rájpipla state. Immediately after the acquisition of Khándesh (1818), a detachment under Captain Briggs was stationed at Kukarmunda to keep in subjection the disaffected Bhils of that neighbourhood,² and soon after it was made the head-quarters of the Kukarmunda petty division. About 1855 the town was found to be so unhealthy that the outpost had to be withdrawn.³ A Bhil school was established to educate, along with Bhils, the young chiefs of the neighbouring states, and by 1855, many Dáng chiefs or their sons were being educated there.⁴ It was closed about the year of the mutiny. Kukarmunda is the second village in Taloda, and its shoes have a high local name and are largely in demand in Taloda and Akráni. The only object of interest is a ruined brick and mud fort 240 feet square and about five hundred years old.⁵

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KÁNALDA.

KANÁSI.

KANDÁRI.

KHÁTGAON.

KANHERA FORT.

KUKARMUNDA.

¹ Gov. List. of Civil Forts, 1862.² Bom. Gov. Sel. XXVI. 176.³ Bom. Gov. Sel. XXIII. 306, 308.⁴ Bom. Gov. Sel. XXIII. 176, 177. Every inducement was offered to send their children to school, and during their attendance the children were supported by Government with a monthly allowance of 3s. (Re. 1-8). Very few parents took advantage of the terms. Ditto 189, 190.⁵ In 1826 Captain Clunes found the fort in ruins and the town of Kukarmunda surrounded by a hedge. The river was knee-deep and 150 yards wide in May, but a quarter mile wide in the rains. Itinerary, 89.

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Places of Interest.
KURHÁDKHURD.

Kurha'dkhurd, a small village of 1047 souls, seven miles south-east of Máheji and half way on the road from Páchora to Lohára, has an old Hemádpanti temple of Mahádev, a many cornered building eighteen feet long by fifteen wide and fourteen high. It contains a *ling*, and at the back a Devi. The entrance is through a hall on the north side which is mostly in ruins. Between the hall and the shrine is an image of Ganpati. The temple has neither writing nor legend. About a mile and a half to the east of Kurhád, the village of Sângvi has a comparatively modern temple of Mahádev, said to have been built by one Báburáv Vishvanáth pátil about 175 years ago.

LALING.

Laling, a ruined fort on the top of a hill, six miles south of Dhulia, is probably a place of considerable age. The fact that it and not Thálner was granted to his eldest son, would seem to show that Laling was the chief fort¹ of Malik Rája (1370-1399), the first of the Fárúki kings, and here in 1437 Nasir Khán and his son Mirán Ádil Khán were besieged by the Bahmani general till relieved by the advance of an army from Gujarát.² Early in the seventeenth century (1629-1631) it is more than once mentioned in connection with the movements of the Moghal troops in their campaigns against the Deccan.³ In 1862 the fort is mentioned as strongly situated, but with very few defences left.⁴ Besides the fort there are, at Laling, two small Hemádpanti shrines, each eight feet square, one in bad the other in good repair. There is also a ten feet square Hemádpanti well in good order.

LÁSUR.

La'sur, eight miles north-west of Chopda, formerly a town of considerable importance, held by the Thoke family, has the ruins of a once formidable fort and towered gate and walls. There is a large pond in front of the Thoke's mansion, *váda*, and outside the walls close to the old suburb, is a fine well with flights of steps. Near the well are the remains of a mosque. The village is now nothing but a collection of mud huts and irregularly built houses with a population of 1489 souls. The fort was dismantled by the British, and the Thoke's mansion was burnt down a few years ago. The history of the Thoke family illustrates the state of Khándesh in the beginning of the present century. The Karnátak mercenaries, entertained by every petty proprietor, had made themselves so obnoxious, that Gulzár Khán Thoke, the holder of the strong fort of Lásur, enlisted a body of Arabs to oppose them. Unable to control or pay his Arabs, he used to let them loose on the country round, till at last the other proprietors, entering into a league against him, bribed his Arabs to assassinate him in Lásur and his eldest son Alliyár Khán in Chopda. A second son, Alif Khán, escaping from Lásur took refuge with Surájiráv Nimbálkar of Yával. Returning to Lásur with some Karnátak mercenaries lent him by the Nimbálkar, Alif Khán, on pretence of paying the Arabs their arrears,

¹ Briggs' Ferishta, IV. 283.

³ Elliot, VII. 35, 102.

² Briggs' Ferishta, II. 429; IV. 295, 296.

⁴ Gov. List of Civil Forts, 1862.

entered the fort, and the Karnátak troops, seizing the Arabs, put them to death. Instead of being in possession of his fort, Alif Khán found that the Karnátak troops had orders to hold the fort for their master the Nimbálkar. Driven to despair Alif Khán allied himself with the Bhils and plundered without mercy. At last the Nimbálkar agreed to give up the fort for a money payment of £1000 (Rs. 10,000). This sum Captain Briggs advanced to the Thoke family and occupied the fort with British troops. Subsequently a member of the Thoke family was appointed keeper, *rakhvâldâr*, of the hills and of the Bhirram pass, and the family now serve as headmen of the village. In the hills to the north of Lásur is an old enclosed temple of Nateshvar, forty-five feet long by thirty-eight broad. On one of the wells inside the temple is a writing apparently in *Bálbodh*.

Lohára, a large village ten miles south-east of Máheji, with a population of 3477 souls, was in Akbar's time the head of a sub-division, *mahál*, with a yearly revenue of £2066 (247,965 *tankhás*). In 1818 Captain Briggs proposed that twelve Lohára villages closely mixed with British villages should be obtained from Sindia. In 1820 an agreement was made to this effect, and the twelve villages were taken over by the British in the same year. But they were again restored to Sindia in 1837, and not recovered till, according to the terms of the treaty of Gwálíor, Lohára was again made over to the British, though actual possession was not obtained until after great opposition. Of the many interesting remains of its former greatness, Lohára has, about a mile and a half to the south, an old temple of Tapeshtar Mahádev. Built for the most part in Hemádpanti style, it contains an outer hall, *sabhámandap*, eight feet square and sixteen high, and a shrine eight feet square and eight high. The roof, now fallen in, was supported on eight-sided stone pillars, and there is a curved doorway opening to the east. The temple has neither legend nor inscription. It has a money allowance of £1 10s. (Rs. 15) and land yielding a yearly rental of 9s. (Rs. 4-8).

Ma'heji or **Chinchkhed**, a small village three miles north of the Máheji railway station, is the scene of the chief fair in Khándesh. Máheji, the woman in whose honour the fair is held, is said to have lived about 200 years ago. A Tiloli Kunbi of Hivri, ten miles south-east of Jámner, she suffered such ill treatment at the hands of her father and mother-in-law, that she fled from her home and became an ascetic. Taught by a holy man on Turanmál hill, she wandered through the country and gained so great a name for sanctity, that even in her lifetime vows were paid to her. At last she settled at Chinchkhed, and after living there for twelve years, buried herself alive. A temple, the present building, a rough structure twenty-five feet by eighteen and twenty-eight high, was raised, and a yearly fair established on the fifteenth of *Posh Shuddh* (January-February). The fair is said to owe its importance to the successful issue of a vow made by the head of the Povár house. The number of devotees increased, and traders, finding order and freedom from taxation, flocked to it in numbers. Then came the ruin of 1803, and for four years there was no fair. As order was restored the business

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of the fair increased. In 1833 it was taken under Government management, booth sites were allotted to the different dealers, and as order was carefully kept and the roads were well guarded, large numbers again assembled.¹ In the prosperous years of the American war the fair became a great place of trade. For some seasons an agricultural show was successfully held at the time of the fair. But in the bad years that followed the close of the American war, the show proved too costly, and has to a great extent been discontinued. The railway, also, by ensuring an easy and regular supply of goods to the village markets, to some extent did away with the need of a fair. In the three years ending 1873 the sales fell from £198,939 to £102,908. Though with signs of recovery, they remained small, till, in 1878, they rose to £210,002, and in 1879 there was a further advance to £224,326, compared with an average of £153,197 during the ten previous years. The following statement gives the chief details :

Máheji Fair, 1869-1879.

YEAR.	Goods received.	Goods sold.	Unsold.	YEAR.	Goods received.	Goods sold.	Unsold.
	£	£	£		£	£	£
1869	194,942	158,175	36,766	1875	208,972	166,094	42,877
1870	240,777	198,939	41,843	1876	180,255	127,283	52,971
1871	226,762	182,823	43,938	1877	192,433	124,333	67,499
1872	197,849	145,964	51,884	1878	277,945	210,002	67,942
1873	154,818	102,908	51,914	1879	274,722	224,326	50,396
1874	163,018	114,855	48,159				

The traffic at the Máheji railway station shows a fall in goods from 26,485 tons in 1868 to 24,550 in 1878, but a rise in passengers from 3045 to 3775. The municipal income for 1879 was £118 (Rs.1180).

MÁNÁPURI.

Ma'na'puri, fourteen miles north-west of Yával, has about a mile and a half to the north, at the extreme end of a picturesque gorge just below a waterfall in the Sátputa hills, a part-ruined temple to Mánábái twenty-two feet long by fifteen broad. The Gavli Ghar ruins, of which the only traces are huge bricks, overhang the gorge in which the temple is situated.

MANDÁNA.

Manda'na, about ten miles north-east of Sháháda, has a very high fort, in which is a singularly well carved small white marble image.

MEHUNE.

Mehune, five miles north-west of Edlabad, has a well preserved eight feet square temple of Mahádev.

MHÁLPUR.

Mha'lpur, a village of 1887 souls on the western frontier of Virdel, is so thickly strewn with ruins that it seems to have once been a place of importance. The water is well suited for dyeing, and the place has still a name for its black and red cotton clothes.²

MHÁSVA.

Mha'sva, two miles east of Párola, has, on the site of an

¹ The fair is described in 1837 as bringing large numbers of people. Merchants from the coast came to meet inland traders and exchange goods. The trading went on for about a month. Or. Chris. Spec. VIII. 196.

² Bom. Gov. Sel. XCIII. 426, 474.

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older building, a modern temple dedicated to Jhinjána Devi, with a four-handed image cut in white stone. To the east, close together, are two brick and mortar lamp-pillars, *dipmáls*, each sixteen feet round and thirty-one high. These pillars are said to be of the same age as the old temple of Jhinjána Devi. A small fair assembles yearly in the month of *Chaitra* (April). To the north of the temple is a four-sided stone and mortar built pond 105 feet square and twenty-five deep, with a flight of steps on each side. About 150 feet from the temple to the south-east, are some highly carved and apparently very old remains of a building said to have been dedicated to Turki Devi. The Mhásva reservoir is built close to this village.¹

Mukhpat, three miles south-east of Erandol, has an irregular plateau, with a pond named Padmálaya, on whose banks are temples of Mahádev, Máruṭi, and Ganpati.

Nagar Devla, a large village about five miles east of Kajgaon station, has, to the west, a ruined Hemádpanti temple of Mahádev eighteen feet long by eight broad and ten high. With a doorway but no walls, all that is left is the roof of large plain stones supported on pillars. It has no writing or local legend.

Na'ndre, three miles south of Máheji, has a Hemádpanti well, apparently of great age, measuring ninety feet both ways at the level of the ground, and with steps on three sides. It is not now used and is falling to ruin.

Nandurba'r, the head-quarters of the Nandurbár sub-division, one of the oldest if not the oldest town in Khándesh, is situated thirty-two miles north-west of Dhulia.

Under the name Nandigara, Nandurbár is supposed to be mentioned in a Kanheri cave inscription of the third century.² According to a local story it was founded by Nand Gavli, and remained in the hands of his family till the arrival of the Musalmáns, whose leader Samin Moin-ud-din Chishti, helped by the saint Syed Sádát Pir, commonly known as Syed Ala-ud-din Pir, totally defeated the Gavli king.³ About the middle of the fourteenth century (1342), Nandurbár was visited by Ibn Batuta who mentions it as a place inhabited by Maráthás.⁴ In 1370 Nandurbár along with Sultánpur, was taken by Malik Rája (1370-1399), the first Fárúki ruler of Khándesh; but Sultán Muzaffar Gujaráti rapidly marching against him, Malik Rája was forced to retire to Thálner.⁵ In 1429 the chief of Jalwára, a fugitive from Gujarát, having, by the help of Malik Nasir, got the command of a small force to assist him in releasing his country, employed it in plundering Nandurbár.⁶ In

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History.

¹ For details see above, p. 142.² Lassen, Ind. Alt. IV. 83.³ In the battle the Gavli prince, engaging in personal conflict with the saint, struck off his head. The headless body continued to fight, and the Hindu army seized with a panic fled. The trunk then snatched up the head and led the victorious army to a neighbouring hill, where the earth opened and swallowed it. Mr. J. Pollen, C. S.⁴ Yule's Cathay, II. 415.⁵ Briggs' Ferishta, IV. 283.⁶ Briggs' Ferishta, IV. 293.

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History.

1536, as he had promised when in confinement at Asirgad, Nandurbár and Sultánpur were made over to Mubárák Khán Fárúki by Muhammad Sháh III. when he became king of Gujarát.¹ In the troubled time that followed Muhammad's death (1560-66), Nandurbár and Sultánpur were invaded and taken by Changez Khán of Gujarát.² Shortly after they were again given up. But in the arrangements made by Akbar about the close of the century these districts were taken from Khándesh and made over to Málwa. The *Ain-i-Akbari* mentions the district, *sirkár*, of Nandurbár as measuring 644,730 acres (859,604 *bighás*), and yielding a yearly revenue of £125,406 (50,162,250 *dáms*). It was very rich in musk melons and grapes.³ The transfer to Málwa, if ever carried out, seems to have lasted a few years only, as early in the seventeenth century (1609), Nandurbár, *Netherheri*, is mentioned, among Khándesh towns, as dealing in brass ware, suits of armour, berries, drugs, pintadoes or calicoes, cotton, yarn, wool, and coarse cloth. In 1610 it is noticed as a city with a castle and fair pond with many tombs and pleasure-houses. Fifty years later Tavernier describes it as enjoying considerable prosperity and renowned for its grapes and melons.⁴ In 1666 an English factory was established at Nandurbár, and in 1670, as it proved an important trading centre, the Ahmedabad factory was transferred to it, and specimens of its produce were sent to England.⁵ In 1695 it was a large town, so rich, that on one occasion, without any general pillage, a sum of £170,000 (Rs. 17,00,000) was raised from the bankers.⁶ With the rest of Khándesh the town suffered during the disasters at the opening of the nineteenth century. When acquired by the British in 1818⁷ it was more than half deserted. In 1820 it is mentioned as formerly of great importance, enclosed by the ruins of a wall two miles square, containing 500 houses and yielding a yearly revenue of £1200 (Rs. 12,000). Near it were the remains of many tombs and temples, showing former prosperity.⁸ Under the British, from the set of trade eastwards to the railway, Nandurbár has never recovered its former importance. The leading exports are cotton, linseed, wheat, gram, and grass oil; the leading imports, salt, cocoanuts, and spices. The chief local manufacture, extracting grass or *roska* oil, gives work to about 100 stills. This oil, exported chiefly to Surat, with a pleasant though strong scent, has been long known as a cure for rheumatism.

Public Offices.

The town has the courts of a *mámlatdár* and a subordinate judge, a school house, municipal buildings, and a post office. The 1872 population was 7205, and in 1879-80 the municipal income was £410 (Rs. 4100).

Fort.

The object of most interest is the old fort now used as the *mámlatdár's* office. It is a common mud structure, like those found in

¹ Briggs' *Ferishta*, II. 315.

² Gladwin's *Ain-i-Akbari*, II. 43, 228.

³ Anderson's *English in Western India*, 160.

⁴ Tavernier in Harris, II. 352.

⁵ Elliot, VII. 363.

⁶ A detachment under Major Jardine took possession of Nandurbár, a town of considerable size in 1818. Hamilton's *Des. of Hind.* II. 100-101: Bom. Gov. Sel. XCIII. 478.

⁷ Malcolm's *Central India*, II. 503.

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many Khándesh towns only somewhat larger and stronger. Inside are two wells, and outside, on the west, are the remains of an old mosque and a ruined tower with a Persian inscription to the effect that it was repaired about seventy years ago. To the north of the fort is the Jáma mosque supposed to have been built with the stones of a Hindu temple. Before it are two modern brick minarets. To the west of the fort are two mosques, one old and built of stone known as the Dagdi or stone mosque, supposed to be of the same age as the Jáma mosque; the other, known as the Makka mosque, is of a more recent date. Outside the town, to the north-east, is an old shrine and mosque with an inscription stating that it was built in the reign of Akbar 1583 (991 H.). On the Ranála road, a little to the west of the town, is a very old mosque known as Awal Gházi's mosque. Another old mosque, with a worn-out Persian inscription on two tombs, lies to the south on the banks of the Pánjhra; on the opposite side of the river, to the south of the town, is a place of prayer, *idgáh*. A wall is all that now remains. At the foot of the hill, on the north, and between the Ferishta tomb and the west of the town in the quarter where the Musalmáns still live, is a great Musalmán burying ground with numbers of tombs.

Of Hindu buildings the chief are, two sacred to Rám near the Government rest-house, and one to Vitthal in the Desáipura division of the town. There are also several old ponds of which the chief are two, known as the *Lál Taláv* and the *Chámbhár Taláv* to the north; two, the *Wajya* and *Desái Talávs* to the west; and one, the *Pir's Taláv*, the biggest of all, to the south. Of private dwellings the house of the Sar Desái, said to be 400 years old, is the most interesting.

Na'ra'yanpur, about five miles west of Nandurbár, has an old fort close to a stone dam on the Shívnad river. A little way up the stream is a well lined with curiously carved stones, which, with some others that have been left lying about, are supposed to belong to a temple that originally stood in the Náráyanpur fort.

Nasirabad, formerly the chief town of the Nasirabad sub-division, stands about six miles east of Jalgaon and two south of the Bhádli railway station. In 1872 it had a population of 9941 souls, chiefly cultivators and poor Musalmáns, with a few wealthy Bráhmans and moneylenders. The streets are long, irregular, and narrow, and though there are many large four-storied houses, the whole looks poor and neglected. The old fort, which commands a fine view of the country round, has, since the removal of the mámlatdár's office to Jalgaon, been allowed to fall into ruin. Part of it is now used as a Government school-house. The manufacture of glass bangles is still an important industry supporting about 200 houses of Maniárs or Musalmán banglemakers. There are several old mosques in the neighbourhood, said to have been built by the Musalmán deshmuks family of the town.

Nasirabad, formerly an open village, locally known as *Sol Nimbhora* from its having sixteen villages under it, was, before the British conquest, several times plundered by the Sátmála Bhils. In

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1801 it was plundered by a freebooter named Juba, and again, just before the great famine of 1803, by one of the Peshwa's officers. After this the village wall was built by one of the Purandharis to whom the town was given in grant.

NASRATPUR. **Nasratpur**, a ruined village about twenty miles west of Chálisgaon, is said to have been founded by a family named Khoja. It has the remains of strong walls, handsome buildings, and water works.

NAVÁPUR. **Nava'pur**, in the Pimpalner sub-division, about twenty-four miles east of Nizámpur on the main road between the Deccan and the Gujarát coast, is mentioned in 1660 as a great town full of weavers. It was also famous for its rice, which, though smaller than common rice, when boiled was white as snow and smelled like musk. It was greatly prized by grandees, and was sent in presents to Persia.¹ In 1666 it is mentioned as a small city in Bálághát, four days from Surat, famous for white, large and nice looking grapes, and for much cotton. In many places were sugarcane gardens and all the growers had mills and furnaces. There were mountains hard to cross, and beautiful plains watered with rivers and streams.²

NIR. **Nir**, a town with, in 1872, 5622 inhabitants, stands on the Pánjhra fourteen miles west of Dhulia. Akbar made Nir the headquarters of a sub-division, *mahál*, in the Nandurbár district, *sirkár*, with a yearly revenue of £1807 (7,22,760 *dáms*). Traces of its former consequence are seen in the Muhammadan tombs that still line the main road leading into the town. Like the neighbouring villages it suffered much during the Pánjhra flood in 1872. The houses in Nir are like those in the old town of Dhulia. Most of its people are husbandmen and its trade is merely local. It is provided with a post office.

NIZÁMPUR. **Niza'mpur**, the head-quarters of a petty division, about ten miles north-east of Pimpalner, was, in the beginning of the seventeenth century (1610), the first great town between Surat and Ágra.³ Fragments of Hemádpanti temples show that before Musalmán times Nizámpur was a place of consequence. The only object of interest is an old well preserved stone and cement Jain temple seventy-five feet by fifty-nine, dedicated to Párasnath the twenty-third of the Jain saints.

NIZARDEV. **Nizardev**, in forest land about eight miles north of Chopda, has a hot spring. Rising apparently in the bed of the Gávli, the water used to flow through the head of a cow, fixed in the side of a six feet square cistern that dates from pre-Musalmán or Gavli Ráj times. Now the water trickles from a cleft in the rock, a little to the side of this cistern. The cistern is empty, and the spring has

¹ Tavernier in Harris, II. 352.

² Thevenot's Voyages, V. 49, 219. In this as in many other passages Tavernier seems to have borrowed from Thevenot.

³ Finch in Harris, I. 84. In the year before (1609) Salbank seems (Harris, I. 98) to refer to it as Nabon, a place with exports of grain, cotton, and wool, and where sugar grew in great abundance.

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lost its virtue. Thermometer readings mark a temperature of 100° at sunrise and 103° at noon. Colourless and earthy in taste, analysis has failed to trace in the water any medicinal properties.¹

Pa'chora, the head-quarters of the Páchora sub-division, with, in 1872, a population of 2723 souls, stands on the railway line thirty-five miles south-east of Dhulia and 231 from Bombay. It is the nearest station, twenty-five miles from the Ajanta caves. Except the traces of a wall and the old fort where the mámlatdár's office is held, there is nothing old in Páchora. A good well shaded road runs between it and the railway station, and it has a travellers' bungalow and a post office.

Pa'dalsa, on high ground overlooking the plain, about six miles south-west of Sávda, has a temple to Bhiloba eighty-five feet by sixty-six and fifteen high. It is said to have been built about 100 years ago by a devotee, *bhagat*, named Krishna whose grandson keeps it in repair.

Pa'l, a ruined town in the Pál *tappa* in Sávda, on a table-land in the Sátputa hills fourteen miles north-west of Ráver is said to have once been the chief of seventy-three villages. It is said to have been abandoned about the beginning of the eighteenth century, and at the introduction of British rule was utterly desolate and infested with wild beasts. In 1820 Subáhdár Nimbálkar, a brother of the proprietor of Yával, offered to re-people Pál if Government advanced him a sum of £2540 (Rs. 25,400). But Captain Briggs did not advise Government to favour the proposal. After 1820, several attempts were made to re-people the place, but on account of its deadly climate and of the ravages of wild beasts, none proved successful. At last, in 1869-70, Mr. James, C.S., induced some cultivators to settle, and there are now six hundred inhabitants. Except the founder of the colony, Shiv Cháran pátil, a Pardeshi Bráhmaṇ who has built a good house, repaired a few old wells and brought nearly 600 acres under tillage, the people are very poor, and the village is little more than a collection of huts. The site of the old town seems to be a triangular piece of ground, about a square mile in area, enclosed between two mountain streams and the Suki river.

Traces remain of the wall and battlements of the old fort with its flanking towers. About two hundred yards east of the fort, in what seems to have been the centre of the main street of the town, an old stone mosque stands inside an enclosure, entered by a stately arched gateway strengthened by brickwork battlements. On each side of the enclosure are the ruins of rooms, and to the right of the mosque, a doorway opens on steps that lead to the roof of these buildings. The mosque, of black stone without cement, measures twenty-seven feet square. Though its front pillars are much weather-worn and some of the blocks have been displaced,

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¹ The details in grains to the gallon are: total solids by evaporation, 21·6; organic matter, 3·2; silica and iron, 8·4; lime, none; chloride of sodium, 8; sulphates, 2; nitrates, a trace; nitrites, none; hardness, 1·75. List of Archaeological Remains, 17.

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the main building is well preserved. Behind the mosque, a little to the north-west, stands a caravanserai, about 200 feet square, with a gateway facing west. Nothing remains but the four walls and the plinths showing the position of the different rooms. Passing from the mosque towards the fort, a once well paved road leads down to the Nágjiri fountain, a little cistern of pure water overshadowed by a grove of well grown trees. The cistern, fifty feet by thirty, is said to be fed from the old fort well, with which it is joined by an underground pipe. The supply of water is large, the overflow passing to the river through thirteen mouths cut in the cistern's side. Under a banyan tree overlooking this cistern, a little bungalow has been built by Mr. J. Pollen, with a flight of steps leading to a small garden beside the cistern. Heaps of stone are the only traces of private buildings.

PALÁSDA.

Pala'sda, about twenty miles north-west of Jalgaon, has, on a small hill near the meeting of the Girna and Tápti, a well preserved temple of Rámeshvar seventeen feet by fourteen and twenty-one high.¹

PÁROLA.

Pa'rola, north latitude 20° 56' and east longitude 75° 14', a large straggling municipal town, formerly of considerable importance, situated in the Amalner sub-division twenty-four miles east of Dhulia and twenty-two west of the Mhasávad railway station, had, in 1872, a population of 12,235 souls, and in 1879-80 a municipal revenue of £383 (Rs. 3830).

History.

From a small village of fifty houses, Párola is said, about 150 years ago, to have been raised to the position of a walled town by its proprietor Hari Sadáshiv Dámodar. At the beginning of British rule (1818), Lála Bháu Jhánsikar, by the strength of his fort and by the promise of sharing in the spoils taken by his mercenary bands, induced many merchants to settle in Párola. The disturbances caused in the villages round and an attempt to assassinate Captain Briggs, brought on the proprietor the wrath of the British Government, and though allowed to keep his estate, he was forced to give up his fort (1821). Deprived of their illegal gains the traders gradually left for Dhulia and other marts. Still, in 1837, Párola was one of the largest and most prosperous towns in Khándesh with many weavers and a considerable trade.² In 1857 the proprietors were found to be disloyal, and their estate was confiscated and the town resumed. Much of the town is now deserted, and though the houses about the fort and along the made roads appear prosperous, the bulk of the people are poor. Most of the houses have tiled roofs, and some are two or even three stories high. The town has three vernacular schools.

The chief trade is in womens' robes, *lugdás*, and other female garments for which the Párola weavers have a high local name. Of late, under the competition of Hindustáni goods, the demand for Párola cloth has greatly fallen and many of the weavers have

¹ Bom. Gov. Rev. Rec. 50 of 1822, 156, 157.

² Or. Chris. Spec. VIII. 198.

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taken to husbandry. From November to June there is a considerable trade in cattle, cotton, and grain.

The chief object of interest is the fort, situated on the plain, built about 150 years ago (1727) by Jághirdár Hari Sadáshiv Dámodar. It is still one of the finest architectural remains of its kind in Khándesh, and must at one time have been a place of great strength. Built of stone and mortar, about 525 feet long by 435 broad, it is surrounded by a moat widened towards the east into a reservoir with steps on three sides, those on the west being of the same date as the fort, and those on the east not so old. The entrance was formerly protected by a drawbridge of rafters and large flanking towers. Inside the fort were additional fortifications, and the proprietor's mansion was very strongly built of stone and mortar with a square opening in the centre, all the rest being terraced over, not unlike the Shanvár palace at Poona.¹ After 1857 the proprietor was dispossessed and the fort dismantled. Nothing now remains except the walls and one large building, the lower part of which is occupied by the mahálkari and the upper by the municipal office. The ditch, said at one time to have kept full of water all the year round, is now dry during the hot weather. Outside the town are several old mosques, and not far from the fort is a graceful minaret, like those on the Burhánpur road. To the east of the fort is a plain shrine, *dargáh*, called Imám Bádsháh's, from containing the tombs of two brothers Imám and Bádsháh. The building is thirty-one feet square and fifteen high, with a small spire at each corner of the roof and a large spire in the centre. The lower part of the building is of plain stone, the upper of cement-covered brick and lime. It is said to have been built by the Hindu Jághirdár Sadáshiv Dámodar. Every year in the month of *Shrávan* (August) a three days' fair is held.

Of Hindu buildings the chief are a temple of carved stone to Rám, a second sacred to Mahádev, and a third to Bhaváni. The Svámi's temple at Párola is a fine stone building twenty-four feet square, with a brick spire highly ornamented with cement figures, the whole forty feet high. It is said to have been built by Trimbakráv Sadáshiv Jághirdár. Another temple to Jhapáta Bhava, also attributed to Trimbakráv Sadáshiv, contains four-handed images of Ganpati and of Devis, and an elegant highly ornamented canopy, *chhatri*. A yearly fair is held in *Vaishákh* (May). The temple is fifty-eight feet long by fifty-six broad, and over the shrine has a spire thirty-five feet high. Like the Svámi's temple the body of the building is of stone and the spire of brick. About a quarter of a mile out of Párola on the Dhulía road, a very graceful canopy, *chhatri*, stone below and brick above, thirty-three feet high and twelve feet square at the base, enshrines an impression of the foot, *páduka*, of Girdhar Sheth Báláji Vále.

Pa'tna, a deserted village, about ten miles south-west of Chálisgaon, at the entrance to one of the chief passes through the Sátmála

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¹ Military Insp. Rep. 1845.

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PÁTNA.

hills, is probably one of the oldest settlements in Khándesh.¹ The chief remains are, in the glen behind, a temple of Mahádev, without writing or legend, and of which only the vestibule, *sabha mandap*, remains. Built of stone in the Hemádpanti style, and containing, in fairly good order, the *ling* and sacred bull, and the images of Ganpati, Lakshmi Náráyan, and Párvati, the temple is crowded with pillars supported on small stone elephants, like those at the Kailás cave in Elura (725 A.D.). The entire building is seventy-five feet long thirty-six broad and eighteen high, and the doors and pillars are richly carved. A stone in the vestibule, *sabha mandap*, bears a Sanskrit inscription in Bálbodh character, of which only the date 1173 (1095 *shake*) has been read. Another temple on the village site, thirty-nine feet long, eighteen wide and twelve high, is built in plain uncarved Hemádpanti style. There is no writing and the only image is, above the outer door, a small naked figure in the attitude of contemplation, and backed by a carved canopy, *chhattri*. On the village site is a third temple, small and in ruins, with only the cell in fair preservation. The whole appears to have been thirty-one feet long, twenty-seven broad, and 10½ high. The part still in fair preservation is 16½ feet long by six broad. Except that above the door is a damaged image of Ganpati the building is plain. Of its origin no inscription or legend has been found. Half a mile from the village, towards the hill on the opposite or east bank of the stream, is a temple of Devi. A flight of twenty-five steps, leading down to the stream, has on each side a lamp pillar, *dipmál*, one much older than the other. The building is a quadrangle, surrounded by stone and cement verandahs, *otás*, with a ruined roof and shrine. In the shrine are three cells in a line and a smaller cell facing the third cell. Two of the three main cells have *lings*, and two have images of goddesses and sacred bulls. The third with an image of Devi is the only one still worshipped. The small cell on the left has an image of Vishnu. In the vestibule are representations of the Sheshasháyi, Devi, and Lakshmi Náráyan. The cells and the vestibule are built in Hemádpanti style and the ground is paved. The building contains thirty-five pillars, some round and some four-cornered, and seven of them with new stone supports. The pillars and doors are to some extent ornamented. The ruined walls have in places been repaired with brick. The entire building is sixty-nine feet long, forty-five broad, and fourteen high. At an outer corner of the temple is a stone with a Sanskrit inscription. In the vestibule is a tomb of Kanhera Svámi, who is said to have brought the Devi to the place by his prayers. A small yearly fair is held in March.

On the hill side, half a mile to the south-east, is a cave known as Shringár Chauri, cut out of the trap rock with eaves and a verandah. The cave has a frontage of 25½ feet by 7½ and 8½ high, and contains five ornamented pillars. Within the door is a space of

¹ It is mentioned by Bháskaráchárya under the name of Jadvid. Here in 1206 Bháskar's grandson Changdev established a college, *math*, to teach his grandfather's works, Jour. R. A. S. New Series, I. 410.

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eighteen feet by fifteen and $10\frac{1}{2}$ high, plain and with no pillars or images. A water cistern is cut in the rock outside of the cave. Near the Shringár Chauri, and half way up the hill, is a second cave called the Sita Nháni. It is divided into two parts, an outer and an inner, the outer measuring twenty-one feet long by $7\frac{1}{2}$ broad and eight high, and the inner twenty by fifteen and eight high. The roof of each part is kept up by two plain square pillars. Nágárjun, a third cave on the way from the Sita Nháni to the Devi's temple, consists of a gallery, *padasháli*, and an inner cave, the former twenty-one feet by six, the latter twenty-four feet by $13\frac{1}{2}$ with an average height of eight feet. The gallery has two pillars, and there are two more in the inside, all to some extent ornamented. Within are three seated figures, the centre one in an attitude of contemplation. To the right of the whole group is a small cell five feet square, and at the right end of the gallery is another cell $10\frac{1}{2}$ feet square, and at the left end a water cistern. The cave has neither writing nor legend.

Pharka'nde, six miles south-west of Erandol, has a mosque built about 150 years ago by one Chánd Momin, with two minarets said to be so sensitive that when one is shaken the other moves. In 1837 it is mentioned as once a place of consequence, still having some good Musalmán buildings.¹

Pimpalgaon Budruk, about six miles south-east of Varkheda, in Páchora, has a fine old temple to Hari Hareshvar Mahádev, where in January a yearly fair is held. The temple revenues are drawn from the village of Jaokheda.

Pimpalner, with, in 1872, 2972 inhabitants, the head-quarters of the Pimpalner sub-division, lies under the hills on the river Pánjhra about forty miles west of Dhulia. Except several fine two-storied houses in the main street, the buildings are low and mean. Pimpalner is probably a place of considerable age. It is mentioned, in 1630, as the scene of the defeat of the rebel general Khán Jahán.² The chief trade of the town is westward with the Dángs. *Rosha* or grass oil is sent to Surat. The inward trade is in articles wanted for local use only.

On the river bank to the west of the town stands the old fort, now used as the mámlatdár's office. To the north is a very old and large temple to Rám, and in the woodland to the east are a reservoir and a Mahádev temple of considerable age. Besides the remains in Pimpalner itself, numberless fragments, apparently of the same class of buildings as the Hemádpanti temples, are scattered in many of the villages at the foot of the hills south of the Pánjhra. These fragments are generally single pillars curiously carved, evidently very old, and often built into other buildings. The most conspicuous is in a village about five miles south of Pimpalner. There is also a Hemádpanti reservoir at the village of Indra six miles north-west of Dusána, on the road to Málpur.

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PÁTNA.

PHARKÁNDE.

PIMPALGAON
BUDRUK.

PIMPALNER.

¹ Or. Chris. Spec. VIII. 198.² Bádsháh Náma in Elliot's History, VII. 16, 17.

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PIMPARKHEDA.

Pimparkheda, six miles north-east of Bhadgaon on the Erandol road, has a ruined temple of Pareshvar Mahádev, with a ruined reservoir. The temple, built of stone, brick, and mortar, is quadrangular with a domed roof nine feet by six and twelve high. South of the temple the pond, built of stone and mortar, sixty feet by forty-five and twelve deep, has flights of stone steps on the north, east, and south sides. Though in bad repair, it is still in use.

PRAKÁSHA.

Praka'sha,¹ a municipal town in Sháháda, with 3649 inhabitants and in 1879-80 an income of £155 (Rs. 1550), lies on the banks of Tápti at its meeting with two tributaries, twenty-five miles north-west of Dhulia. Along the river bank are many fine houses, inhabited chiefly by wealthy Gujar Kunbis and Gujarát Bráhmans, and scattered here and there many temples more or less sacred. Of these the chief are: To the east of the town, on the banks of the Gomi, an old temple of Gautameshvar Mahádev, said to have been built by one of the Holkars. Every twelve years on the entrance of the planet Jupiter, *guru*, into the constellation of the Lion, *sinhash*, a fair is held in honour of this Mahádev. Between the rivers lies another famous temple, known as Sangameshvar Mahádev, so Musalmán in style that it looks as if it were a converted mosque. Three Sanskrit inscriptions, two in the shrine and one in the vestibule, state that it was built in 1745 (1667 *Sháliváhan*). On the west lies a temple sacred to the goddess Mánásapuri and containing her image with eighteen arms. Next is a temple sacred to Kedáreshvar Mahádev, with, on the south, a pavement fifty-nine feet long and seventeen broad and a lamp-pillar forty-three feet high. A flight of stone steps, 160 feet by fifty-five, leads to the river. To the north lies another Mahádev temple, having on the gates a fine carving of two elephants, and in a recess on the south an illegible inscription containing the date 1742 (1664 *Sháliváhan*). A stone mosque, built by one Malu Miya, lies to the south of the Mánásapuri temple.

RAIKOT FORT.

Raikot Fort, also called RÁYPUR, in the Pimpalner sub-division, about twenty miles north-west of Pimpalner, has a strong natural position. In 1862 very little of the defences remained.²

RÁJDÁIR.

Rájdair, or **Dehera Fort**, in the Chálisgaon sub-division, about fourteen miles south-west of Chálisgaon, is naturally very strong. It is merely a high precipitous mountain possessing no works, except such as have been constructed for the defence of a narrow traversing footpath, cut through the rock with great labour and secured by gates. The entrance into Rájdair resembles that of the famed Daultabad, except that it is open at the top instead of being altogether underground.³ In 1818, above the gates and all

¹ The name is said to come from the reappearance, *prakásh*, of the Payoshni, a feeder of the Tápti, part of whose course is underground.

² Government List of Civil Forts, 1862.

³ The passage into Daultabad contains several iron gates, and the method proposed for their defence is the ignition of combustible matter heaped behind them whenever they shall be threatened. But independent of the passage into Rájdair being capable of a similar expedient, it is much more defensible from being exposed over-

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along the precipice which commands the passage, stones were piled, which alone afforded the means of sufficient opposition. Loop-holes and embrasures were also cut through the solid rock, to rake the traverses successively, and the fort was abundantly watered. In spite of its great strength, and though it had a year's provisions, it was captured by a detachment under Lieutenant-Colonel MacDowell. The garrison refusing to surrender, batteries were erected. Their fire was so effective that the garrison offered to surrender if they received their arrears of pay. The messengers were told that nothing more than their private property, and freedom to go where they chose, could be granted, and were sent back with a respite of two hours to consider the terms. They had scarcely gained the interior of the fort, when it was observed to be on fire. There were frequent explosions, and those within, in the greatest terror and confusion, endeavoured to gain the outside. This was effected with much difficulty, owing to the obstructions of the passage; which shortly became so warm, that a party sent to seize it was unable to endure the heat. Under cover of the night the greater part of the garrison escaped. Forty were brought prisoners and seven found alive in the place. The cause of the fire was never found out. It was probably due to the bursting of some shell that for a time had lain quiet. Within were twelve pieces of ordnance of different sizes, and some treasure was found among the ashes.¹

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RÁJDAIR.

Ra'm Talá'v, or **Suna'bdev**, hot springs are in a narrow gorge formed by two low projecting spurs of the Sátputa hills, in the Chopda sub-division, four miles west of Unábdev and evidently supplied from the same source. In the woodland two miles from the village of Vardi close to Sunábdev, are traces of a large weir, *bandhára*, of uncommon thickness and strength, which used to dam the hot water and form the Rám Taláv. The hot water, which now wells from the ground in one or two places, is very slightly heated, about 90° Fahrenheit, and seems to have no healing power. The bricks of the embankment are very large and strong, about a foot and a half long and from two to four inches thick. It is said that a Musalmán in the pay of the owner of the village, who was in charge of Vardi, used the bricks in building a stepwell. But from the day the well was opened, a curse from the offended deity of the spring fell on the villagers. They were stricken with guinea-worm, and fled from the village. After a time the village was again peopled, and the bricks were used in building a village office, *chávdi*. No sooner was the office finished than the curse returned. Fever and dysentery broke out, and in two years the village was once more empty and has never since been inhabited. The new village of Vardi lies outside the walls of the old village, where it is believed the offended deity of the pond still angrily guards what are left of his ancient bricks.

RÁM TALÁV OF
SUNÁBDEV.

head to the precipitation of stones, none of which could be avoided by the assailants. Blacker's Marátha War, 318.

¹ Blacker's Marátha War, 318-320.

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RASULPURA.

Rangaon, a small village on the Tápti six miles from Sávda and three miles above the railway bridge, has a pretty bungalow built, in 1835, by Mr. Fawcett then Collector. The river is broad and deep, and for six miles stretches in an unbroken reach.

Rasulpura, about a mile from Ráver, with which it is generally named by the people, was formerly an important place. At present it contains the remains of a Musalmán mansion surrounded by a ruined fort 336 feet long by 300 broad. The mansion, said to have been built by Diwán Sáheb the proprietor of the village, is also in ruins.¹ His descendants, who are still remembered with affection by the people, are said to be settled in the Nizám's territory. Outside of the fort a handsome tomb, said to have been raised over the founder of the village, is still revered both by Musalmáns and Hindus.

**RÁVAD
CHINCHOLI.**

Ra'vad Chincholi, about twelve miles south of Bhusával, has well preserved Hemádpanti stone temples to Mahádev.

RÁVER.

Rá'ver, with, in 1872, 6558 inhabitants, is situated in the Sávda sub-division on the highroad from Burhánpur, about fourteen miles east of Sávda town. Two miles of made road carefully bridged join it to the nearest railway station.

Ravaged by Yashvantráo Holkar in 1803, it was shortly after taken by Surájiráo Nimbálkar and held by him till its transfer to the British in 1818. Though the people are chiefly agriculturists, the dyed turbans and robes, and the gold lace of Ráver are held in high local esteem. The main street leading from the market place to the fort gate, is, like the Burhánpur streets, very picturesque. The houses are nearly all three-storied and tiled, many of them with richly carved wooden fronts. Ráver is abundantly supplied with water. Each house has its well, and from the Nágjiri pool close to the west gate, a stream runs half round the town. The fort, now used as the mahálkari's office, has no features of special interest. About fifty yards from the fort a pool called Keshav Kund, twenty-two feet by eighteen, with constant supplies of fresh clear water, is said to have been built by Ahalya Báí Holkar (1800). On a stone² of the old rest-house, now used as a market place, is an almost illegible Persian inscription. A small rest-house has been lately built at the station and on the high road a double storied school-house was finished in 1879.

RÁYGHAR.

Ra'yghar, about sixteen miles north-west of Nandurbár, though a market town, is nearly deserted, and the fort is almost utterly ruined. There is a small set of temples to Mahádev, a lamp pillar, a small reservoir, and an avenue of mango trees, none of them old.

REAGAON.

Reagaon, about twenty miles south-east of Edlabad, has a ruined temple of Mahádev supposed to have been built about 150 years ago by one Báyaja Báí.

¹ In 1820, when the hills had to be held against Khán Mia Náík and his Bhil gang, a detachment of British troops was quartered in this mansion.

² This stone has since been removed to a saint's tomb close beside the market.

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Sa'jgaon, a small village of 680 souls, five miles north-east of Páchora, has a temple to Tukábáji Devi. Made of brick and wood, it is said to have been built about 200 years ago by one Báláji Moreshvar Pandit, a pátil. A small fair is held on the fifteenth of *Márgshirsh* (December-January).

Sangameshvar, on the bank of the Gadád, below its meeting with the Arunávati four miles west of Kajgaon railway station, has a fine partly ruined Hemádpanti temple of Mahádev. Inside of a porch, twenty-four feet by eight and ten high, where is the sacred bull, two vestibules, the outer 16½ feet square by twelve high, and the inner 8½ feet by 6½ and fifteen high, lead to a shrine 8½ feet square by seventeen high. The doors are ornamented and the roof supported on twenty-two stone pillars. It has neither writing nor legend. A small fair is held on the fourteenth of *Mágh Shuddh* (January-February).

Sa'vda, with, in 1872, 7552 inhabitants, stands surrounded by irrigated garden land in the centre of Sávda sub-division two miles south-east of Faizpur. A good metalled road three miles long, undertaken as a famine work and completed from local funds at a cost of upwards of £2800 (Rs. 28,000), connects the town with the railway station, near which is a small rest-house for native travellers. Its streets are irregular, and its houses tiled and mean looking. Of its former fortifications the slightly raised fort and ruined gateway are all that remain. The only building in the old fort is used as the mámlatdár's office. Outside the fort gate is the Government school-house and a native library lately built in memory of Keshavráo Gambhirráo, deshmukh of Sávda. Shortly after (1763) its transfer from the Nizám to the Peshwa, Sávda was bestowed on Sirdár Rásteh whose daughter the Peshwa married, and seems to have remained in the Rásteh family till, in 1818, it fell to the British. In 1852, in connection with the introduction of the revenue survey, a serious disturbance took place at Sávda. From 10,000 to 15,000 malcontents gathered, and were not dispersed till a detachment of troops arrived and seized fifty-nine of the ringleaders.¹ There are no local manufactures, but a considerable trade in cotton, gram, linseed, wheat and other grains, and vegetables. At its weekly cattle market very valuable Nimár and Berár animals are often offered for sale.

Sha'ha'da, the chief town of the Sháháda sub-division, with, in 1872, 5212 inhabitants, and in 1879-80 a municipal revenue of £324 (Rs. 3240), lies forty-eight miles north-west of Dhulia. Except one main street of large tiled houses running east and west, the town consists of lanes of the poorer class of houses of burnt and unburnt brick or mud. The people are chiefly Gujar Kunbis, and the largest house belongs to Dharamdás Shambhudás a Gujaráti moneylender. Its only trade is an unimportant grain traffic. Except the old fort now used as the mámlatdár's office, there are no buildings of interest.

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SÁJGAON.

SANGAMESHVAR.

SÁVDA.

SHÁHÁDA.

¹ Details are given above, p. 261.

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SHENDURNI.

Shelgaon, about twelve miles north-east of Jalgaon, has, on high ground near the meeting of the Tápti and Vághur, a rather ruinous stone and cement monastery, *math*, eighty-five feet by sixty and thirty high, said to have been built by one Masangir Gosávi.

Shendurni, a town of 5350 inhabitants, about twelve miles east of Páchora, belongs to the descendants of Pátankar Dikshit, the family priest of Bájiráv the last of the Peshwás. The Dikshits were the first family in whose favour Bájiráv spoke to Sir John Malcolm, and Shendurni was granted to them instead of Daleh-khand in Hindustán. There is little remarkable about the place; its streets are narrow and dirty, and the houses irregularly built and crowded. Outside of the town to the south, with a well fifteen feet by twelve and a broad flight of steps leading to the stream, is an old Hemádpanti temple sacred to Mahádev. The hall, forty-two feet by thirty, is built of long blocks of solid stone, and the roof is supported by stone pillars. Connected with the temple are about twenty minor shrines, some of them with curious carving. In the middle of the town, in an earthen cave, is an image of the god Trivikram, in whose honour a yearly fair is held. The story goes that the god Trivikram, appearing to him in his sleep, implored Kadir Báva Teli, a famous local saint, to release him from his earthen prison. Kadir began to dig in the market-place, found the image, and set it in the place where the temple now stands.

SHIRPUR.

Shirpur, the head-quarters of the Shirpur sub-division, with, in 1872, 6571 inhabitants, and in 1879-80 a municipal revenue of £416 (Rs. 4160), lies thirty miles north of Dhulia. Except that, in 1820, it is described as a large and populous town belonging formerly to Holkar,¹ no particulars have been traced. With houses nearly all flat-roofed, and with a few exceptions of the very humblest description, the town has nothing remarkable. Shirpur suffered severely in the 1875 flood, when the water stood in places six feet deep, injuring fifty-two houses and destroying property of the estimated value of £3200 (Rs. 32,000). It has a mámlatdár's and a sub-judge's court, a school-house, a travellers' bungalow, a post office, and a rest-house.

SINDKHEDA.

Sindkheda, the head-quarters of the Virdel sub-division, with, in 1872, 4566 inhabitants, is situated about twenty-four miles north of Dhulia. It was mentioned in 1610 as a great dirty town,² and in 1660 as one of the towns on the road from Surat to Burhánpur.³ The municipal income in 1879-80 was £187 (Rs. 1870).

SONGIR.

Songir, north latitude 21° 4' and east longitude 74° 50', in the Dhulia sub-division, with, in 1872, 4618 souls, and in 1879-80 a municipal revenue of £207 (Rs. 2070), stands on the Ágra road fourteen miles north of Dhulia. Songir, like Dhulia, passed through the hands of the Arab kings, the Moghals, and the Nizám, to the Peshwa who gave it to the Vinchurkar, from whom it passed into British possession (1818). Not long after the British occupation,

¹ Hamilton's Des. of Hind. II. 99.

² Finch in Kerr, VIII. 278.

³ Tavernier in Harris, II. 352.

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the Arab soldiers made an attempt to recover Songir, but were gallantly repulsed by a party of 250 native cavalry, who had been placed in charge by Captain Briggs.¹

Formerly the chief town of a sub-division, Songir was, in 1820, incorporated with Dhulia. In 1847 seventy-four Dhulia villages were formed into a petty division, and a mahálkari's office established at Songir. In 1861 the Songir villages were re-arranged, and finally, in 1868, the mahálkari's office was abolished and Songir was included in Dhulia. Most of the houses of the present town are terrace-roofed and only one storey high. The town is of some manufacturing importance, with skilled workers in brass and copper, and a considerable manufacture of coarse woollen blankets and cotton cloth.

The fort, a strip of 300 yards by fifty, is partly commanded by a hill about 400 yards to the south. The north and south ends are of solid masonry, and the walls, of uncut stone, are, except in a few places, in good order. Of the inner buildings hardly a trace remains.² Besides the fort there is a handsome old reservoir and a fine old well. In 1862 very little of the defences remained.³

Sulta'npur, about ten miles north of Sháháda, is a ruined city, with an old fort and walls enclosing about a square mile. Its present name is said to date from 1306, when Malik Káfur, on his way to conquer the Deccan, stopped here for some time.⁴ It continued part of Gujarát, till, in 1370, it was taken by Malik Rája (1370-1399) the first Fáruki king of Khándesh. Malik's hold of it did not last long. Muzaffar the Gujarát king hastened to recover it, and Malik Rája was forced to abandon it and retire to Thálner.⁵

In 1417 the joint forces of Malik Nasir of Khándesh (1400-1437) and Ghazni Khán of Málwa invested Sultánpur, but retired on the advance of the Gujarát army.⁶ In 1536, according to a promise made while a prisoner, Muhammad III. made over Sultánpur and Nandurbár to Mubáarak Khán Fáruki of Khándesh.⁷ Under Akbar (1600) Sultánpur was a sub-division, *pargana*, of the district, *sirkár*, of Nazurbar or Nandurbár, and yielded a yearly revenue of £70,299 (28,119,749 *dáms*).⁸ The local story of the destruction of Sultánpur is that Yashvantráo, the great Holkar, escaping from Poona came near Sultánpur, then part of Holkar's dominions, and forming an alliance with the Bhils, plundered such of the people as would

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¹ The Arabs 2000 strong attacked the town two hours before daybreak, applied scaling ladders to the wall, and obtained possession of part of the town. The little band of 250 men retreated to the deshmukh's house, while a small guard of twelve sepoys shut the gates of the fort and fired the guns on the Arabs beneath. Still the Arabs pressed on until Bápu Gikmán, the mámlatdár, secretly detached fifty of his men with instructions to creep round the hill on the outside of the town, and rush towards the village shouting that the English troops had arrived. This device succeeded. The Arabs fled in confusion leaving twenty-one killed and forty wounded. Mr. J. Pollen, C.S.

² Military Insp. Rep. 1845.

⁴ Briggs' Ferishta, I. 366.

⁶ Briggs' Ferishta, IV. 292.

⁸ Gladwin's Ain-i-Akbari, II. 228.

³ Government List of Civil Forts, 1862.

⁵ Persian Ferishta, II. 543 : Briggs, IV. 283.

⁷ Briggs' Ferishta, II. 315.

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SULTÁNPUR.

not acknowledge him as their king. Among those who refused allegiance was Lakshmanráv Desái, the chief man of Sultánpur. Taking up his quarters at Chikli, a village about six miles west of Sultánpur whose Bhil chieftain Jugar Náik was his friend, Holkar sent a letter to Lakshmanráv, calling on him to pay £50 (Rs. 500). Lakshmanráv replied by scoffing at Holkar's caste and taunting him with his illegitimate birth. Hearing of this and fearing Holkar's vengeance, Kripárám Dagárám, a rich banker, one of the headmen of the town, went to Holkar and offered him the tribute of £50 (Rs. 500). Satisfied by this that he might rely on a party in Sultánpur, Holkar, with his Bhil ally, entered the town, and winning over the garrison, plundered the Desái's house. Then the Bhils were let loose, the town was laid waste, and except one man all the people fled.

The state of the town, deserted but not decayed, and with clearly marked roads, avenues, and gardens, supports the truth of this story.¹ Besides the fort, originally an intricate building of mud faced with brick, there are the remains of a great mosque known as the *Jáma Masjid* of no particular merit, and now, like the other ruins, dismantled to supply building materials for the neighbouring villages. Outside of the town is a ruined temple of Mahádev built by Lakshmanráv Desái, who, according to the story, brought ruin on Sultánpur. Opposite the usual camping ground is a small well preserved temple built by Ahalya Báí Holkar queen of Indor (1800). To the east of the town, a garden, from 250 to 300 yards square, is enclosed by a three feet thick brick-faced mud wall, and entered by a striking brick gateway thirty feet high. From this gateway, four trees, the remains of a palm avenue, lead to the middle of the garden, where four tombstones stand on a raised plinth about five feet high and four square, once paved with cut-stone. The most interesting ruin is the mansion of Lakshmanráv Desái, once a large handsome house, with a fine well watered garden.

SUNÁBDEV HOT
SPRINGS.

TÁKLI BUDRUK.

Suna'bdev Hot Springs. See Rám Taláv.

Ta'kli Budruk, about three miles south-east of Kajgaon railway station in Páchora, has, standing on a stone plinth, a plain temple of Mahádev, thirty-three feet square and twelve high, with a spire eight feet in height. It is said to have been built more than 100 years ago by the Diwán of Bála Bhikáji Dhamdheri.

TALODA.

Taloda, with, in 1872, 5145 inhabitants, the head-quarters of the Taloda sub-division, stands sixty-two miles north-west of Dhulia. Except one street with several fine houses the town is irregular and mean. Besides being the chief timber mart in Khándesh, Taloda has a considerable trade in grass oil, *roska*, and grain. Its carts, each costing about £4 (Rs. 40), are the best in the district.

Taloda is a municipal town, with, in 1879-80, an income of £297 (Rs. 2970). It has a mámlatdár's office, a fine newly built Govern-

¹ Of Sultánpur Captain Clunes writes in 1826 : ' The remains of the walls, towers, and buildings, show marks of what was a handsome town so late as 1803, the famine year, when the whole country was depopulated.' Itinerary, 90.

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ment school, and a post office. Close to the town is the fort described in 1862 as in pretty good repair.¹

The chief remains in the country round Taloda are : At Amlad, a village two miles to the east, an old well preserved brick and mortar temple of Chankeshvar thirty feet by twenty-four, and a ruined temple of Rokdeshvar thirty feet by twenty-four; at Ashraiva, four miles to the south, an old well preserved brick and mortar Hemádpanti temple of Mahádev fifteen feet square; at Fulvádi, eight miles to the south-west, an old ruined brick and mortar Hemádpanti temple of Mahádev about fifteen feet by thirteen and a half; at Hatoda, two miles to the south-east, a ruined Hemádpanti temple twenty-one feet by seven and a half, and three tombs, *samádhs*, of Hindu saints, one twelve feet square, the other sixteen and a half by fifteen, and a third thirteen and a half feet square; at Magapada, twelve miles distant, an old well preserved stone and mortar Hemádpanti temple of Devi; and at Manjin, twelve miles distant, an old ruined stone and brick fort one and a half square miles in area.

Ta'masva'di, up the Bori river eight miles south of Párola, has the remains of a temple of Mahádev said to have been built 125 years ago by Rámji Pant Áppa, a local mámlatdár. The building, twenty-four feet by eighteen, is of stone, brick and mortar. The vestibule, *sabha mandap*, though ruined, has still eighteen handsome pillars, and the shrine supports a twenty-five feet brick and mortar spire highly ornamented with figures.

Tavla'i, a nearly deserted village, two miles north of Sultánpur, has an old step well, one of the finest in Khándesh, said to have been built by one Maheshvar Bhat, whose sickle, striking against a stone, was turned to gold. Thinking nothing of the stone Maheshvar ran home to show his sickle. His mother, hearing his story, came to the place, and tapping them all with a piece of iron, found which was the philosopher's stone. Of the wealth that he soon amassed Maheshvar spent a part in building this well. Round, and from twenty-five to thirty feet across the inner diameter, the well has about a hundred steps, some of the lower ones always under water. The stairs eighteen feet wide, are, by broad landing places, broken into flights of about twelve steps each. Over two of the landing places rise high mosque-like domes, and at three places in the descent the stairs pass through arches the first of one storey, the second of two storeys, and the third of three storeys. This work, which for its size has a strangely grand effect, is in excellent repair and deserves to be carefully preserved.

Thálner,² the first capital of the Fárúki kings, with, in 1872, 3281 inhabitants, stands on the Tápti, in the Shirpur sub-division, about twenty-eight miles north-east of Dhulia.

According to a local grant, in the beginning of the twelfth century 1128 (1050 *shak*), while the country for twenty miles round was 'without a light,' and twenty-seven of its forts were deserted,

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TALODA.

TÁMASVÁDI.

TAVLÁI.

THÁLNER.

¹ Government List of Civil Forts, 1862.

² Thálner is perhaps Ptolemy's Tiatura : Elliot's History, I. 356.

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THÁLNER.

Thálner prospered under Javáji and Gováji of the Tele sub-division of Gavlis or Ahirs. At that time, Daulatráo son of Bájiráo of Daulatabad came to people Khándesh, and finding Thálner flourishing, established Javáji's family as headmen of the town.¹ Late in the fourteenth century (1370), when Firozsháh Tughlik (1351-1388) granted Malik Rája Fárúki an estate on the south border of Gujarát, Malik chose Thálner as his head-quarters. In the following year (1371), defeated by the Gujarát king, Malik was forced to take refuge in Thálner fort.² On his death in 1399 Malik left Thálner to his second son. But in 1417, with the aid of the Sultán of Málwa, Nasir Khán the elder son wrested it from his brother.³ In 1498 Thálner was invested by Mahmud Begada king of Gujarát, whose army laid waste the district and did not retire till arrears of tribute were paid.⁴ In 1511, Mahmud Begada granted Thálner with about one-half of Khándesh to Malik Hissám-ud-din, a noble of his court. But in the next year, Hissám-ud-din was murdered and Thálner restored to Khándesh.⁵ In 1566 it was the scene of the defeat of the Khándesh king Mirán Muhammad Khán by Changez Khán of Gujarát.⁶ In 1600, when it passed to the Emperor Akbar, Thálner is noticed as being of great strength though in a plain.⁷ In 1660 Tavernier mentions it as one of the places of trade on the Surat and Burhánpur line.⁸ In 1750 it was a strong fort, the centre of thirty-two little governments.⁹ Shortly after it passed to the Peshwa, and was by him made over to Holkar, who, about 1800, pledged it to the Nimbálkars. It was recovered in the following year and kept by the Holkar family, till, in 1818, under the terms of the Mandesar treaty, it was made over to the British.

As Sindva, a place with a much greater name for strength, had at once surrendered, no resistance was expected at Thálner. But its capture proved one of the bloodiest incidents in the conquest of Khándesh. Blacker gives the following detailed account.¹⁰ When in 1818 Sir Thomas Hislop, the British general, came to take possession, the garrison began hostilities by firing matchlocks at the palanquin of a sick officer, and at the same time opened fire with a gun on the head of the baggage, then entering the plain. A summons was sent to the commandant, and a close reconnaissance of the place was made.¹¹ The party descended into the ravines surrounding the fort,

¹ Mr. J. Pollen, C. S. The present deed is a modern copy of the original grant.

² Briggs' Ferishta, IV. 2-3.

³ Briggs' Ferishta, IV. 292.

⁴ Briggs' Ferishta, IV. 299. Bird (Mirát-i-Ahmadi, 214) says, "Mahmud only went to see the fort."

⁵ Briggs' Ferishta, IV. 306.

⁶ Briggs' Ferishta, IV. 317-18.

⁷ Gladwin's Ain-i-Akbari, II. 54.

⁸ Harris' Voyages, II. 352.

⁹ Tieffenthaler, Res. His. et Geog. Sur. l'Inde, I. 368.

¹⁰ Marátha War, 228.

¹¹ The fort is described as with one side rising out of the Tápti, and the three other sides surrounded by a hollow way, varying in width from 100 to 150 yards. The walls rose to the height of about sixty feet above this hollow, and the interior had the same elevation. The only entrance was on the eastern side, and secured by five successive gates communicating by intricate traverses, whose enclosures gradually rose to the height of the main wall. A winding ramp, interspersed in some places with steps, ascended through the gate to the terre-pleine of the rampart. Great ingenuity had been exercised to make this part as strong as possible, apparently under the idea that the profile of the rest rendered it secure, notwithstanding the absence of a ditch. Blacker's Marátha War, 229.

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and from them ascended into the town, driving out a small party of the enemy. As it was ascertained that the enemy had no guns on the western face, where there was water and comparatively clear ground on the river bank, General Hislop resolved to encamp there, and attack the place from the north-east angle. With this object two five and a half inch howitzers with ten six-pounders, the only guns in the camp, were moved down the beds of the ravines. They were then carried to positions in the town, where the houses gave tolerable cover to batteries which opened within 250 and 300 yards of the north-east angle of the fort. In a few hours, during which, by the well aimed fire of matchlocks from the walls, several casualties had occurred, the enemy were nearly silenced; but no progress had been made in reducing the garrison, who, it was thought, would surrender as soon as any serious demonstration was made against them. Further examination showed that the outer gate was in a ruinous state, and promised cover in traverses, while a commanding position immediately opposite to it overlooked the nearest defences. For these reasons it was determined to attack the gates. Two guns were opened on the traverses, with considerable effect, while two others were, by a detour, brought to a position whence, with the view of blowing it open, they might easily be run up to the gate. At the same time a storming party¹ was brought down to the same place. Indifferent as the enemy had hitherto been, the preparation against the gate did not fail to alarm them, and they sent out to demand terms of capitulation. In reply they were told that unconditional surrender would alone be accepted; and they were invited to avail themselves of this offer before the assaults on the gates should begin. The evening was now advanced, and the enemy probably trusted to the approaching darkness for an opportunity of abandoning the place. To prevent this the guns and storming party were ordered to advance to the gate. This was done without loss. It was found that in consequence of its ruinous state there was a passage for single files between the wall and the gate frame; and no opposition being offered, from within, the storming party, followed by the pioneers, entered, though tediously, without difficulty. After the passage of the storming party, endeavours were used to blow open the outer gate that the guns might be advanced to the remainder. But before that was effected, the storming party had passed through the second gate without opposition. At the third it was met by the commandant, with a number of artificers whom he had on the previous evening forced in. Lieut.-Colonels Conway and Murray, with several others, had entered with the storming party, and it was still doubtful whether resistance would ultimately be made, for at this time there was none. They accordingly passed through the fourth gate, which, as well as the second, appeared so much out of repair as to be incapable of being shut; but at the fifth or last gate they were stopped though the wicket was opened. A hurried conversation about the terms of

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¹ This party consisted of the flank companies of His Majesty's Royal Scots and of the Madras European Regiment under Major Gordon of the former corps. Blacker, 230.

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surrender now took place. It was probably little intelligible under the circumstances of noise and apprehension which attended it. Colonel Murray, in this state of uncertainty, concluding that there was an urgent necessity for establishing a footing such as would secure eventual success to the attack, should the enemy hold out, entered by the wicket with Major Gordon and three grenadiers; but refrained from drawing his sword, to show that he had no intention of breaking the parley. He expected to be followed by as many men as should be able to maintain themselves in a confined situation; but four or five persons only had got in, when the enemy, apprehending the consequences, attacked most furiously, and in a moment laid them all dead, except Colonel Murray, who, covered with wounds, fell towards the wicket. They then attempted to close the wicket, but their efforts were rendered ineffectual by a grenadier who thrust his musket into the aperture, while Lieutenant-Colonel Mackintosh and Captain MacCraith forced it open. In this state it was held while the Captain with one hand was dragging Colonel Murray through it, and warding off blows with his sword in the other. A fire was now poured in through the wicket, which cleared the gateway sufficiently for the head of the storming party, under Major MacGregor of the Royals, to enter; and the place was carried without further difficulty, but at the expense of that officer's life.¹ As soon as the supporting detachment could open the gate, many troops poured in, the garrison was shortly put to the sword, and the commandant was hanged on the same evening to a tree on the flagstaff tower.²

On the British occupation the country for thirty miles round was a desert. Since then, though the neighbourhood has much improved, Thálner has remained an insignificant place with ruined walls and fort³ and almost no trade. Besides the tombs of Major MacGregor and Captain Gordon, the chief objects of interest are ten Muhammadan domed tombs of common country black stone and two of burnt brick. Of the whole number, one is eight-cornered and the rest are square.⁴ They vary in size from eleven feet by eleven to three and a half feet square. Though more or less damaged outwardly and with the inside of part of their domes destroyed, they are in good order, three of them fit for European officers to live in. The eight-cornered tomb has some Arabic writing, but so

¹ Two tombs, erected to the memory of the officers killed, bear the following inscriptions: No. I. "Here lie entombed the remains of Major R. MacGregor, of H. M.'s Royal Scots, who fell in the assault and storming of this fort on the 27th Feby. 1818." No. II. "Here lie entombed the remains of Major J. Gordon, of H. M.'s Royal Scots, who fell in the assault and storming of this fort on the 27th February 1818."

² The enemy lost about 250 men killed; the British loss was twenty-five. Blacker, 228, 232. According to a local story some of the garrison escaped by leaping into the river from the battlements, with bundles of *jadri* stalks in their arms. A somewhat different account, severely blaming Sir T. Hislop for hanging the commandant, is given in the Summary of the Marátha and Pendhári Campaign (1820), 143-154.

³ Government List of Civil Forts, 1862.

⁴ The measurements are: 1, 10' x 10'; 2, 11' x 11'; 3, 11' x 11'; 4, 8' x 8'; 5, 8' x 8'; 6, 3½' x 3½'; 7, 6' x 6'; 8, 11' x 11'; 9, 4' x 4'; 10, 4' x 4'.

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worn as to be unreadable. According to the local story they were built by a saint. But there seems little reason to doubt that they are the tombs of the Fāruki kings, of whom four, Malik Rāja (1396), Malik Nasir (1437), Mirán Adil Khán (1441), and Mirán Mubárik Khán (1457), were buried in Thálner.¹

Tonda'pur, a village with, in 1872, 1182 inhabitants, and at present little more than a collection of huts, in the Jámner sub-division at the foot of the Sátmála range about ten miles from Ajanta, contains the remains of a fine old fort, and an old black stone Hemádpanti pond eighty-five feet square and twenty-five deep, with large flights of mortarless steps leading to the water. The bed of the pond is thirteen feet square, and in each corner of it are small black stone pyramids. Beside the pond is a small lately repaired Hemádpanti temple 9½ feet square and 13¼ high.

TONDÁPUR.

Turkheda, situated on the plain, in Sháháda, about sixteen miles south-east of Prakásha, is mentioned, in 1826, as a neat little town on the highroad from Surat to Mhow, with a large ferry boat capable of carrying over 200 persons.² In 1862 its fort was in pretty good repair.³

TURKHEDA.

Udhali Budruk, on the Tápti, six miles south of Sávda, has a well preserved temple of Náth nineteen feet by fifteen and twenty-four high.

UDHALI BUDRUK.

Udhali Khurd, on the Tápti, five miles south of Sávda, has a half-ruined temple of Mahádev twenty-seven feet by twenty-four.

UDHALI KHURD.

Una'bdev, a village three miles north of Adávad in the Chopda sub-division, under the Sátpuda hills, is remarkable for a hot spring, whose waters, issuing from a seemingly solid block of masonry forming the lower part of a Hindu temple, flow through a stone conduit fashioned like a cow's head, and are collected in a twenty-five feet square pond surrounded by a strong red-brick wall.⁴ Within the enclosure, close to the edge of the pond, is a rest-house now under repair, and two small Hindu shrines, and outside the enclosure the water is collected in a cattle trough built out of local funds in 1876.

UNÁBDEV.

Undirkheda, three miles south-west of Párola, has, in an island on the Bori river, a well preserved temple of Shri Nágeshvar Mahádev, said to have been built by Trimbakráv Māma Pethe, to whom the Peshwa granted the village about 125 years ago. Surrounded by a wall seventy-five feet on each side, with flights of steps leading to the river and ornamented by a lamp-pillar, the temple, forty feet by twenty-five, consists of an outer hall, a porch with a sacred bull, and a shrine. The hall of brick and lime has a small spire, and the shrine, of cut stone highly ornamented on the outside, rises in a many cornered forty feet high spire.

UNDIRKHEDA.

¹ Persian Ferishta, II. 143, and Briggs' Ferishta, IV. 283.² Clunes' Itinerary, 88.³ Government List of Civil Forts, 1862.⁴ Details of the spring are given at p. 13.

Chapter XIV. **Vadgaon**, ten miles east of Edlabad in Bhusával, has a Hemádpanti temple of Mahádev thirty-eight feet long by thirty-seven broad.

VADGAON AMBA.

Vadgaon Amba, an important market town five miles from Varkheda, has a ruined stone Hemádpanti temple of Mahádev fourteen feet by twelve. There is also a well preserved Hemádpanti well of large blocks of plain stone, with, at right angles to each other, two flights of steps nineteen feet wide.

VÁGHLI.

Va'ghli, six miles east of Chálisgaon, has three temples, an old one to Madhai Devi, a small one to its right, and a Mánbháv temple. The old ruined temple to Madháí Devi, built on the river bank in Hemádpanti style, fifty-five feet by twenty-four and seventeen high, is enclosed in a walled space 142 feet by eighty-four. Though generally plain, the doorway and twenty-four of the pillars have some slight ornament. Within is a representation of Bhaváni. The small ruined temple to the right, eleven feet square and $9\frac{1}{2}$ high, contains an image. The Mánbháv temple, built in Hemádpanti style, thirty-three feet long by twenty-two broad and thirteen high, with ornamented pillars and doorway, formerly contained a *ling*, and has still the sacred bull outside. Three large stones bear illegible Sanskrit inscriptions. Near the temple is a well, inside and on each side of which is a small cell. The temple is undoubtedly very old, and has for the last seven generations been in the possession of the Mánbháv sect.

VÁGHOD.

Va'ghod, three miles north-east of Sávida, has a ruined mosque known as the *Bálámiya Masjid*, nineteen feet long by eighteen broad and twenty-five high.

VAIBHALE.

Vaibhale, six miles south of Bhusával, has a well preserved domed and pillared Hemádpanti temple of Mahádev, thirty-seven feet long by twenty-eight broad.

VARANGAON.

Varangaon, with, in 1872, 4337 souls, and in 1879-80 a municipal income of £238 (Rs. 2380), in the centre of the Bhusával sub-division, was formerly the head-quarters of a mámlatdár and a sub-judge. It was handed over to the British by Sindia in 1861. Formerly a town of considerable importance, it has declined since the establishment of Bhusával, and the removal to it of the mámlatdár's office. It has few houses of any importance, and the streets are narrow and irregular. The village walls and gates are still standing in a ruined state. The trade of Varangaon is purely local and confined to cotton, oilseeds, and grain. The most remarkable religious building is a temple to Rám, known as the *Rám Mandir*, situated to the south of the town on the opposite bank of the stream, and said to have been built by Lakshman Kasli, one of the Peshwa's mámlatdárs.

VARKHEDA.

Varkheda, six miles east of Páchora, with, in 1872, a population of 598 souls, is one of the twelve Páchora villages which were received from Sindia in 1821, restored to him in 1835, and handed back in 1843. On the occasion of the last transfer the village made a remarkable resistance. The Rajput headman shut the gates of the fort, a common mud fortification cased with brick, seventy-five

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feet square and twenty-eight high, refused to surrender, and for a long time, resolutely and successfully withstood a detachment of the line, with a couple of nine-pounders from Málegaon and the Bhil Corps under Captain Morris. The fort was not taken till, after a long and obstinate resistance, the outer gate was blown open, the headman Mansáráam was shot dead, his son severely wounded, and sixteen of the attacking force were killed or wounded.

Ya'val, or **Bya'val Sa'kli**, so called because of its nearness to the large market village of Sákli, the head-quarters of a petty division, with, in 1872, a population of 8836 souls, stands twelve miles west of Sávda and nine north-west of Bhusával, the nearest railway station. It formerly belonged to Sindia, and was, about 1788, granted to Ráo Dhár Nimbálkar one of his officers. By the payment to Kashiráv Holkar of £35,000 (Rs. 3,50,000), the Nimbálkars obtained possession of the neighbouring districts of Ráver, Thálner, and Umbar, and extended their territories for miles round. Surájiráv Nimbálkar, son of Ráo Dhár, entertained large bodies of troops known as Karnátak Sibandis, which he lent to neighbouring proprietors. In 1821, when in the possession of Surájiráv Nimbálkar, it was handed over to the British Government. For some time Yával was the cause of considerable uneasiness and difficulty, as, in the hope of recovering it, Surájiráv Nimbálkar actively aided the Bhils and Pendháris in their raids and efforts to cause disturbance. In 1837 Yával was restored to Sindia, with whom it remained till 1843, when it was received back by the British Government. Yával was once famous for its manufacture of coarse native paper and for its indigo. A little paper is still made and the remains of indigo vats can be seen near the town. About three miles outside on the road to Bharával, there are also the remains of salt pans. Outside the fort are two Government schools, and below, inside the gate, stands the subordinate judge's court. Inside the walls the town is deserted in parts, and gardens have taken the place of houses. One of the best gardens, belonging to the deshmuks, has a large number of betel and cocoa palms and a garden house in the midst. Most of the houses are tiled, and many are two storeys high. The main street stretches irregularly from the east to the river gate on the west, and parallel with it run several minor lanes. The people are chiefly husbandmen and poor Musalmáns.

Of objects of interest the chief is a fairly preserved fort, 252 feet long by 228 broad and fifty high. It was built by Áppájiráo son of Goba Dáda Nimbálkar. At present it is used as the mahálkari's office. Inside are two buildings, the old office, and a two-storied structure, known as the *Nim Kacheri*, formerly part of the Nimbálkar's residence. From the top of the *Nim Kacheri*, and from the windows of the lower courts, the view up the river to the hills is one of the finest in Khándesh. Near the town is a mosque, and, opposite the fort, on the other side of the stream, a saint's tomb of some renown. Outside the east gate, on the road to Sávda, are the clearly marked traces of large suburbs.

Ya'val Fort. See Yával.

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YÁVAL FORT.

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AJANTA CAVES.

The Ajanta Caves,¹ in north latitude 20° 25' and east longitude 76° 12', in a wild lonely glen, about four miles north-west of one of the chief passes in the Ajanta or Indhyádri hills, lie about three and a half miles south-west of Fardápur the nearest village, and about thirty-four miles south-east of Páchora, the nearest railway station.

From Fardápur the way to the caves lies, for about a mile, southwards along the wide open valley of the Vághur. It then enters a smaller valley that strikes to the south-west and leads along the rocky bed of a stream, also called Vághur, between ranges of stony brushwood-covered hills from 200 to 300 feet high. After about two miles the stream bends sharply to the west, and shows to the right, a steep hill face about 250 feet high, sweeping round in a horse-shoe curve, with a narrow belt of its rocky face cut into a line of low flat pillared cave mouths, relieved here and there by higher arched fronts. Beyond the line of caves the ravine ends in a cliff about 200 feet high, over which, with seven leaps, the last from seventy to eighty feet high, the stream falls into a deep dark pool. At the top of the steep hill-face in which the caves are cut, stretches a waving plateau, and beyond the plateau, the hill rises gradually some 200 or 300 feet to the level of the Deccan plain. On the plateau are a few remains of a village, known as Lenápur, or cave town, once united with the caves by a flight of steps that run down the scarp close beside the caves.

This site, lonely and picturesque, and at the same time close to a main line of traffic, combines the three leading characteristics of the sites chosen by the builders of the rock temples of Western India.²

**Early
References.**

The only early reference that has been traced to the Ajanta caves is by the Chinese pilgrim Hiwen Thsang (642). He did not visit Ajanta. But when at the capital, probably Bádámi in south Kaládgi, of Pulikesi II. king of Maháráshtra, he heard that on the eastern borders of the kingdom a convent had in old times been built in a dark valley in a range of hills, with tops rising one above the other, chains of rock, two storied peaks, and scarped crests. The raised buildings and deep halls of this monastery, filled wide openings in the rock and were supported (or roofed) by the upper

¹ Accounts of Ajanta, Asirgad, Assaye, Burhánpur, Ghatotkach and Sindva, have been prepared as, though outside of Khándesh limits, they are naturally and historically closely connected with Khándesh. In Ajanta the details of caves and sculptures are taken from Mr. Burgess' Notes on the Buddha Rock Temples of Ajanta, and the remarks about the paintings from Mr. Griffiths' reports (1874-1879). The introduction has had the advantage of revision and additions by Mr. Griffiths.

² So the remains at Pátua and Chándor in south-west Khándesh are in wild glens or commanding hill sides close to leading routes from north to south, and on picturesque hills close to the great westward routes, are, on the Thal line, the Násik caves, on the Nána pass the Harishchandragad caves, and on the Bor pass the Kárlí, Bhája and Bedsa caves above and the Kondáne, Jambrug, and Ambivle caves below the Sahyádris. So, in other Konkan groups, Kanheri, though wild and lonely, is not far from Supára, Kalyán, and Bhiwandi; Elephanta, with its beautiful view of Bombay harbour, is within easy distance of Thána and Kalyán; and Kuda, looking across the richly wooded Rájpuri creek, was almost certainly close to some trade centre, the Musopalle mentioned by Ptolemy and the Periplus. So too the caves at Mahád and Chiplun are both on leading lines of traffic between the Deccan and the coast.

part of the hill. Its porches and two-storied tower (or facade) stood out in front of the caves and faced the ravine. The convent was built by Lo-han 'O-tche-lo (Arhat Atchhara). The monks' quarters were about 100 feet high (above the stream?). In the middle was a seventy feet stone statue of Buddha, and over the statue, hanging without any apparent support, were seven stone canopies about three feet apart, kept up, it was said, by the power of Lohán's prayers. Round the monastery were sculptured stone walls showing the events of Ju-lai's (Tathágata's)¹ life in all the places where he had played the part of a Buddhist teacher; the happy omens that marked his rise to the dignity of saint, *arhat*; and the divine wonders that followed his entry into the state of rest, *nirvána*. The artists' chisel had given them all with the minutest detail. Outside of the convent gates, to the left and right, were stone elephants, which at times were said to utter frightful cries and shake the earth.²

When and why Ajanta ceased to be a place of pilgrimage and a settlement of Buddhist monks is not known. Hiwen Tshang's account of the decay of the Amrávati monastery, near the mouth of the Krishna, is probably true of Ajanta. 'The hill people,' he writes, 'changed their feelings and did not cease to show their violence and anger. Travellers no longer dared to go to the convent. Thus it has become deserted, and neither monks nor novices are to be seen.'³

For several years after the British conquest (1818) the country round Ajanta was most wild and unsafe. In 1819, the Madras officers who first saw them, found the caves most difficult of access.⁴ Five years later (1824), Lieut., now General Sir, James E. Alexander, on his way to the caves, was warned by an officer in the Nizám's horse, that he would never return, that if he escaped the tigers, he would fall a victim to the stonyhearted Bhils. Near the path, several cairns, covered with rags, marked spots where travellers had been killed, and in one of the caves was a human skeleton and foot-prints of tigers, jackals, and bears.⁵ Since then the state of the caves, and of the road to the caves, has been much improved. Between 1849 and 1855, the late Major R. Gill, while employed by the Court of Directors in copying the paintings, cleared away much rubbish and debris. In 1874, plans were prepared for fitting the doors and windows of all caves containing paintings with shutters, but these proposals have not yet been carried out.⁶

¹ Tathágata, corresponding to the Chinese Ju-lai, means 'thus come' (Sansk. *tathá* thus and *ágata* come), 'he who has come according to expectation.' (Beal's Fah-Hian, 66, 83, notes). Burgess (Cave Temples, 15) holds that the word means 'who came in the same way as the previous Buddha.' In the index (voce Tathágata), he gives 'one who goes in like manner,' a mortal, a Buddha.

² Stan. Julien Mem. Sur. les Cont. Occident, II. 151, quoted in Fergusson and Burgess' Cave Temples, 282. The account is confused and difficult to render, as the translator, and probably the writer, thought that the monastery was a building in a narrow valley or natural cleft, not caves cut in a hill side.

³ Histoire de Hiwen Tshang, 188, quoted in Fergusson's Tree and Serpent Worship, 154. ⁴ Trans. Bom. Lit. Soc. III. 250. ⁵ Trans. R. A. S. II. 362, 368.

⁶ Mr. Burgess gives the following list of modern notices and accounts of the Ajanta caves: The Madras officers' account 1819, T. B. L. S. III. 520; Lt., now General

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AJANTA CAVES.
Cave Details.

The caves are cut in a shallow horizontal stratum of hard trap, damaged by intrusions of green stone, and bedded in a softer rock, which, weathering badly, has caused many of the columns to crumble away. In cutting the caves long alleys seem first to have been dug by the pick-axe; the intervening walls, except where they were wanted for support, were next broken down; and the sides of the caves smoothed by an iron punch, from a point to a quarter of an inch at the cutting end, worked with a hammer used in either hand.¹ About 600 yards long, and from thirty to a hundred feet above the stream, the line of caves stretches, a row of twenty-four flat pillared monasteries from ten to fifteen feet high, broken near the centre and west by fine chapels, whose fronts, at least twice as high as the monasteries, are formed either of a large single arch or are two-storied with horse-shoe shaped upper windows. Of the twenty-nine caves five are temples, *chaityas*,² and the rest monasteries, *vihārs*.³ Of the whole series four temples and twenty-three monasteries are accessible; the remaining two (XXVIII. and XXIX in the extreme west) are hard to reach and are unfinished.⁴

Sir, James E. Alexander's visit in 1824, T. R. A. S. II. 362; Mr. Ralph's account of a visit in 1828, Jour. As. Soc. Beng. V. 557-561; Dr. John Wilson's account of a visit in 1838, Jour. Bom. Br. Roy. As. Soc. III. part II. 71-72; Lieut. Blake's description, Bombay Courier 1839, reprinted in Description of Māndu and Ajanta, Bombay Times Press, 1844; Mr. Fergusson's Paper, J. R. A. S. 1842; Dr. J. Muir's journey from Agra to Bombay, 1854; Major Gill's stereoscopic photographs of Ajanta and Elura, 1862; Dr. Bhāu Dāji's transcripts and translations of inscriptions, J. Bom. B. R. A. S. VII. 55-74; Major Gill's Illustrations of Architecture and Natural History in Western India, 1864; Mr. Burgess' Rock-cut Temples of Ajanta, Ind. Ant. III. 269-274, and Notes on Buddha Rock Temples of Ajanta, their Paintings and Sculptures; Mr. Griffiths' account of the frescoes, Ind. Ant. I. 354, II. 152, III. 25, and IV. 253; Dr. Rajendralāl Mitra's 'Foreigners in Ajanta Paintings,' J.A.S. Ben. XLVII. 62; and Mr. Fergusson's Chosroes II. in Ajanta Paintings, J. R. A. S. New Series, XI.

¹ Gill's Ajanta Photos, 5. Burgess' Ajanta Notes, 82. The process is best shown in XXIV., an unfinished cave.

² The derivation and meaning of the word *chaitya* are doubtful. General Cunningham holds that, as the word is derived from the root *chit* to think, it includes every object of worship, whether a bodily relic, such as a bone or tooth; a personal possession, such as a bowl or Bodhi tree; or a monument, such as a *stupa*, a wheel, or an image. (Bharhut Stupa, 108). Burgess holds that *chaitya* comes from the word *chita* a funeral pile, and hence means a monument, or altar, and in a secondary sense a temple containing a monument or altar. (Cave Temples of India, 174). According to Hardy (Manual of Buddhism, 217), objects of Buddhist reverence were called *chaityas*, on account of the satisfaction produced in the minds of those by whom they were properly regarded. Colebrooke (Amara Kosha, in voce *chaitya*) translates the word an altar, adding, in a note, that some interpret it as a monument of wood or other materials placed in honour of a deceased person. Wilson (Sanskrit Dictionary in voce) calls it a sacred tree, a place of sacrifice or religious worship, an altar, or a monument; while Turnour (Mahavanso, Index in voce) makes it an object of worship, whether an image, a tree, an edifice, or a mountain. It is worthy of note that *chaityas* were in existence before the time of Shākyamuni, as he directed the people of Vaisālī to maintain, respect, and reverence *chaityas*, keeping up the ancient offerings without diminution. (Turnour in Jour. Beng. R. A. S. VII. 294). Bharhut Stupa, 108.

³ *Vihārs* were monasteries in which the Buddhist devotees spent the rainy season, studying the sacred books and practising a temperate asceticism. The earliest form of monastery seems to have been one or more cells, with a front verandah, or porch, and a stone bed or bench within. Afterwards central assembly halls were introduced, and often used as school rooms. Cave Temples of India, 18, 175.

⁴ For easy local reference the caves are numbered, not according to age but according to position from the east westward. The oldest (150-50 B.C.) caves are in the centre (VIII. - XIII.); the latest (525-650) are at the ends. Details are given below, p. 484.

Temple, or *chaitya*, caves (IX. X. XIX. XXVI. XXVII.) are about twice as long as they are either wide or high, and have almost always a rounded inner end. The roofs are lofty and vaulted. Some of them (IX. and X.) have been ribbed with wood, while in others (XIX. and XXVI.) the stone has been cut in imitation of wooden ribs. A colonnade runs round each dividing the nave from the aisles. In the oldest specimens (150-50 B.C.), the columns are plain eight-sided shafts, without bases or capitals; the more modern pillars (525-650) have both bases and capitals, and have highly ornamented shafts. Within the semicircular end of the nave stands the relic-shrine, *dághoba*, a solid mass of rock, either of the simple or composite pattern.¹ The front of the cave is formed by a wall or screen of varying height. It is pierced by three doors, or one door and two windows, the larger and central opening forming the entrance to the nave, and the two smaller ones to the aisles. Springing from the top of this screen is a large open arch, with, as a rule, a span of one-third the height or breadth of the cave. In front of one temple cave is a verandah, and in front of another is a portico, both with upper terraces, not quite so high as the bottom of the great arch, from which springs a second and outer arch somewhat larger than the inner one, and having, at the foot of it, a parapet wall about three feet high. These terraces may perhaps have been for musicians.

Monastery, or *vihár*, caves are usually square, with low flat roofs, and cells at the sides and ends. They are supported by rows of pillars, either running round them and separating the central hall from the aisles, or disposed in four equi-distant lines. Opposite the entrance of the cave is the sanctuary, invariably occupied by a statue of Shákya-muni or Gautama, the last Buddha of the present age.² The shrine is usually approached through an antechamber, in front of which are two pillars and pilasters running parallel to the back of the cave, in which, as well as on each side, are cells. All the monastery caves have front verandahs with chapels or cells at the ends, and some consist of a verandah only, with cells opening from the back of it. Both in the temples and monasteries there seems, at first, a want of harmony in the style of the pillars. Closer examination shews a certain regularity of system. In the temple caves, the columns, over against one another on each side of the

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AJANTA CAVES. Temples.

Monasteries.

¹ *Dághobás* are monuments, hewn out of the solid rock, in the form of altars or relic shrines. Turnour derives the word from *dhata* a relic and *gubban* a casket; and Prof. Wilson (As. Res. XVII. 605) and after him Rájendralál Mitra (Buddha Gaya, 219) from *deha* body and *gopa* what preserves. The simple relic shrine, supposed to be the more ancient form, consists of a plain cylindrical base supporting a cupola or dome, generally more than a hemisphere, and surmounted by a square capital. In the composite shrine, both on the base and cupola, are introduced sculptures of Buddha and his disciples, of tiny images of the great temple window, and of fret. Above the capital, three small umbrella-like canopies rise one over the other, the uppermost uniting with the roof at the junction of the ribbings at the end of the cave. Gill's Ajanta Photos, 2.

² Shákya-muni, that is the ascetic, *muni*, of the Shákya dynasty of Kapilavastu; Gautama is his family name. Buddha, from the Sanskrit root *budh* to know, means the enlightened one, who has gained *buddhi*, the full knowledge that frees the soul from the need of change.

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Places of Interest.
AJANTA CAVES.

**Sculptures and
 Paintings.**

History.

nave, correspond in order, and in the monastery caves, in each face of the colonnades, the two central pillars are alike, then those to the right and left of the central pillars, and so on to the corner pillars, all four of which are occasionally of one pattern.

Very few of the caves seem to have been completely finished; but of all, except one, every portion, walls ceilings and pillars, seems to have been painted.¹ Except the most eastern of the caves whose whole facade is covered by beautiful and varied designs, the sculptures in the monastery caves, male and female figures and beautiful frets and scrolls, are found chiefly round the doorways and windows and about the openings of the sanctuaries. In the most ancient temple caves the sculpture is confined to the facade; in the more modern temples it covers the walls of the aisles, the columns and entablatures of the pillars, and the relic shrines.

The making and adorning of these caves is supposed to have lasted for about 1000 years, from the second century before to the eighth century after Christ. Historically the caves form two groups. Near the centre of the row, where the line droops towards the river bed, are the five oldest caves VIII. IX. X. XII. and XIII.,² built under the Āndhrabhṛitya or Shātakarni kings, probably in the second and first centuries before Christ. Cave X. seems to have been added to, and both IX. and X. to have been adorned with paintings in the second century after Christ.³ After this no additions seem to have been made till the fourth century or even later. From this time new caves were cut in rapid succession; the place being apparently in its greatest glory in the sixth and seventh centuries.⁴ According to present information the order in age of the second group of caves is XI. XIV. XV. XVI. XVII. XVIII. XIX. and XX., the last probably some time in the latter part of the sixth century; then, or perhaps before XIX. and XX., VI. and VII.; and last, but all about the same age, approximately between 525 and 650 A.D., the five caves (I.-V.) to the east and the seven (XXI.-XXVIII.) in the west.

As far as they have yet been translated, the inscriptions, which are much mutilated, throw little light on the history of the caves. The earliest inscription is supposed to be one in cave X. which refers to the gift of a housedoor by Vāsishthiputra. This Vāsishthiputra is, from the character of the alphabet, believed to be the Pulumayi Vāsishthiputra of the Nāsik inscriptions, and so to belong to the second century A.D.⁵ There is another very old fragment in the same cave which has not been translated.⁶ Cave XVI. has a mutilated inscription in a character supposed to belong to about

¹ Great part of these paintings has disappeared. Now (1878) in half the caves are no remains of paintings, and in only thirteen are there any considerable fragments. Burgess' Ajanta Notes, 3.

² The numbers given in the text are in the order of position. The order of age is, as far as can be determined, XIII. XII. X. IX. VIII.

³ An inscription in Cave X. 'The gift of a cave door by Vāsishthiputra' probably belongs to Vāsishthiputra Pulumayi of the Nāsik caves and dates in the first half of the second century A.D. Burgess' Notes, 50.

⁴ Fergusson and Burgess' Cave Temples, 298.

⁵ Fergusson and Burgess' Cave Temples, 293.

⁶ Burgess' Notes, 51.

500 A.D. It details the prowess of a dynasty of Vindhyashakti or Vákátaka kings, who, in the fifth century, ruled Berár and parts of the Central Provinces.¹ Cave XVII. has an inscription with the names of five chiefs of Ashmaka, who seem to have been local rulers of the sixth century but of whom nothing is known.² In XXVI. an inscription records the making of the cave by Devarāja and his father Bhavvirāja, ministers of the Ashmaka chief and so connected with the excavators of cave XVII. From the sculptures no direct evidence as to the date of the caves has been drawn. The general style of ornament is supposed to belong to the fifth and sixth centuries.³ The earliest paintings in caves IX. and X. are, from their close resemblance to the dresses and ornaments in the Sānchi and Amrávati topes, supposed to belong to the second century after Christ.⁴ The rest of the paintings are believed to date from the fifth and sixth centuries, and if a proposed identification of certain Persian pictures in cave I. (17 and 20) proves correct, some of them were painted as late as the reign of Khosru II. of Persia, or about the close of the first quarter of the seventh century.⁵

Though they furnish few historic facts, the cave ornaments throw much light on life in India between the third and eighth centuries of the Christian era. Most of the sculptures are religious and many of them are fanciful. But the greater number of the pictures are drawn from life, and though the treatment of the hills, the sea, and to some extent the houses is conventional, most objects are painted with truth and life, and show something of the manners and religion of, at least the upper classes of, the people among whom the artists lived.

In almost all of them the central figure is the prince or chief. In the older pictures (X. 150 A.D.) the prince is fair⁶ with long narrow eyes, thick lips, and heavy ears, the face hairless except a slight moustache, the head covered with a thick shock of hair gathered in a bunch on the right side. The body is soft and rounded with little muscle, and except for a long five-corded necklace, a handsome ornament on the upper arm, and heavy plain wristlets, is bare to the waist. The later pictures (300 - 630 A.D.) would seem to contain chiefs of many tribes. Most of them are tawny, but there

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Places of Interest.
AJANTA CAVES.

Life in India,
200-700 A.D.

Chiefs.

¹ The kings seem to be nearly the same as those mentioned in the Seoni copper-plate (Jour. A. S. Ben. V. 726-731). They are Vindhyashakti about 400 A.D., Pravarasena I., Devasena, Rudrasena I. grandson of Gautami daughter of Bhavanāga (perhaps one of the Nāga kings of Narwar : Cunningham's Arch. Sur. Rep. II. 310), Prithivisena, Rudrasena II., Pravarasena II. son of Prabhāvatī Gupta daughter of the great king of kings Shri Deva Gupta. The inscription is given in the account of cave XVI. These are perhaps the Nāga chiefs, who, from frequent references in the sculptures and paintings, seem to have done much for the spread of Buddhism and the support of the Ajanta monastery. See below, p. 486 note 2.

² The names are Dhritarāshtra, Hari Sāmā, Kshitipāla Sauri Sāmā, Upendra-gupta, and Skacha. The inscription is given in the account of cave XVII.

³ Cave IX. has sculptures belonging probably to the fifth century; the frilled head-dress in II. belongs to the fifth or sixth century; the Baudhha Litany in IV. shows that it is late; and the style of ornament in I. XIX. and XXVI. is of the sixth century. Burgess' Notes, 29, 42, 47, 80, 83.

⁴ Burgess' Notes, 47. ⁵ Fergusson in Jour. A. S. New Series, XI. 165.

⁶ The colour is so darkened with oil, that it is difficult to say. Those on columns are fair.

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Places of Interest.

AJANTA CAVES.
Life in India,
200-700 A.D.
Chiefs.

are also pale (XVII. 50), dark clay (I. 11), red (I. 17), and green (XVII. 2, 7) chiefs.¹ All seem to be Indians, with supple soft bodies and long slender limbs, the face oval and hairless, the eyes long and narrow, the nose and lips heavy, the ears clumsy, and the hair falling in ringlets on the shoulders.² They are shown, both indoors attending to state affairs and dallying with their wives, and out of doors, fighting, hunting, and travelling by land and sea. Indoors, except a loose waistcloth bound round the hips, and rich ornaments, a high jewelled tiara or bands of beads on the brow, a loose heavy necklace, rich armlets, and light plain wristlets, the body is bare. Seated on cushions or thrones, generally with their wives near them and surrounded by female attendants and other women, they hear complaints, receive ambassadors, give audience to strangers or merchants, consult their ministers, listen to reciters and musicians, fondle their wives, or are anointed by their servants. Out of doors, wearing a skull cap with pendant earflaps, and apparently a tight-fitting jacket and trousers, or shadowed by an umbrella and wearing his crown, the chief leads his army, riding or driving a great white elephant (XVII. 46, 53), shooting arrows (XVII. 46), and hurling javelins (XVII. 29), or, with dogs and beaters, starts for a deer or lion hunt (XVII. 28), or puts to sea (I. 4), or travels by land to gain a devotee's blessing (I. 3).

¹ Red would seem to be the colour of the lower tribes. Only one chief is red, (I. 17). The red people are handmaids (I. 1, 2, 4, 11, 16, 17; II. 22, 35; XVII. 16), carriers (XVII. 1), peasants (XVII. 5), grooms (XVII. 43), sailors (XVII. 48), attendants (XVII. 54), hunters (XVII. 55), and mountaineers (XVII. 7). The green people are harder to make out. It seems doubtful whether the colour was meant for green. Thus there are green horses (I. 3; II. 27, 36) and green cattle (I. 16) as well as green men. Among the green human figures are two chiefs (XVII. 2, 7), a noble with a crown (XVI. 3), a person of distinction receiving reverence (II. 5), a soldier (I. 14), a sailor (XVII. 48), six men (I. 18; II. 5; XVII. 5; XVII. 19, 24; XVI. 4), two men-servants (XVII. 5, I. 17), six women (I. 18, II. 22, XVII. 26, 43), and three women servants (XVII. 28, 53, II. 4). There are also green demons (I. 7) and green figures with horses' heads (I. 7). From the colour being used for horses and cattle as well as men it may perhaps have been meant for a blue or steel gray rather than for green.

² Among the chiefs is a special class, who, not differing from the others in appearance, in make, or in their way of wearing the hair or clothes, are always marked by having over their heads a canopy of from one to seven cobra hoods (I. 1, 2, 12, 13, II. 5, XVI. XIX.). They are accompanied by their ministers (II. 30), and by wives and attendants (I. 12, 13, II. 5, XIX.) who also differ from other women only by having a snake canopy, which, in the case of the women, has only one hood. Nāgas are also represented as worshipping relic shrines (I.), protecting images of Shākyamuni (VII. 45, 46), and upholding Buddhas' lotus seats (XVI. 8). One chief is seated on the coils of a snake (XVI.), another has snake tails (IX. 3), and one is apparently enticing a man into a pool (I. 2). In the Sānci tope of the first century, when the Nāga kings first appear, the male serpents have only five heads and the female have only one. (Tree and Serpent Worship, Plate XXIV.). At Amrāvati, the heads of the serpents were multiplied to twenty-one (Ditto, Plate LXXXVI.), and in modern times to 100 or 1000. Who these Nāga people were has not been settled. They occur frequently on the doorways and among the paintings at Ajanta, and generally wherever there is Buddhism, Nāgas may be found. They were also adopted by the Jains and Vaishnavs, but their origin is certainly Buddhist, and they must represent some class of Dasyu or early north India people, who were the first to adopt Buddhism. Whether the Nāga tribes in Sylhet and Asam have any affinity with them beyond the name is not clear. They certainly belong to the same race, and their locality is favourable to the idea that they had some connexion with the snake worshipping races in Cambodia, but no reverence for serpents has been traced among their religious observances. Mr. Fergusson in Cave Temples of India, 318. (Compare Bharhut Stupa, 23-27, Fergusson's Tree and Serpent Worship, and Gazetteer Central Provinces, LXIII - LXXII.)

The houses or palaces, though to some extent conventional, would seem to have been of wood, two storeys high, with flat, peaked, or pyramidal roofs (XVII. 28, II. 22, XVII. 47). The rooms were divided by pillars (I. 5). The chief of them, the state or reception room, had a blue cushion, a stuffed seat with quilted cover and pillow, or a four-footed canopied throne with lower seats, a low dais with a high back (I. 18), foot stools, and spittoons (II. 13, I. 16, 17), and a floor strewn with flowers and leaves; next came the ladies' rooms with sofas (I. 1) or beds like the modern cot (XVI. 5); finally there were cooking rooms with stone slabs and rolling pins, dishes, water jars, and drinking cups. The upper storey was reached by a stair or ladder (I. 1); and had windows, (I. 5) with sun shades (XVII. 11). Where the roofs were flat they were reached by a ladder (XVII. 43), were hung with flags, and were used as a lounge and a place to look out from (XVII. 43).

Seated on a chair¹ on her husband's right (I. 11), or on a cushion near him (I. 16), or in her own room swinging (II. 30) or lying on a couch (I. 19), the chiefs' wives, even more than their husbands, seem to belong to different tribes or even to different races. Some had faces of great beauty almost European in colour and expression.² But the features of most were of the same cast as their lords, long narrow eyes with heavy lashes and arched eyebrows, heavy nose, thick lips, and rather clumsy ears. The figure, almost always exposed, had full deep breasts and slender limbs, with long tapering fingers and pointed nails. The hair was worn in many ways. With some it was smooth in front, bound by a fillet across the brow, and drawn back in a knot on the top of the head, (I. 12); others wore it frizzled and with small front ringlets hanging in loose curls on the shoulders; others had brow and head ornaments, and some had coronets of flowers. The dress was almost always of the thinnest gauze, as fine as the world-famed Dacca, so transparent that, but for a few light touches across the thighs and for the waist chain that held it up, most of the figures seem naked.³

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ARANTA CAVES.
Life in India,
200-700 A.D.
Houses.

Chiefs' Wives.

¹ In the Amravati sculptures (400 A.D.), the chairs are after a very elegant pattern, extremely like the chairs now in use. Almost all dignitaries in the Amravati sculptures sit on chairs or sofas; never on the ground or on cushions cross-legged. The chief difference from modern chairs seems to have been that the seat of the chair or throne was wide enough for the sitter to put up one leg on it, which seems to have been the fashionable attitude. Fergusson's *Tree and Serpent Worship*, 175.

² Some were probably Europeans. The author of the *Periplus* notices that in the third century the Greeks brought handsome girls for the harem of the king of Broach (McCrindle's Edition, 11 and 123), and in the sixth century the poet Kalidás, in the *Shakuntala* (Act II.), speaks of foreign, *Yavan*, women accompanying the king with bows, and bearing garlands of wild flowers. (Mrs. Manning's *Ancient and Mediæval India*, II. 176).

³ So, in the Bharhut Stupa (200 B.C.) in six cases out of seven, the upper part of the body seems naked, but in the seventh there are very perceptible marks of the folds or creases of a light muslin wrapper under the right breast. Probably an upper garment or light muslin wrapper is intended by the sculptor, who for the sake of displaying the different necklaces, collars, and girdles, has purposely omitted its folds and traces. (Cunningham, *Bharhut Stupa*, 33). It would seem, says Mrs. Manning, that some people wore no clothes at all as a mark of austerity, and others wore very thin clothes to attract admiration. A piece of very fine gauze came into the hands of a Buddhist nun of loose character, who wore it in public and forced Buddha to pass the order that no religious women should wear such thin garments.

Chapter XIV.
Places of Interest.

AJANTA CAVES.

Life in India,
200-700 A.D.

Ministers.

Servants.

Next to the chief and his wife, the leading persons were the chief's son and minister who sometimes wore tiaras slightly lower than the chief's,¹ and like him were, except for rich ornaments, always bare from the waist upwards. The prince sat below the throne (I. 17), presented flowers to his father (I. 10), or rode with him to pay respect to a devotee (I. 3). In the palace the minister, who in some cases (II. 13) was fairer than his chief, sat on a low stool in front of the chief (I. 16) or rode with him on horseback (I. 4). Of the courtiers some of the men had fair or dark brown curly hair (I. 4); some of them were, except for jewels, naked above the waist, and others were clad from head to foot with a cloth round the head and the whole body covered with blue or gray and gold garments ornamented with scrolls, stars, and animals (I. 1). The ladies varied greatly in colour, and, like the princesses, were dressed in rich jewels,² and thin, almost transparent gauze robes.

Men and women servants thronged the palace. The men servants were reddish and green (XVII. 5), fair haired,³ and black with curly negro-like hair (XVII. 18). Many of them were dwarfs.⁴ They generally had fewer jewels and more clothing than their masters. Some, usually the porters, were clothed from head to foot (XVII. 45); others had a white cloth wound round the head, a white sleeved jacket and short red and white striped drawers (I. 5), or closely fitting blue clothes and high-crowned hat, (I. 5), or a white skull cap and closely fitting coat. Out of doors they bore the umbrella or the standard (I. 5), held horses (XVII. 43), and carried bundles of grass or leaves on a pole (XVII. 37). Indoors they anointed the chief (I. 5), watched the gates (XVII. 45), and carried water pots on their shoulders or dishes on their heads (I. 5). The women attendants took a more prominent place in the indoor scenes than the men. They varied much in colour and appearance. Some were fair (I. 1, 3, 4, 16, 19; II. 13, 14; XVII. 18, 19, 28), some yellow (II. 37), some red (I. 1, 2, 4, 11, 16, 17; II. 22, 35; XVII. 6); some green (I. 5, XVII. 19), some dark (I. 1, I. 4; II. 13, XVII. 19), and some were dwarfs (I. 8, 11, 16, 17, II. 22). The hair was smooth, bound in fillets, curly or covered with a cloth (I. 1, 11, 12, II. 33). They wore fewer jewels and had generally more, or at least more apparent, robes than their mistresses. Some of them had dresses cut and sewn to fit the body and embroidered (I. 1). Others wore a bodice and

Overfine muslins were common in India in much later times. Aurangzeb reprimanded his daughter for showing her skin through her clothes. She replied that she was wearing seven robes. (Ancient and Medieval India, II. 359).

¹ The Brihat Samhita lays down the height of the chief's, the heir's, and the minister's tiaras. Burgess' Notes, 33.

² Though the Ajanta paintings are not so richly studded with jewelry as most of the Bharhut sculptures, the artists everywhere display great richness and profusion of personal ornaments. This taste of the ancient Indians was noticed by the Greeks; "In contrast to their parsimony in other things, they indulge in ornament." Strabo's Geography, XV. 1. 54.

³ One was fair-bearded.

⁴ Dwarfs, grotesquely dressed, often appear in the Amravati sculptures. (Fergusson's Tree and Serpent Worship, 167, 171, 188, 189). The Rāmāyan mentions dwarfs as servants in the palaces of kings. When Dashratha sought for Kaikeyi in her palace, 'Here sat a dwarf; and there a crookback maid lay in the shadow of the woven bower.' (Mrs. Manning's Ancient and Medieval India, II. 7).

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striped kirtle (I. 11), or a striped blue loincloth and short kirtle, (I. 11), or a flowered bodice with limbs tattooed or draped in tight-fitting drawers (I. 19), or a dark bodice with white flowers (I. 19), or striped blue and black petticoats (II. 33), or a peaked head-dress and a sort of sack (XVII. 5). Both in the public rooms and in the ladies' rooms the women attendants held the fly-flap and the umbrella (I. 5), presented dishes of flowers (I. 5) and sweet-meats (I. 11), offered salvers (I. 4), and carried vessels and chopsticks (I. 1), held bracelets (I. 8) or jewel caskets (I. 12); in the ladies' rooms they poured water over their mistress's head, chafed her feet (I. 19, XVII. 58), carried bags (II. 22) or basons (II. 33), or, fully clothed and with a staff in their hands, watched the gate (I. 19).

In times of war, riding on an elephant and surrounded by horse and foot, the prince led his army, wearing his crown, shadowed by his state umbrella, and armed with a bow, a javelin, or a sword (XVII. 29, 45, 46). In the early pictures (X.) all were foot soldiers with thick heavy features, large ears, shock heads of hair either bare or tightly wrapped in cloth, and bodies bare to the waist except for a small necklace and armlet. They were armed with axes, spears, and staves. Later on (400-600), some of the soldiers were shaved, and others bearded, with long curly hair. There were mounted troops, archers, and spearmen (XVII. 25, 46), and foot soldiers, dressed in small or striped waistcloths, with long trains and with abundant hair tied by a ribbon. Their defensive armour was a small checkered shield and a helmet. Their weapons of attack were straight and long crooked Nepalese swords, spears, bows and arrows (I. 3, 14), clubs, and the discus (XVII. 43, 46). Some of them (I. 3) carried standards with oval discs at the tops of the shafts.

Though no craftsmen or traders are represented, the women's dress and ornaments prove that the goldsmiths, weavers, and embroiderers were most skilful workmen.¹ The use of carts and ships shows that there was some trade both by land and sea.² Of the husbandmen the paintings tell little.³ They had horses, cows, oxen, and goats,⁴ and grew plantains (I. 19), betelnuts (I. 18),

Chapter XIV.

Places of Interest.

AJANTA CAVES.

Life in India,
200-700 A.D.

Servants.

Soldiers.

Craftsmen.

Husbandmen.

¹ The bracelets differ little from those of the present day (I. 10). The robes were of the finest gauze, many of them richly embroidered. The web was as delicate as that of the world-famed Dacca muslins (I. 8).

² Carts are mentioned as drawn by men (XVI. 4); palanquins are also represented (II. 5), and there is a sculpture of a two-horsed chariot, and paintings of three horses yoked abreast, and of a large car with four people inside (I. 4, XVII. 55). Ships, manned by white, green and red skinned sailors, are represented with high peaked bows and sterns, three masts, each with a lug or lateen sail and an out-flying jib, and, high in the hull, three oblong holes as if for oars. On either side of the stern, and on one side of the bow, are out-rigged oars for steering (II. 29). One ship carries pieces of coral, and others have mounted horsemen and elephants (XVII. 46). Carts are mentioned in the Rámáyan, where Bharat follows Rám with able carpenters, diggers, and labourers, with carts, breaking through rocks, building bridges, digging wells, and making canals. Ships are mentioned in the Rig-Veda and in the Mahábhárat. Carts and boats are represented in the Bharhut sculptures (200 B.C.), both of them like those in use at the present day. (Bharhu Stupa, 124, 125).

³ One man is mentioned (II. 14) as like a labourer or ploughman with a moustache.

⁴ I. 3, 16, XVII. 2. In one painting a deer is represented as being ridden and as carrying burdens.

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mangoes (V.), and grapes or custard apples (XIX.).¹ Flowers were in great demand as offerings to chiefs and ascetics, and as hair ornaments for women and warriors (I. 5, 8, 10).² Of wild tribes there were cave dwellers, rollicking creatures seated on rocks, (I. 4, 8), and mountaineers, Kirátas or Bhils, red of skin and with brushed-up moustache, armed with bows and arrows, and peeping out from the rocks (I. 8; II. 2; XVII. 7).

Out of doors the chief amusement was hunting, and indoors listening to musicians and watching dancing girls and snake charmers. Following the red-skinned hunter, the chief and his courtiers went on horseback, with a great company of dogs, armed beaters, and elephants, the ladies crowding to watch from the palace roof (XVII. 28). They hunted the elephant (XVII. 36), the lion and tiger (XVII. 38), the wild ox (I.), and the deer (I. XVII. 28).³ Music seems to have been a favourite pastime. Women played the guitar and cymbals (I. 1), and men the flute, the drum, the conch, and the trumpet (I. 5, II. 32). Dancing women turned out their elbows and dressed much as they dress now, in flowing coloured robes (I. 3), and as they still do, dark half-naked snake-charmers carried about cobras in small flat baskets, and made them stand and show their hoods to the sound of the small drum (I. 11).⁴

On the religion of some, at least, of the chiefs and tribes the caves throw much light. All are Buddhist. But the contrast between the extreme plainness of the early, and the lavish richness of the later caves, shews that the early builders belonged to the Hinayānas, who revered relics and relic shrines, and the later builders to the Mahāyānas, who, from the fourth century, introduced crowds of idols, Buddhas past and to come, Bodhisattvas, and Hindu gods and goddesses.⁵

¹ Other trees represented are the *ashoka*, *bodhi* or *pipal*, and *bel*. The representation of custard apples in the Ajanta caves, as well as in the Bharhut Stupa, is opposed to the theory that the custard tree was introduced into India by the Portuguese. On this subject General Cunningham remarks: "My identification of this fruit amongst the Mathura sculptures, has been contested on the ground that the tree was introduced into India by the Portuguese. I do not dispute the fact that the Portuguese brought the custard into India, as I am aware that the East India Company imported hundreds of grindstones into the fort of Chunar, as if to illustrate the proverb about carrying coals to Newcastle. I have now travelled over a great part of India, and I have found such extensive and such widely distant tracts covered with the wild custard apple, that I cannot help suspecting the tree to be indigenous. I can now appeal to one of the Bharhut sculptures for a very exact representation of the fruit and leaves of the custard apple. (Bharhut Stupa, 55). The names of the two varieties of custard apple, *Rāmphāl* and *Sitāphāl*, are, in themselves, almost enough to show that from very early times the trees have been grown and honoured by the Hindus.

² The white and blue lotus are specially represented (I. 5 and 8).

³ Both blue (I. 3) and spotted deer (XVII. 56) are represented, and monkeys are a favourite subject (I. 5, XVII. 25, 39, 57). The difference between the erect lion and the long lithe tiger is well shewn (XVII. 38). Other animals painted are crocodiles and sea monsters (I. 4, V.) The elephants and horses, the latter sometimes carrying two men, are well painted. One cave (XVII. 16) has pictures of ram and cock fights. Birds were kept as pets (I. 18, XVII. 13), and peacocks are more than once shewn (XVII. 7). The cobra appears not only as the Nāga's guardian, but also, in one case, it overshadows Buddha. It is also shown as attacking men (XVII. 4), and as dragged by an elephant. Finally it appears under the influence of the snake-charmer (I. 2, I. 11).

⁴ Liquor drinking would seem to have been a not uncommon amusement. Besides the Persian drinking scene (I. 20), there are several groups of revellers both in the paintings and sculptures (XVII. 9).

⁵ Fergusson and Burgess' Cave Temples, 297.

In the two oldest monasteries (XII. and XIII.) there is no object of worship, and the relic shrines, *daghobás*, in the two oldest temples (IX. and X.) are nearly or entirely plain. In the later (300-650 A.D.) temples (XIX. and XXVI.) the relic box is still the object of worship. But in its sides are sculptures, and the front face is occupied by a figure of Shákyamuni.¹ In all the later monastery caves (350-600) the shrine contains a large statue of Shákyamuni.² Except one that is red and another that is blue, these statues are stone coloured.³ All are seated and some are of colossal size. In some the legs are crossed in front, the soles turned up, and in others the feet hang down. The face in all is the same, hairless with thick lips and heavy features settled in a look of calm unconcern; very long clumsy ears; and hair dressed in crisp curls with a top-knot covered in one case (VII.) by a high tiara. The hands bless, the right hand raised; or teach, the tip of the left little finger held between the right thumb and forefinger; or one hand holds a flower or the upper hem of the friar's sheet. The body seems bare, but all are draped from head to foot in a robe that in some cases passes round the neck, and in others is thrown over the left shoulder leaving the right shoulder bare.⁴ The wheel⁵ and deer emblems show that the image in all the shrines is that of Shákyamuni the last Buddha of the present age.⁶

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¹ The figure in XIX. is standing, with arms hanging down, with hairless rather heavy-featured face, and long hanging ears. The hair of the head, apparently dressed in short crisp curls, is raised on the crown into a knot or knob. The body seems bare, but the folded skirts show that the whole is covered by a robe that hangs to the ankles. The figure in XXVI. is seated, with the feet resting on a lotus; the hands, the right one is broken off, seem to have been raised in front of the chest. Except that the eyes are downcast, the face and head are the same as in XIX., and like it, though the body seems bare, it is covered with a robe that hangs to the ankles.

² In the early years of Buddhism the Bodhi tree, the *chaitya*, and the wheel of the law, were the principal objects chosen for adoration. In none of the many sculptured scenes at Bharhut and Buddha Gaya, all of which are contemporary with Ashoka (250 B.C.), are there any representations of Buddha himself. Even in the much later sculptures of Sanchi (100 A.D.) there is no image or representation of Buddha, and the sole objects of reverence are *stupas*, wheels, and trees. But it is certain that images had been introduced as early as the first century B.C., as Buddha is portrayed on some of the coins of the Indo-Skythian king Kanishka. Excavations at Mathura have brought to light many Jain and Buddhist stone statues of the same century. General Cunningham concludes that the practice of worshipping images of Buddha was introduced into India from the Panjáb, where it had no doubt been originated by the semi-Greek population (Bharhut Stupa, 107). In the Western India caves, images of Buddha are not found earlier than the fourth or fifth century. (Burgess' Cave Temples, 178).

³ Mr. Griffiths is satisfied that the large statues of Buddha were covered with a layer of chunnam and were painted, and that this was also done with the sculptures of the finished caves.

⁴ The available details of these figures are incomplete and the account given in the text may not be accurate. Mr. Burgess mentions twelve shrines with statues of Buddha (I. II. IV. VI. VII. XI. XV. XVI. XVII. XX. XXI. XXII). All are apparently seated. One (cave I.) is mentioned as colossal, one (XVI.) as gigantic, and one (XVII.) as great.

⁵ Next to the footprint of Shákyamuni the wheel of the law was the most ancient emblem of Buddhism. Perhaps it was even older than the footprint, for when the idea of symbolism was first conceived, the wheel, as the emblem of religion, was first chosen for representation in stone. It occurs profusely at Sanchi, Bharhut, Mathura, and Amrávati, both in bas-relief and in the solid form, on the tops of gateways and other places. Buddha Gaya, 127.

⁶ The presence of this emblem is not recorded for each of the figures. But the rule is laid down and no exception is noticed.

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Besides the objects of worship in the temples and monastery shrines, most of the finished caves are rich in sculptured and painted Buddhas. In one painting (XVII. 7) are the eight earth-born Buddhas, in another (XXII.) are seven of the eight,¹ and in one sculpture (IV.), Padmapāni, the Bodhisattva of Amitābha the fourth divine Buddha, the same who is supposed to be incarnate in the Dalai Lāma of Lhāsa, forms the central figure of a large group. But the favourite Buddha, who has always the chief share and very often the whole of the honour, is Shākyamuni or Gautama the last Buddha of the present age. Both in the sculptures and in the paintings his images are endless, and the whole story of his life is given over and over again. He is shewn as an infant nursed by his mother (sculpture II.) and held in Asita's arms (XVI. 13);² as a boy sitting with a musical instrument (ditto); as a boy shooting (XVI. 14); as a youth musing on death (I.), and leaving his wife and child to become an ascetic (ditto); very often he is a friar, in humble guise with the friar's sheet and alms-bowl (XVII. 30, XXVI.); in positions of honour, surrounded by attendants (XVII.); crowned by three umbrellas (XVI. 7) or canopies (XIX.), with a glory behind his head (XVII. 8); worshipped by chiefs and ladies (XVII.), enthroned and teaching a great assembly (XVI. 12); overcoming Māra's temptation (II. 7, and XXVI.); and finally entering *nirvāṇa* (XXVI.).

These pictures of Shākyamuni vary in colour. Most of them are light, but some are dark and a few are yellow. Several of the figures are standing, but most are, like the statues in the shrines, seated on thrones or lotuses, the legs either hanging or crossed in front with up-turned soles. All have the same hairless face, self-possessed and without care, the same long narrow eyes, heavy nose, and thick lips, and apparently very large clumsy ears,³ the hair is either worn short and crisp with a small top-knot or central knob, or with a tiara.⁴ The hands are blessing or teaching, or they are laid along

¹ Each has its name written below. They are Vipashyi, the Buddha of the first age; Shikhi and Vishvabhu, of the second age; Kanakamuni, Kāshyapa, and Shākyamuni, of the present age; and Ārya Maitreya, who is still to come. The omitted Buddha is Krakutsanda, the first Buddha of the present age. Burgess' Ajanta Notes, 81.

² Asita, the Indian Simeon, was the sage who declared from the marks on the person of Shākyamuni that he would become a supreme Buddha. Next round the babe his arms he wound, and one, he said, of two careers of fame awaits, in coming years, the child in whom these signs are found. (Muir's Sanskrit Texts, II. 496). Fah Hian (460 B.C.) writes, that a tower was erected at the place where A-i (Asita) calculated the horoscope of the royal prince. Beal's Fah-Hian, 86.

³ In the rows of small Buddhas in cave II. they are apparently ears, but those in cave I. look as if the ears were hid, and as if what look like ears were the side flaps of a woollen skull cap. The general opinion is that they are ears, long ear lobes being considered a mark of goodness. Mr. Burgess notes that the lobes are not really so long as they seem, as an elongated link is fastened in the lobe as is still done by the Kānpātās. Ind. Ant IX. 53.

⁴ It is difficult to make out whether the head is covered with a cap or wig, or with curly or stubby hair. Ralph wrote in 1828, "Remark the head-dress. Now is this a wig or curly hair? All the statues, the carved figures of Buddha, have them. How can I say? First wigs were made to represent hair, and then hair was dressed to look like wigs. It is the shape of your Welsh wig and rows of curls of hair all over." (J. A. S. Ben. V. 2, 559). The point is still unsettled. Some think that the head covering is a devotee's woollen cap; others that it is a wig; others that it is woolly hair, the earliest images of Buddha having been made by a woolly-haired Indian tribe; others that it is short

the knees with upturned palms (II.). All are dressed in a robe, red, blue, or white, worn hanging from the neck or thrown across the left shoulder. Besides images of Buddhas, both in sculptures and pictures, relic shrines are often shown as objects of worship.

Other Buddhist dignitaries to whom divine, though lower, honours seem to have been paid, were Padmapáni, or Avalokiteshvar, Manjughosha, and Lokeshvar.¹ Besides to these beings, high respect is, in some of the more modern caves, shewn to the old Vedic gods Indra and his wife Shachi, and to Kubera the god of wealth.² Of other superhuman beings there are, of the angelic or heavenly class, Kinnars, Gandharvas, Apsarás, Vidyádhars, and Yakshas, and of the diabolic or hellish, Mára, Káli, and Rákshasas.³ There are also some curiously quaint and droll little imps most of them like wizened old men, many of them in Persian dress, with the Persian love for the flagon.⁴

Of ascetics there are many representations. Most of them are Buddhist, but Bráhmaṇ and Jain devotees are also shewn. Of

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curly hair, according to the legend that when Shákyamuni became an ascetic, he cut off his flowing locks with a sword, and that his hair afterwards kept crisp and curly. (Fergusson's Tree and Serpent Worship, 122, 132; Ind. Ant. V. 39, 240, IX. 53). The facts that Shákyamuni was a Kshatriya, and that some Chinese books (Beal's Fah-Hian, XXXII.) represent him with long hair and the Japanese (Ind. Ant. V. 240) with back-brushed hair, seem to shew that woolly hair was not a personal feature of Shákyamuni. Further, the fact that the Jains, who dislike Buddha, give their saints the same curly hair and heavy ears, tends to show that the practice had its origin in some custom common to the saints of both sects. On the whole, perhaps the likeliest explanation is, that the original representation of Shákyamuni wore a woollen skull-cap with long ear flaps, like the cap still worn by children, by old religious Bráhmaṇs, and by some religious beggars. It seems possible that the early Afghan half-Greek sculptors (see Ind. Ant. IX. 53, and Fergusson's Tree and Serpent Worship, 122-132) did not know the cap, and mistook the representation of the woollen skull-cloth for a wig or crisp curls, and the ear flaps for hanging ears, and that the later Buddhist and Jain artists copied the early Greek statues. See above p. 491, footnote 2.

¹ Padmapáni, or Avalokiteshvar, appears in three sculptures (VI. XXII. XXVI.) and in two paintings (II. 19, XVII. 4); Manjughosha in one painting (XVII. 13); and Lokeshvar in one painting (XVII. 20).

² Indra is somewhat fair, with the slim narrow waist and the dreamy meditative look of many a modern Hindu. He wears a high jewelled tiara, a sacred cord, and a striped waistcloth and holds a blue thunderbolt in his left hand. He is represented sometimes by himself, in other places as an attendant or henchman of Buddha. He appears in six paintings (I. 6, I. 8, II. 4, II. 17, II. 20, XI. and perhaps in IX.) and in one sculpture (I.), and perhaps in XXI. XXII. and XXVI. Shachi is darker than Indra, with a tiara on her head, and wears on one occasion a striped waistcloth, and on another a very thin gauze garment. She holds or offers her husband flowers. Shachi is shewn in two pictures (I. 6 and I. 8). Kubera, the god of wealth, is twice sculptured (XIX. and XXVI.). As the guardian of the north, Kubera is often mentioned in Buddhist books as an attendant of Buddha along with the guardian chiefs of the other three quarters. His image is among those of other gods which bow before Buddha as he enters their temple. From the Bharhut sculptures it is plain that the power of Kupira Yakho, as he is called in the Páli language, was well known and fully recognised in the time of Ashoka (250 B.C.). He was probably one of the early Hindu demigods prior to the rise of Buddhism. (Bharhut Stupa, 20-21).

³ Kinnars, or heavenly musicians, have human heads and busts, and the tail, feathers, and legs of birds. The male plays on the guitar, the female on cymbals (I. 5). The Vidyádhars and Gandharvas are male, and the Apsarás female cherubs. The Yakshas are armed with swords (I. 6). Of the evil beings, the god Mára is the great assailer of Buddha. (See below, XXVI.). Káli is a thin gaunt hag in the train of Mára (I.). The Rákshasas are often represented in Mára's train, goblins, like handsome women, red, dark, fair, or white, with flowing hair, killing men and feeding on their entrails and blood (XVII. 41, 43). Except the Kinnars none have wings.

⁴ These are found chiefly in the ceilings of I. and II.

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Buddhist devotees there are disciples in white, standing with folded hands before their superiors (I. 3); devotees, some of them white-skinned, with hairless or bearded faces (I. 18 and I. sculpture), with the hair rolled in a top-knot, dressed in a robe that covers the whole body but the right shoulder, waiting with the alms-bowl at the palace gates (I. 5), sitting in a cave with a water jug (XVII. 2), or in a house with the alms-bowl in the lap and some clay dishes in a niche in the wall (I. 5). In others the ascetic is raised to a position of honour; a king comes to ask his blessing (I. 4), a prince dismounts and worships him (I. 3), and noble women make him offerings (I. 5); finally he is raised to a state of glory and floats on the clouds (II. 4). The Bráhmaṇ devotees are dressed in white sheets drawn over their left shoulders (XVII. 18); one of them is offered, but refuses, four human heads on a salver (I. 5). There is one group of Digambar or naked Jains (XVII. 33), some of them hairless and without clothing, and others with hair and clothes.

Foreigners.

Of dealings with foreign countries there are traces in four of the later caves (I. II. XVI. and XVII.). Some of these traces perhaps hardly prove a connection with foreigners. The blue Nepalese swords and the robe closely resembling those now worn in Nepal and Burmah (I. 1 and 3), may have been of local make, and the likeness to Egyptian (II. 2), Japanese, European, and Chinese faces may be accidental. But there seems no doubt that some of the figures are Africans (XVII. 4, 18) and others Persians (I. 17, 20). The Africans (XVII. 18) are almost all servants or slaves, and are of little general interest. But one of the pictures (17) in the first cave, the reception of a foreign embassy by a Hindu king, shows by the fair skin, short beard, high Kurd-like cap, jacket, and long robe, that the foreigners are Persians.¹ And in three other drinking scenes (20) in the same cave, the figures, both men and women, are also Persian. Mr. Fergusson has given a special interest to these Persian embassy and Persian drinking scenes by suggesting that the embassy was from Khosru II. (591-628) of Persia to Pulakesi II. king of Mahārāshtra, whose capital was probably Bādāmi in Kalādgi, and in whose territory Ajanta lay, and that the drinking scenes are copies by native artists of a picture of the same Khosru II. and his famous queen Shirin.²

**Art Value of
Paintings.**

As works of art both the sculptures and the paintings rank high. The early monasteries (XII. and XIII.) have little sculpture, and the early temples (X. and IX.) were at first plain, though a good deal of sculpture has been added possibly in the fifth century. The later caves, probably most of them cut in the sixth century, are rich in

¹ Dr. Rájendralál Mitra in Jour. R. A. S. Ben. XLVIII. 68, and Fergusson in Burgess' Ajanta Notes, 92. Dr. Rájendralál Mitra supposes them to be Baktrians (ditto).

² This picture seems to have greatly taken the fancy of the cave painters as they repeatedly bring, in their roof scrolls and panels, little groups of drinking imps whose Persian hats, streamers, and stockings are most noticeable (Mr. Griffiths' Report, 1873-74). Besides these, several other representations are mentioned by Mr. Griffiths and Mr. Burgess as Persian. Figures in Persian dress (I. 19), a woman in a Persian hat (II. 14), a Persian head-dress (II. 30), and a fully clothed pale figure in a Persian cap (II. 38). In XVII. 4 and 6, there are figures with Persian caps, and in XVII. 30 there is a decided Persian.

sculptured traceries and images. Among these are belts of elaborate and beautiful tracery more like what would now be worked in metal than in stone (XIX. XX. XXI. I.), pretty statuettes (XX.), lively and well drawn elephants (I.), spirited hunting scenes (I.), charmingly natural human figures (XI.), and beautifully cut faces (XXVI.). Rich as some of the sculptures are, the paintings hold a much higher place as works of art.¹ About half of the caves have remains of painting, and six (IX. X. XVI. XVII. II. I.) have large pictures. The work probably lasted over several centuries. The oldest paintings (IX. and X.) may possibly date as far back as the second century after Christ. But most (I. II. XVI. and XVII.) probably belong to the sixth century, and there is one (I. 17), the Persian embassy picture, apparently about fifty years later than the rest, whose probable date is about 630.

To receive the paintings, the somewhat rough surface of the wall seems to have been covered three-quarters of an inch deep with a layer of plaster composed of fine dust, in some instances, at least, of powdered brick mixed with fibre and rice husks. This was smoothed and covered with a coating of some ground colour on which the designs were drawn and painted.² Besides religious subjects, the paintings are full of scenes of daily life, street processions, buying and selling, interiors of houses, marriage and death scenes, servants working, musicians playing and dancing girls dancing, elephant, ram and bull fights, battle and hunting scenes. To a certain extent the treatment is conventional. Brick-like blocks stand for hills (I. 6), fantastic rivers and seas are recognised only by the help of boats and fishes (I. 4), and houses are represented by a flat line over the inmates' heads (I. 5). But conventional treatment is the exception, and most objects are rendered with a faithfulness and exactness that show

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¹ The account of the paintings given in 1819 when they were in fair preservation (T. B. L. S. III. 520); Lieutenant, now Sir, J. Alexander's notice of their bright colouring and clever drawing in 1824; Mr. Ralph's (1828) enthusiastic tribute to their grace and refinement; and the detailed description of them by Lieutenant Blakelock (1839) were brought by Mr. Fergusson to the notice of the Royal Asiatic Society in 1843. The result was that the Society petitioned the Court of Directors that the caves might be preserved and the paintings copied. The Court (29th May 1844) directed the Madras Government to carry out these proposals, and an excellent artist, the late Major, then Captain, R. Gill, of the Madras army, was for five or six years (1849-1855) engaged in copying the frescoes. About thirty pictures, many of them of large size, were from time to time sent to London. All but five were shewn in the Indian Court of the Sydenham Crystal Palace and were destroyed by fire in the latter part of 1866. No copies or photographs had been taken, and except the five pictures that were not exhibited and some small engravings in Mrs. Speir's *Ancient India*, no trace of Major Gill's work remains. To replace this loss a yearly grant of £500 was, in 1872, sanctioned by the Government of India, and since then Mr. Griffiths, superintendent of the Bombay School of Art, has during the dry weather seasons, with a number of School of Art students, been engaged in copying the frescoes. Already the chief paintings of caves I. II. and IX. have been completed and sent to the India Museum in Kensington.

² The pillars being smoothed with the chisel seem to have received only a heavy ground coating. Chemical examination has shewn that the under-layer consisted of red iron-earth and clay mixed with fine gritty sand, some carbonate of lime, and abundance of vegetable fibres. The upper layer or ground was chiefly sulphate of lime and some white flinty matter. Of the colours the white seemed chiefly sulphate of lime, the reds were iron reds, the dull green a finely powdered green silicate containing iron, the blue had all the characteristics of ultra-marine. Mr. Griffiths and Dr. Lyon.

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the authors to have been keen and practised observers and masters of execution.¹ The state of mind in which these paintings originated and were executed, must, says Mr. Griffiths, have been very similar to that which produced the early Italian paintings of the fourteenth century. There is the same slight attention to the science of art, the same crowding of figures, the same want of aerial perspective, and the same regard for a truthful rather than for a beautiful rendering of a subject.²

The painters, Mr. Griffiths continues, were giants in execution. Even on the walls some of the lines drawn with one sweep of the brush struck me as very wonderful ; but when I saw long delicate curves traced with equal precision on the horizontal surface of a ceiling, their skill appeared to me nothing less than miraculous. For the purposes of art education no better examples could be placed before an Indian art student. The art lives. Faces question and answer, laugh and weep, fondle and flatter, limbs move with freedom and grace, flowers bloom, birds soar, and beasts spring, fight, or patiently bear burdens.³ Of the picture of the 'Dying Princess,' (cave XVI.), Mr. Griffiths says, for pathos and sentiment and the unmistakable way of telling its story, this picture cannot, I consider, be surpassed in the history of art. The Florentine could have given better drawing and the Venetian better colour, but neither could have given greater expression.⁴ Again, he says, in the panelled ceilings, naturalism and conventionalism are so harmoniously combined as to call forth our highest admiration. For delicate colouring, variety in design, flow of line, and filling of space, they are, I think, unequalled. Although every panel has been thought out, and not a touch in one is carelessly given, yet the whole work bears the impression of the greatest ease and freedom of thought as well as of execution.⁵ Besides, in variety, grace and pathos, some of the paintings are rich in humour, with droll elves climbing flower stems and teasing geese, and quaint shrivelled, liquor-tasting and liquor-smelling imps in Persian hats streamers and socks.⁶ Who the painters were is doubtful.

¹ The artists may have got their training, says Mr. Griffiths, from such festivals as used to be held in Ceylon when relics were publicly exposed, and great rejoicings ended in dramatic representations of events in Buddha's life illustrated by scenery and costumes. Ind. Ant. III. 26. ² Ditto, 26. ³ Ditto, 27.

⁴ Ind. Ant. III. 27. Compare Mr. Ralph (1828). Are these paintings as well done as Europeans could have executed ? In the expression of the countenances certainly they are. What a lovely female ! Yes, the last one we discover seems always the sweetest. Here is another heavenly face. The man is her lover ; a handsome fellow. You have his profile looking to the west. How eager, how full of ardent desire. The woman has just turned her face to him and looks with timid satisfaction and self-approving coquetry. It is excellent. Here is another beauty ; she is entreating. Her head is turned towards some one above. Is she supplicating or in prayer ? Shame to the villains who have destroyed these paintings. J. R. A. S. Ben. V. 2, 559. ⁵ Quoted in Burgess' Notes, 25.

⁶ These comic figures are chiefly in the ceilings of caves I. and II. Other weird and droll figures are given in XVII. 34. In his detailed descriptions of the different paintings Mr. Griffiths notices, of traceries, ceilings (II. 18) freely and boldly painted with a most pleasing effect, panels (II. 1), durable specimens of ornamental art (XXIII. and XXVI.), admirable specimens, leaves (I. 9) that showed the artists' power as designers and their knowledge of the growth of plants ; foliage most beautifully and delicately drawn (II. 23) ; flowers (II. 19) admirably painted ; bands of geese (II. 23)

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The grace, freedom, and truth of the paintings, favours the suggestion that the artists were, or belonged to a school whose founders were, Baktrian Greeks, and the common occurrence of the Greek fret as an ornament supports this view. On the other hand, their intimate knowledge of native life, and the almost utter absence of foreign allusions, seem to shew that the artists were natives of India. On the whole it seems probable that they were natives of India, who belonged to one of the many schools of art which flourished among the Buddhists in their times of prosperity, and of which the founders were Yakshas, perhaps Baktrian Greeks, and Nágas, who were an art fraternity in Káshmir, supposed to have been under the special charge of the snake-gods.¹ The sameness of detail, and the way in which, in many cases, a story runs on from a painting and is taken up in the sculpture, have satisfied Mr. Griffiths that the sculpture and painting are the work of the same artists.²

The following are the chief details of the different caves, beginning from the east and working west.

Cave I. is one of the latest (550), finest, and most richly ornamented monasteries. In front of the verandah there has been a porch, supported by two advanced columns, of which only fragments of the bases and elegant capitals remain. At each end, outside the verandah, there is a room whose open front is supported by two pillars, the floors being raised a few steps in order that the elaborate entablature of the facade might be carried round the whole front at the same level. The room on the east opens into another, nearly 13½ feet square, and all but perfectly dark; that on the left opens into two others somewhat smaller. Of the six columns and two pilasters of the verandah, the pair in the middle, which originally formed part of the porch, have, like all the others, square bases and elaborately carved bracket capitals. Above the bases, they are first

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showing most careful observation of the birds' characteristic movements; cattle (I. 16) with bovine characteristics remarkably well expressed; a dragon admirably designed and drawn (II. 23), well drawn and graceful human figures (I. 8), a standing figure of unusual grace (IX. 3); hair extremely well designed (II. 2), ornamental head-dress admirably drawn (II. 2), angels with beautifully rounded forms (II. 3). Occasionally fault is found, an extremely ill drawn figure and wrong perspective (I. 16), and dogs very badly drawn (XVII. 55).

¹ Some interesting details of Buddhist art in India are given in Taranáth's (1575-1608) History of Indian Buddhism translated by Mr. W. L. Heeley, Ben. C. S. Ind. Ant. IV. 101-104. The name Yaksha has been supposed to be connected with the Yuei-chei or Indo-Skythians who ruled in north and west India about the beginning of the Christian era (100 B.C.-100 A.D.). Its ordinary meaning is a race of demigods, who are said to have helped king Ashoka (263-223 B.C.) in building temples. The Nágas too in the time of Nágárajuna did many works. Both the Yakshas and the Nágas had miraculous power, and produced wall paintings, such exact copies that they could not be known from the things painted. In time the knowledge vanished from men; and later on individual artists of merit arose, but there was no fixed school. Afterwards, in the time of king Buddhapaksha, Bimbasára founded the Madhyadesh school; then, in the time of king Sila Shringadhara, a Márwári painted like a Yaksha and founded the Old Western school; then came a Bengal or Eastern school; then a Nepálese, and finally a Káshmir school. In the south were three artists of great fame, Jaya, Parojaya, and Vijaya. Wheresoever Buddhism came there were skilful artists; where the Bráhma religion flourished they were poor; and where the Muhammadans ruled there were none.

² So Bimbasára in the time of king Buddhapaksha founded the Madhyadesh school both of painters and sculptors. Ind. Ant. IV. 102.

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octagonal, then there is a belt of sixteen faces, above this they are fluted with bands of beautifully elaborate tracery up to the thick compressed cushion between two fillets, on which rests the carved facia under the capital. The next pillars on either side are similarly rich in carving, but have narrower bands of tracery round the upper portion of the fluting, and their flutes are spiral. Outside these are two octagonal pillars with three bands of tracery round them, supporting a very deep, square, carved facia under the bracket capital. The pilasters beyond these have short, fluted necks with tracery above and below them, more like what would now be worked in metal than attempted in stone. The central compartment in each capital has its own group of human figures. The wings of the brackets of the columns are ornamented with cherubs, *gandharvas*, and *apsarás*, and the central panels with figures of Shákyamuni and his worshippers. That on the sixth pillar is apparently a version of the temptation of Mára. On his left are two women. On his right, a man is shooting at Shákyamuni with a bow, another above in a peaked cap is throwing a stone at him.¹ This cave is the only one of the monasteries that has a sculptured front. The entablature is broken over the porch and the projecting rooms at the end. But, in order that it might run round in parallel lines, an architrave has been introduced over each of the side chapels, ornamented with representations of the horse-shoe temple window, each enclosing figures. The architrave all along the front is sculptured. Above each column there is a compartment containing human figures only; at the corners are terminal figures apparently intended for heraldic lions or rampant goats, *sárdulas*, and the remaining spaces are filled principally with elephants in every variety of attitude and cut with great spirit and correctness. The part over the front of the porch has been mostly destroyed when the pillars gave way, but from a fragment that remains, the lower frieze or architrave seems to have been filled with groups of figures, possibly scenes from the life of Shákyamuni. The left side is carved with elephants fighting, and with the figure of a rider on a lion at the corners. Continuing the same number along the front to the left, there are, after the usual corner lion, two figures beating drums and one playing on some sort of flute, followed by others with Nepálese swords, oblong shields, three figures on horseback, one blowing a long trumpet, then three elephants

¹ These two scenes seem intended to represent the attempts on Shákyamuni's life made by his brother-in-law Devdatta. Hardy has the following detailed account of these attempts: 'At this time Devdatta sent to Ajásat king of Rájagaha to request a band of skilful archers that they might slay Buddha. The king chose thirty-one more expert than the rest and sent them to the priest. Devdatts took their chief on one side, and told him that his commission was to slay Buddha in the hall of the Gijakuta Vihár. Early next morning Buddha perceived the chief with the rest, who, he thought, had come to receive the benefit of his teaching. The chief of the archers came to him and shot an arrow; but it passed in a contrary direction from what he had intended. Then Buddha looked towards him with the same kindness that he would toward any other being. The archer, overcome by his feelings, went to him and worshipped him, confessing that what he had done was at the instigation of Devdatta.' At another time Devdatta, from the top of the Gijakuta rock, by the help of a machine, hurled an immense stone at Buddha, but in its flight it broke into pieces, and only a fragment struck the foot of the sage. Manual of Buddhism, 329.

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and another horse with their riders. The next to the left is an indoor scene, a chief and his wife in earnest converse with three attendants. Outside a saddled horse is being led out towards a tree, and to the left a little figure, carrying a bag on his back, walks towards two figures sitting talking under foliage with birds in it. Beyond these a male elephant stands facing a man sitting at the foot of a tree with a stick in his hand. Then comes another in-door scene in which the wife has her arms round her husband's neck and two women servants stand by. Outside are four elephants, the first butting against a tree; the next, a young one, following its dam, who is pinning a tiger to the ground; the fourth is behind, and has apparently turned tail. Then come two buffaloes at strife, a man behind each urging it on. To the left are two more human figures in front of the corner lion. This band is continued across the front of the left side chapel. To the left of the corner lion are four figures, a woman, a man with a stick or sword, another with a shield, and a figure sitting on the ground. Toward these comes Shákyamuni in his chariot with two horses and the driver. Next is a royal figure on a seat in a garden under a tree, while a woman plays to him on a musical instrument, and another waits on him behind. A palm tree separates this from the next scene, in which Shákyamuni is driving to the left, and passing a plantain tree, meets an aged man with a staff. Behind him is Shákyamuni in his car, and before the car are some men carrying a dead body and a woman walking by it wailing.¹ The rock is here broken, but to the left there is a royal figure seated on a throne with attendants, and a horse looking in at him; beyond is a man walking, and, after another defaced piece, a horse with an attendant beside it. On the right of the porch is a spirited wild ox hunt. On the front of the facade, to the right of it, is another hunting scene, perhaps of deer; the first horseman on the left is spearing one, and by the side of the next runs a dog or leopard. Behind are three elephants with riders, followed by a fat ill-proportioned figure, bearing some load at the ends of a pole over his shoulder. In the next compartment is a domestic scene, a stout squatting figure with a cup in his hand, caressed by his wife, behind whom stands a servant with a flagon.

To the right of this is an out-door scene, first an elephant, before whom a man sits as if feeding or addressing it, while beyond him another man stands with a staff in his left hand. A woman moves to the right with a vessel in her left hand, towards a man who squats under a tree addressing another woman, who kneels before him in an attitude of supplication. Behind her is a dwarf with a bag on his back, and beside it a man leading a saddled horse, behind which stands another man holding an umbrella, probably the attendants of

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¹ These three paintings are intended to represent the scenes which led to Shákyamuni's choosing a recluse life. The following is taken from Hardy's account (Manual of Buddhism 153, 154). 'Whilst living in the full enjoyment of all kinds of pleasures, Siddhárthi or Shákyamuni commanded his charioteer to prepare his festive chariot with four lily-white horses. The prince leapt into the chariot and drove towards a garden attended by a great retinue. On his way he saw a decrepit old man, with broken teeth, his trembling form supported by a staff. Some months later, on his way to the garden, he saw a dead body. Four months later the prince saw on the same road, a recluse with an expression of much inward contentment.'

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the kneeling woman. Another small compartment to the right of this represents a chief and his wife seated together, attended by two women servants. The next contains six wild elephants, the first two fighting and the next dragging a huge snake in its trunk; then a horned lion terminates the front. Over the right chapel the continuation begins as usual with the horned lion in front of a group of cattle, to the right of which are two figures seated, and beyond them is seen the head of a bearded old man. Then, under trees, are two more men with beards, their hair done in the top-knot style; behind them is a third head. One has a bottle and beside the other is a vessel hung in a tripod stand. Another bearded ascetic is leaving these, with something like a club in his right hand and a bent rod over his left shoulder. He is meeting a man who appears to address him, and to the right is another with an uplifted sword as if about to strike this last. To the right is a plantain tree and a saddled horse led by a man. The second compartment is a small in-door scene in which a man sits listening to a lady attended by two maid servants. The last compartment is broken. It began with a kneeling figure offering some present to a portly man seated.

Above the entablature is a projecting band, carved with representations of the temple window, each containing a human head; then comes a frieze, ornamented with compartments containing men and women attended by maid servants. These are separated by spaces filled with figures of the sacred goose in various positions, with the wings extended into elaborate floriated tracery so as to fill the spaces. Above this frieze is a line of tigers' heads, then a toothed fillet, then another with a line of string tracery, surmounted by a belt, containing human heads within miniature temple windows, each with hair dressed like a heavy wig. The wings of the brackets of the columns are ornamented with cherubs, and the central panels with figures of Shákya-muni and his attendants. The verandah is about sixty-four feet long by $9\frac{1}{4}$ wide and $13\frac{1}{2}$ high, and has a chamber at each end. A wide door in the centre, with elaborately carved jambs and entablature, leads into the great hall, and there are smaller doors near each end and two windows. The great hall, *sála*, is nearly sixty-four feet square, and its roof is supported by a colonnade of twenty pillars, leaving an aisle of about $9\frac{1}{2}$ feet wide all round. The columns are about $5\frac{1}{2}$ feet apart; but the middle ones on each side of the square are $6\frac{1}{2}$ feet asunder. Their bases are about $2\frac{3}{4}$ feet square, and, with the four pilasters in continuation of the front and back row, are mostly very richly carved.

The front of the brackets in the first row of columns in the hall and the inner sides of all the rest are sculptured; the inner side of the front row and those that face the side and back aisles have been painted with similar figures. The wings of the brackets are very much alike. Of those facing the front aisle, the two central and two corner pillars have horned lions with riders; the other two pillars have elephants with two riders on each of those that face the inner area of the hall; the two central ones on each side have a cherub; and the others a human figure coming out of the mouth of a dragon, except that the first column on the left side has two fat figures on each wing, and the fourth has angels. The central panels are more varied. In the two middle pillars in the front row are figures worshipping a relic shrine;

in the pair outside these, is a small fat figure under an arch held between the mouths of two dragons; in the corner pair, is Shákyamuni seated between two fly-flap-bearers; in the middle area of the hall the two central columns on the right hand have, in this position, four deer so arranged that one head serves for any one of the four; the panels of the brackets on each side of these have elephants fighting. The left central pillar on the left hand has a chief, his wife and child, a minister, two fly-flap-bearers, and an attendant, perhaps Shuddhodana and Maháprajápati with the infant Shákyamuni; and on the right hand pillar, two chiefs seated, with attendants much as in the two chapels of cave II. The first pillar in the left row has an eight-armed fat dwarf attended by two others, one of them probably a Nága figure; in the fourth, two Nága chiefs are worshipping a relic shrine. In the back row, the two central columns have Nága figures with Nága maidens worshipping richly decorated relic shrines. On the first pillar, to the left, are two half human figures with a lotus flower between them, and on the fourth, two deer with the wheel, Shákyamuni's usual emblem, between them.

The most elaborate description would convey but a faint idea of the rich tracery and sculpture on the shafts of the back row of pillars. Above the base they are ornamented by mythological dragons or crocodiles, *makaras*; the upper part of the shaft is encircled by a deep belt of the most elaborate tracery, in which are wrought medallions containing human figures; the fascia above is supported at the corners by dwarfs. Again, on the left side, on the corners of the bases are the dragon and dwarf together, and on eight facets round the upper part of the columns are pairs of rampant antelopes, bridled by garlands held in the mouths of grinning faces between each pair. The corner pillars have three brackets each. On each side of the cave there are five monks' cells, and in the back four, two on each side of the shrine. In the middle of the back are two pillars with brackets of human figures, and between these is a passage into an antechamber, about ten feet by nine, leading into a shrine about twenty feet square, in which is a colossal¹ statue of Shákyamuni with figures of Indra at each side as supporters, wearing rich tiaras, and their hair in curls. That on Shákyamuni's left has the thunderbolt in his left hand. The wheel in front of the throne is set edgewise, as with the Jainas, between two deer, with three worshippers on Shákyamuni's left and five on his right, behind the deer.

The whole cave has been painted, but near the floor the painting has entirely disappeared. Though, within the last fourteen years, much of the painting has fallen off or been defaced, there are still some most interesting fragments, most of which have been copied by Major Gill and Mr. Griffiths.

¹ There are several notices of the belief that Shákyamuni was of gigantic size. Buddha is said to have been twelve and sometimes eighteen cubits high (Manual of Buddhism, 364). His sandalwood staff, says Fah-Hian (Beal's translation, 44), was between nineteen and twenty feet long. Hardy tells a story of a Bráhmaṇ trying to measure Buddha, and failing even though he brought two bamboos each sixty cubits long. On this Buddha said to him, "Bráhmaṇ, if you were to fill the whole circuit of the earth with bamboos, and could find a way of fastening them all together, end to end, even this would be too short to measure my height." (Ditto).

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Beginning from the left end of the front aisle, the painting has been much destroyed, but it appears that a band, about eight inches deep above the cell-door, cut off the upper scene from those on each side, which are almost entirely gone, except two female heads on the right, an arm, and part of a red-skinned figure.

1. The scene above the door can still be made out. Near the centre, in a palace, represented by a flat roof over the figures' heads, is a Nāga chief seated under a canopy on a blue cushion; his head is overshadowed by a five-hooded snake, and his wife, with a single snake hood over her head, sits almost in his lap, dressed in garments visible only by the richly flowered border that passes across her thighs. He holds in his right hand some green object, perhaps a pomegranate, while his left rests on his wife's shoulder. A maid servant, in blue, with many plain bracelets, chafes her mistress's feet. On her mistress's left a red-skinned maid servant holds a fan. A fair-skinned maid in a thin close-fitting dress, marked with a flowered pattern, and with her hair in a white napkin, bends forward towards her master and mistress holding what look like chopsticks in her right hand, and in her left carrying a vessel. Behind her is a dark red-skinned woman, and another who looks round to the right at a person of distinction with a cloth over his head, dressed in a blue gray or gold garment ornamented with scrolls, stars, swans, and oxen covering his whole person, who enters on the right, as if for an interview. A woman, behind him, leans against a pillar, and also looks at him while apparently clashing a pair of cymbals. Beyond the red-skinned woman is a man looking up and perhaps playing on a stringed instrument. Among these women the manner of dressing the hair is varied and fanciful.¹ Some hold their curly locks in their hands.

At the chief's right hand sits a woman servant, and behind him stands a woman with a fly-flap, while an old man enters from the left, somewhat stout, and with a bald or shaven head. In a building behind this man is seen a ladder or stair and a person going up. Outside the palace, on the right, a fair face looks round a pillar; the back view of a lady richly jewelled, appears above, looking over her right shoulder and holding a wand in her left hand, and fragments of other figures, but principally dresses, connect this with the right corner, where a lady of rank, highly jewelled, rests her elbow daintily on a pillow and looks out to the left. Behind her is a sofa, or the dress of a dancing girl or a maidservant. The rest is destroyed.

The polychromatic decoration of the architecture is fairly represented. The general colour of the wall is green, divided by horizontal bands of red filled in with scroll and leaf ornament in gray. These bands are further emphasised by a border on either side of the fillet and head ornament. The shafts of the pillars are divided by ornamental bands into three distinct divisions, the upper

¹ Indian women, says Megasthenes (300 B.C.), bind and braid with their hair the tail of an animal bigger than a horse. McCrindle's Megasthenes, 164.

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and lower are coloured, as if intended to represent marble or granite, while the middle are mottled blue. The ceiling is blue, as are also some of the long bottle-shaped caps, upon which are placed cushion-shaped members, coloured similar to the upper and lower divisions of the shafts. Immediately above and behind the chief is a partly opened door. The way of wearing the waistcloth and the decoration and colour of the material forming it, running in horizontal bands, resemble, in a remarkable manner, a similar robe worn in Nepal and Burma at the present day. This painting, together with others, affords unmistakable evidence of the existence of made dresses, cut and sewn to fit the body, and ornamented by means of embroidery.

2. Covering a portion of the wall to the right of the pilaster adjoining the last, is an open air and mountain scene. In a mountain cave in the upper left corner sits a Buddha, and before him a chief on a cushion, who makes obeisance to the Buddha, while behind him is his wife and a red-skinned attendant. In front of the lady at the chief's left, a dwarf, in a short striped kirtle, brings forward a green box, and in front, between the chief and Buddha, sits a woman holding her hand to her hair. To the right of this group a red man seems to have hold of a great snake, while further to the right, seven men pull a cord fastened to the snake's teeth or tongue, and two others stand beside them. Before the man grasping the body of the snake, are six oxen. To the left, and below the chief, a man holds something in his hand, and still further to the left, a Nāga chief with seven snake-hoods, leads a man, like the one holding the snake, to the edge of a pool and seems enticing him to go in with him.

3. The next scene stretches from between the first and second cell-doors, but above their lintels, to the right side of the third. A chief and his wife sit in their palace, and before them are two servants. Behind the lady is a maid with a fly-flap, and behind the chief a red-skinned maid; while another of lighter complexion brings in a vessel with flowers. In the verandah, to the right, are three more women, one apparently bringing news. To the right again, under a booth, is a draped dancing woman, showing her elbows in the approved fashion. Two on her left play flutes. One, on the other side, plays on two large standing drums. Two have small cymbals, and one stands behind to the left looking on, while two are seated in front, one with a guitar the other with a long drum very narrow in the middle. To the right is the conventional gateway, out of which the chief passes on a light coloured elephant; before him is, perhaps, his minister and the heir on horseback, the latter with an umbrella borne over him. A green and a chesnut horse, the latter prancing, appear in the crowd. The soldiers of the retinue have long blue Nepālese swords, slightly crooked and broad near the point; one has a shield, and one a spear, and three carry standards with oval discs at the top of the shafts. The procession seems to turn round to its left, towards the upper part of the picture, and then back to the left, where a devotee sits, with a blue band across his knees for support, and a rosary in his hand. The horses and

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elephant, the latter covered with a tiger's skin, stand on the extreme right of the picture, and the chief and his retinue dismounted appear before the devotee where all the principal figures shown below can be identified. The heir makes profound obeisance to the devotee, at whose left side are two blue-coloured deer and a sacred goose. A man in white, perhaps a disciple, stands behind, and two laics, with joined hands, below and before him. Below the palace is an inner chamber, in which a woman rolls out something on a flat stone or board, with several dishes beside her. To the right another is raising her right hand, as if listening to, or looking out for something, while in her other hand she holds a vessel. Still to the right is a third woman. Below are three soldiers, one with a Nepálese sword, one with a bow and quiver, and the third with a spear. On the right side of the cell-door are the remains of, perhaps, another part of the scene, but all that is left is a striped conical object, possibly the top of a tent.

4. The next scene may be regarded as beginning above the third cell-door and seems to be continued to the back pilaster. Starting from the front, or left hand side, we have a chief seated in his palace and in front of him, on another seat, his wife, richly jewelled and with a striped robe round her loins, is earnestly talking with him. Behind him, to the left, is a very fair woman, and behind her again a reddish one, both with fly-flaps. In front of these a lady, with jewels and a kirtle, talks to another, and a servant beside them seems to listen. At the chief's right foot sits another servant. Beyond the lady, a fair woman, with lemon-shaped eyes, stands with a fan over her shoulder, and a second listening, while, looking round the back of the lady's seat, a third stares with wide open eyes and grasps the cushion. Behind these, to the right, a fourth woman listens to a fifth coming in at the door, who by the gesture of the hands, seems to tell some startling news. Outside the door, the chief, with the umbrella borne over him, his minister, and retinue, go out on horseback. To the right is the sea shore, and those who reach it point to the water, and look back, as if telling the chief something. On the sea are two boats; in the first the people are at their ease, and a chief sits near the stern under an umbrella. The other boat has made shipwreck, for the water, with fishes in it, is flowing across it. One man is in the water with terror painted on his face, apparently, lest the fish or a horrible monster and sea bull, which are represented in front of the boat, should swallow him, while below are shells. Another man in the boat raises his hands in despair.¹ On the extreme right, beyond the sea, are two men walking behind some plantain trees, and lower down is a man sitting and receiving some present from another. Below the

¹ The Bharhut Stupa (200 B.C.) has a similar sculpture. It represents a great sea monster, with mouth wide open and a particularly stiff and clumsy head, in the act of swallowing a boat with its crew of three men. A second boat is drifting towards the same fate stern foremost, while her crew of three men have given up rowing in despair. The waves are rough, and several small fishes appear between the sea monster and the second boat. (Bharhut Stupa, 106, Plate XXXIV. figure 2).

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latter portion of this picture, a Nága chief sits in an interior and four people beside him. Outside is a man, apparently in deep grief, appealing to another, and behind him a demon-monster appears to be doing deadly harm to a figure of which only the foot remains. Between the third and fourth doors on this wall is the top of a large car, with at least four people inside, one in the right side with a rich tiara, while outside, to the right, is a fly-flap-bearer, and two others with curly hair, one of them wearing a high tiara; then four more heads, two of women, one very fair; and still to the right, two more looking in the opposite direction, one holding an umbrella over her mistress, who looks down towards two smaller heads below.

5. The next scene is on the back wall. At the left end of it a chief in his palace is seated on a square lion throne with a high carved back, being anointed. A green woman presents him with a dish of flowers, and behind her stands a fly-flap-bearer and another; while two men behind, with white cloths round their hair, pour the oil upon him from large round vases. In another division of the palace, to the left, a man with his hair in a white cloth and wearing a striped waistcloth, brings in a large water-pot on his shoulder, and another in front of him, with a white sleeved jacket and short red and white striped drawers, leans upon a stick, looking towards the chief. Up the steps, in front, a boy passes with a large round dish on his head, from which a young woman, apparently naked, lifts out something. Beyond her, another woman with striped kirtle, takes a plate of flowers to the chief. Behind the pillar, separating the apartments, a green woman plies the fly-flap over the chief. Outside this second apartment four beggars stretch out their hands for alms, one with an umbrella, and another with the top-knot head-dress. Beyond them are plantain trees. To the left is another building in which sits a devotee with his alms-bowl in his lap, and above him, in a niche of the wall, are some earthenware vessels. In another apartment, to the left, are four women in thin transparent robes and jewels. One kneels as if making some mark on the ground; another holds a basin with some offering for the devotee. To the left, in a third apartment, behind these ladies, a chief is seated with some attendants; but the painting is too much defaced for description. Below the first part of this scene is an interior in which a man, followed by his wife or other woman, presents in a salver, four human heads to a devotee, not a Buddhist, who seemingly refuses them; and to the right he is shown going away. Other people look on. At the left end of this wall, between the last cell-door and the corner, is a portion of a scene, in which, from four windows, four women and one man look on some sight below, now entirely destroyed. In the end of the back aisle no portion of the painting is left.

6. To the right of number five, and between it and the left side of the antechamber, is a mountain scene, in which the tall central figure is perhaps Shakra or Indra, a favourite personage with the Buddhists. He is represented as somewhat fair, with a high jewelled tiara, a blue water-lily in his right hand, and wearing the Bráhmanic sacred cord made of strings of pearls. About his loins is a striped

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waistcloth. On his left stands his consort Shachi much darker than Indra, wearing a waistcloth similar to his, with a flower in her right hand, and a high crown. Between the two appears a figure, standing behind, in close-fitting blue clothes and also with a high crown, but not so richly jewelled as the other two, and holding the fly-flap. Close to Indra's right leg are two figures, the first with the features of a woman; behind them is a mace-bearer. Above Indra's left shoulder is a monkey, climbing up the rocks, and a bird; above are two others but larger and of blue colour, and behind them, among foliage, a cherub, apparently pouring something into a cup in his left hand, while a second cherub leans on his right shoulder. On the other side are a monkey, approaching a pair of cave dwellers seated on a rock, and behind them a pair of heavenly musicians, *kinnars*, represented with human head and bust, and the tail, feathers and legs of a bird, the male playing on a guitar, and the female on small cymbals, with a cloud behind them. A little below and to the left of these, a pair are seated together, also on a rock, the lady in a transparent robe shown only by her girdle, her husband looking over her right shoulder. Behind are monkeys, climbing the rocks, and above are angels, with long straight swords and small shields, floating on the clouds. High in the extreme left is a fairly painted lion.

7. On the left end of the antechamber is the representation of Shákyamuni beset by the emissaries of the god Mára. This picture, when complete, filled the whole left wall of the antechamber to the sanctuary, twelve feet nine inches by eight feet four and a half; but one foot from the top and three feet five inches from the bottom have been entirely destroyed. In the centre of the picture, on a raised green dais, is Shákyamuni, seated with folded limbs, and the right hand stretched out. He wears his devotee's robe, and a glory appears behind his head, above which foliage may be traced, probably the Bodhi tree. On Shákyamuni's right is a woman, probably a daughter of Mára, half leaning against the dais, on which her left hand rests; while her right is held out very expressively as she addresses Shákyamuni. Behind her, and a little higher, is a long curly-haired warrior in a striped waistcloth and a cloak loosely tied round the neck and floating in the air behind him. In his right hand is a long straight sword, while his left arm is stretched to its full length, and the hand is bent back at right angles to it, as if in the act of warning Shákyamuni. Above this figure is a demon, with the little finger of each hand thrust well into the corners of the mouth, the other fingers drawing down the eyelids, not unlike children's efforts at making 'Bogie faces'. On its head is perched an owl, the symbol of destruction, and in the demon's ear is a small blue bell. Behind this figure is what appears to be a tiger, with its head well thrown back and ridden by a figure dressed in a blue chequered waistcloth; the upper portion of the figure is destroyed. Next to this is a green figure with a horse's head, holding a club in its right hand. A little behind and below is Káli, a thin gaunt old hag-like figure with long hanging breasts and well developed ribs. Her left arm is extended as if hurling

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defiance at Shákyamuni, while in her right hand she holds a quaintly carved hatchet-shaped instrument, and has a tiger skin thrown round her waist. She is a very good representative of the old witch of popular tradition. In front of her is the figure of a warrior, with a long straight sword, making desperate efforts to get at Shákyamuni. Directly below him is a very impish-looking face, and next we have a figure with a pig's head, holding a large ornamental club. Below are three figures in a line, the first is of a green colour, and is turning away from the fray, possibly under the conviction that further effort is useless, while the second, entertaining the opposite opinion, is in the act of gathering all his strength to hurl a javelin at Shákyamuni. The third, with curiously formed head-dress of a skull and what appear to be blue feathers, is also aiming a javelin, and pointing with the finger of the left hand to Shákyamuni. Immediately below these figures is one of a bearded warrior, clad in a tight-fitting yellow coat, under which is a blue garment, with a belt in which he carries a dagger. A striped blue shawl is tied round the neck. On the left arm he carries a large shield, and in his right hand he flourishes a blue scimitar. A wreath decorates his hair. Next is a figure represented as having just discharged an arrow. Below are two figures too indistinct to be described.

Proceeding to the group of figures on the right of the picture : Immediately on Shákyamuni's left is a woman holding a similar position to the one on the other side, but the attitude is more constrained and less graceful and natural. Behind her, and above on the picture, is a warrior in a striped and chequered waistcloth, with a thin band round the waist, a kind of shawl tied round the neck, the ends of which float behind. He is aiming a blow with a club at Shákyamuni. Then, between him and Shákyamuni comes another large 'bogie-face,' with huge mouth, teeth, and eyes. Above this is a very ghastly looking face with a blue snake issuing from its mouth. Beside it is a figure with a blue-striped waistcloth, in the act of hurling a spear at Shákyamuni. Next to it is another figure with a pig's head, having in its right hand a straight sword, and in its left a small circular shield. The row of figures above is very indistinct, but portions of two are visible, one green, and the other an animal with large open mouth and sleepy eye, similar in position to the tiger on the opposite side. On the right, midway down the picture, is Mára richly jewelled. A figure to his left holds over him the ennobling umbrella, while, below, a dwarf is carrying a standard, composed partly of a peacock's feather. The other part is unintelligible. To Mára's right, and looking up into his face, is another dwarf, significantly displaying an empty quiver. Mára is in the act of walking away from Shákyamuni, and from his action and the expression of his face, seems to be giving up the contest.

Below Shákyamuni, in front, are the women, two of them remarkable for a redundancy of jewelry and a scarcity of clothing, whom Mára bade use all their wiles to induce Shákyamuni to relent and give way to his passions. In obedience to their lord's command, they went, with mincing gait, towards the spot where the sage sat

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beneath the tree, and, standing at a short distance from him, they proceeded to put into practice every ogling show way and lascivious art. Some, with dainty smiles, show their white teeth; some look at him with eyes askance; others stoop before him and look upwards into his face; others droop their heads so as to conceal their faces, and look at one another; others with their hands toy with their breasts; others are half uncovered with their breasts and hips bare; others are entirely naked, walking to and fro, with their heads turning this way and that, and their eyes darting side glances. In spite of these temptations, Shákyamuni remains unchanged, tranquil, and at rest, without fear or care, entirely self-possessed.¹

8. To the right and left of the shrine-door are two scenes, slight variations of one another. Both are laid among the mountains, with a large male figure in the middle, almost certainly Indra, for on the right side of the door may be seen his thunderbolt in his left hand, and his consort Shachi by his side. He is represented with the high jewelled tiara, large necklace, ear-rings, bracelets, and armlets, like those represented on some of the figures at Elephanta, and a sacred cord formed of several strands of pearls twisted together and hung over the left shoulder. He has a small waist-cloth round the loins held up by a jewelled waist-belt, and in the right hand he holds a string of flowers. He has a dreamy, meditative expression, and the general contour of the figure differs little from the slim narrow-waisted Hindu of the present day. To the left is Shachi with a tray of flowers. Below is a little female dwarf with upward gaze, holding in her right hand, apparently, a bracelet. On the same level, to the right of the large figure, is a fragment of another dwarf. At the top left-hand corner of the picture are a man and woman seated on a platform, well grouped and composed, the graceful delicate action of the woman being remarkably well expressed. Over her limbs is thrown a gauze covering with a blue border as delicate in texture as the world-famed Dacca muslin of the present day. Beside this group are fragments of two birds and to the right are two figures, male and female; the man, apparently, is in the act of salutation, and the woman is carrying flowers. Below is a portion of two small rollicking figures. On a level with the head of the large figure to the left are a man and a woman standing behind a wall. He leans on his left hand on the top of the wall, with the right arm bent and with the hand directing attention to the large figure, while she peeps coyly from behind his back with her left hand resting on his shoulder. In a niche below are two blue birds.

The painting on the right side of the door is very similar, with differences of detail. In it is the upper portion of Indra, larger than life, with an elaborate jewelled head-dress and a necklace of pearls and blue stones. The left arm is bent, and in the hand is the blue thunderbolt. Below, to the right, is his consort Shachi, remarkably well drawn and depicted in a most graceful attitude, holding daintily,

¹ A detailed account is given under cave XXVI.

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with both hands, a tray, made either of rope or twisted reeds, containing flowers, of which one is a large white lotus partly open. She is dressed in an almost transparent robe. Beside her is a female dwarf, who is gazing upwards, with partly opened mouth, at the large figure of Indra. Hanging from her left hand is a casket resembling an incensory. Behind this group is the conventional representation of the mountain interspersed with foliage, birds, and figures in pairs. In the right hand corner a man and woman are seated, the man playing on a stringed instrument and the woman on cymbals. Below are two figures of mountaineers behind a wall, represented as if listening. The one with his foot resting over the top of the wall, holds in his left hand a bow and two arrows, and the other carries a small bag. In a small niche in the wall, just below, are two reddish birds. On the left side, nearly on a level with the upper two of these figures, stands a man, to whom a woman offers a vessel containing flowers, and high up on the same side is a cherub floating in the clouds with a vessel and flowers in it.

9. On the right hand wall of the antechamber are a large number of painted Shákyamunis with the glory round their heads, mostly seated, but some standing on lotus flowers, the leaves and stalks being shewn in all the spaces. The delicate foliage, which fills the spaces between the figures, gives some idea of the power of these old artists as designers, and also of their knowledge of the growth of plants.

10. Between the front of the antechamber and the first cell-door to the right, is a mountain scene represented in the usual conventional style. In the centre is a colossal figure of a chief with richly jewelled tiara, holding a flower in his right hand and leaning his left on the shoulder of an attendant, whose left hand passes through a black leather strap which comes over his shoulder and supports a long straight sword at his back, the ends of the strap being fastened by a buckle. This man has a chain about his neck. Behind him is a tall female figure, perhaps a fly-flap-bearer, and above, to the right, is part of a sitting figure with his legs crossed. At the chief's right side is, perhaps, the heir, wearing a tiara, and bringing forward and offering a trayful of flowers. Between the chief and his heir, a bald head is thrust forward from behind, perhaps that of a eunuch, who is richly dressed, and rests his chin upon his right hand. In front of him, and to the left, are two ladies with coronets on their heads, leaving the presence, one, with a tray of flowers, looking wistfully back. Special interest attaches to this picture from the fact that nearly all the personal ornaments are in very good preservation, and are most admirably drawn, especially the twist given to the string of pearls on the colossal figure and those round the neck of the woman in the left hand corner, and the chain round the neck of the figure to the right, with an accidental hitch in it. Many of the bracelets differ little in design from those now worn, and the white wreaths of flowers in the hair of the woman are similarly worn by native women of the present day.

11. Over the two cell-doors in this back wall is a large scene.

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It consists of twenty-six fragmentary figures. Towards the right of the picture, over the second cell-door, a chief sits in his palace, with a pillow of blue and gold at his back, and leans forward as if looking intently at, if not speaking to, a man with a large snake which rises from a basket at the lower right hand corner of this part of the scene. Between the chief and the snake-charmer is a stout red-skinned man, perhaps a minister, and over the chief's left shoulder is seen a maid servant, probably a fanner; behind the minister is another figure, and to the right of him is seated the chief's wife, with her hair falling on her shoulders, her left hand resting on her raised knee, and her right raised towards her chin, while she looks enquiringly towards the chief. Behind her are three men standing, one with a sword, and in front, to the left, are two seated, one with a moustache, all apparently listening to the conversation. In the lower right hand corner the snake-charmer opens a basket, out of which rises a snake, to which he speaks. To the left, behind the chief, are a woman with a fly-flap, a man, and more in front, a woman wearing a bodice and striped kirtle, pushing forward a boy. Behind are indications of the scene being in a hill with trees. To the left of this is another portion of the scene, perhaps an earlier part of the story. In a palace, seated on a stuffed seat with quilted cover and pillow, the blue ends of which are seen behind him, a rather dark clay-coloured chief rests his right hand on his queen's knee, who is seated on a chair beside him, and to whom he speaks. On the other side is a reddish female dwarf in striped blue loincloth or short kirtle, presenting flowers on a tray. Behind her is a woman holding strings of jewelry in her hand, and behind a pillar another woman is seated gazing on the chief. Out of doors, to the left, is a tall woman and a very fair-skinned boy to whom she seems to beckon. The height of the base of the picture from the floor is seven feet ten inches.

12. Below this last and between the cell-doors in this wall, is a very lively in-door scene. The two prominent figures in it are a Nāga chief, on the left with the five-hooded snake overshadowing his head, and on the right, another chief-like personage, seated on a large draped couch, talking interestedly. The Nāga chief seems to be speaking and to the left is a female with a fly-flap. Her hair, and that of the principal figures, is bound with fillets. Behind the Nāga chief is a dark red attendant with a straight sword, the richly-jewelled hilt held up, and then a woman holding a chased casket in her left hand and a jewel with a string of pearls hanging from it in her right. Next to her, and behind the second speaker, is a man with blue and gold flowered robe, and an Iranian head-dress, also holding a sword with blue hilt. At the Nāga chief's left side sits a woman in blue and white striped kirtle, the face turned up and the left hand stretched forward as if speaking or calling attention to something she has to say. Behind the other chief one woman is handing a tray of flowers to another, and in front of the second, a third brings in another flat vessel covered with flowers and leans forward as if listening. Behind this last stands an old man, very fair skinned, with wrinkled brow and

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white hair. In front, on the left, are two ladies seated and listening with interest. Most of the women in this picture have their hair hanging in ringlets. Outside the doorway, to the left, a chief is gone away, with a high tiara on his head and the state umbrella borne over him, and with him is another figure with a large five-hooded snake canopy over his head. Beyond them are two elephants, one with a rider having a goad in his hand. Parts of this picture are admirably executed. In addition to the natural grace and ease with which she is standing, the drawing of the woman holding the casket and jewel is most delicately and truly rendered. So also is the drawing of the woman seated on the ground in the left hand corner. The upward gaze and sweet expression of the mouth are beautifully given. The left hand of the same woman is drawn with great subtlety and tenderness. The size of the picture is six feet three inches by three feet nine.

13. To the right of the second cell-door is a picture that seems related to the last. The dresses are very nearly, if not quite the same, and some of the figures seem to be identical. It is also a palace scene, in which four of the seven figures have the snake hood over their heads, three women, with one hood each, and one with five. Their hair falls in ringlets, held back in some cases by a fillet. On the left is a Nága chief, and beside him sits another without snake hoods, over whose head a bearer holds the umbrella. A Nága figure, with a single hood and loose hair, stands a little behind and seems to be receiving a long straight sword of state from a woman, still more to the right, who also has a snake hood and long ringlets. Before her, and either kneeling or sitting, is a lady of rank looking importunately at the face of the chief. Behind her is still another Nága woman and in front of her is a portion of one more. The porch behind, with the partly open door, is a very fair piece of perspective. The height of the base of the picture from the floor is five feet two inches.

14. The painting on the right wall is so destroyed by holes made by bats as almost to defy description. Above, between the second and third cell-doors, and cut off from the next portion by a white gateway is a large scene much destroyed. Above are eight elephants. In front have been numerous soldiers, one on horseback, one green-skinned, dressed in striped waistcloths and armed with long crooked Nepálese swords. Three figures have deep collars round their necks, and all advance towards the left, led apparently by a demon. In front of them are four or more wild elephants without housings. Then, in a hill scene, Shákyamuni is seated with his feet down, two men stand before him in the garb of beggars, and behind him, a disciple or beggar stands talking to a man in white who may be a devotee, and who offers him a vessel. Beside him is a woman also in white.

15. Over the first cell-door in this right wall, a fair-skinned chief and his wife sit on a throne, a woman appears in front, maidservants behind, and to the right, in a door, two people stand looking out. On the left side is another door from which also a man is looking. To the left of this are fragments of a scene in which have been

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numerous men with short hair, one with a necklace and earring, and one who wears a white shawl.

16. In the right end of the front aisle, over the cell-door, is a large fragment of painting. To the left sits a chief with snake hood on a seat covered with green cloth, holding one hand up as if addressing the audience. Behind him, to the left, a tall woman wearing a kirtle of striped stuff like Gujarát silk, leans against a pillar. At her left hand is a reddish-skinned dwarf or servant girl, and before her, sits another woman with a fly-flap, wearing a striped waistcloth, and holding the forefinger of her left hand to her chin as if pleased, while she looks up towards the right. Near her, and beside the chief's footstool, is his spittoon. To the right, and on a lower level than the chief, sits a man, perhaps his minister, with whom he seems to be talking; while, on a green cushion, at a higher level, sits the queen, in transparent gauze, with rich necklaces of single and twisted chains, and jewelled waistbelt round her loins. Behind her stands a tall badly-drawn woman with a fly-flap in her right hand, and clothed from the loins to the knee in a vertically striped stuff. Behind, and seen between these, is a fair-skinned woman, with very simple head-dress, holding a vessel, perhaps a milkmaid. Behind this, and beyond the chief's wife, is another woman. Over the minister's head is another woman, with flowers in her left hand, and a hand-fan or mirror in her right. Before the chief's wife sit a very short man and woman, probably servants, the woman with a basket or bag on her shoulder. To the right, over the cell-door, is one of the conventional gateways with a lattice window in the side of it and in the recess of it a water pot, on the top of which is a green ball or cup the mouth turned down. Beyond this, to the right, is a pastoral scene with a herd of cows of different colours, two cows and a calf green, some lying, others standing, most of them with bells on their necks, the bovine characteristics remarkably well expressed. Behind them stand two green demons, and a third figure, as if about to carry them off. Much of this has been destroyed. The height of the base of the picture from the floor level is six feet ten inches.

17. The painting on the front wall is much destroyed. Between the window on the right and the central door is a large piece, differing from any yet described by its inferiority of style and peculiar physiognomy and dress. It is probably fully half a century later than the rest.

A pale-skinned prince sits on a cushion placed on a dais, higher than usual, with a semicircle of green over the middle of its back, and having a gilt border with little figures on each side, and dragon mouths at the corners of the back. The ends of his striped scarf are most carefully folded. From the right three fair bearded men in Iránian costume, with peaked caps and completely clothed, approach him in crouching attitude; the first bearing a string of pearls; the second a jug or bottle, perhaps of wine; and the third a large tray filled with presents. Behind the third stands another figure near the door in white clothing, perhaps the porter, with a stick in his hand and a dagger in his belt, apparently

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speaking to another Iránian in the doorway, bringing in some present. Behind the porter is another foreigner in full white clothing, with stockings, curled hair and peaked cap, holding a vessel in his hands, and with a long straight sword at his back. Behind the throne stand an attendant and a woman with a fly-flap; to the right of her a reddish fair figure in blue clothes; and beside him, one still fairer, with a rich head-dress and striped loincloth, holding a green stick. In front of him is a stool, broad at the upper and lower ends; and to the right are a red and a fair man, the latter with his arms crossed on his breast and wearing a red turban. In front of him is a reddish-skinned man, his left hand on his knee, while he bends forward, and holds up the fingers of the right hand as if addressing some information to the prince. Probably he is the interpreter. Beyond him, to the right, are other two figures, one having in his hand a dish, perhaps with fruit, and a spear with a small flag attached to it. In front of the three Iránians, sit three royally dressed figures, perhaps members of the royal family, the reddish one in the centre, perhaps the heir. To the left of them is a man with a basket, and in front of the throne a woman sits with a fly-flap, and beside her is an elegantly chased spittoon. On the left, at the proper right side of the throne, sits another lady with rich head-dress, a breast-band, a basket beside her, and some object in her lap. Behind her is a short red woman or dwarf, with blue earrings, and not so richly dressed. Behind these two again is a third richly dressed young woman with breast-band also, and looking towards the prince. Above is a fourth with a fly-flap, while a fifth face looks over the back of the throne on the prince's right. Outside the palace, to the right, an Iranian, like the one seen in the door, appears speaking to a green man with a stick in his hand. Behind are two horses, and in front of them a soldier with a sword. The floor is strewn with leaves and flowers. The height of the base of the picture from the floor level is eight feet five inches. This Iránian embassy is supposed to have been sent by Khosru II. of Persia (591-628) to Pulikesi II. (609-640) of Maháráshtra, whose capital was probably at Bádámi in south Kaládgi. Tabari, the Arab historian, gives clear evidence of close relations between the two kings. The date would be about 625.¹

18. In a similar position, on the other side of the door, is another fragment, probably of about the same age. Above the left of the centre of the picture, a chief, with a blue and white bird²

¹ Mr. Fergusson, J. R. A. S. XI. 165.

² Pet birds were very common in India both before and after the time of the Ajanta Cave paintings. The Rámáyan mentions the parrot screaming in his home of wire (Mrs. Manning's Ancient and Mediæval India, II. 7); the Mrichchhakati, or Toy Cart, a play of the third century after Christ, describes an aviary, in which the doves hill and coo in comfort; the pampered parrot creaks like a Bráhmaṇ Pandit stuffed with curds and rice; the *mina* chatters as glibly as a waiting maid giving her mistress's commands to her fellow-servants; while the cuckoo, crammed with juicy fruit, whines like a water-carrier; the quails fight; the partridges cry; the peacock fans the palace with his gem-embazoned tail; the swans, like balls of moonlight, roll about in pairs, whilst the long-legged cranes stalk across the court, like eunuchs on guard. (Mrs. Manning's Ancient and Mediæval India, II. 163). Kálidás (500 A.D. ?), in his Vikramorvashī, mentions the parrot complaining from his wiry bower. (Manning's India, II. 198).

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in his lap, sits on a low dais, with a high back. Behind it are the faces of two attendants; and to the right, a woman fly-flap-bearer. Below, a dark curly-haired boy brings forward a jug. To the left, in front of the chief are two women, one with a vessel or casket and her hair tied in a chignon; and, sitting on the floor with crossed arms and looking up, is a child to whom the chief seems to speak. In another compartment, to the right, a clay-coloured man with jewelled head-dress, and a green-skinned companion with a long nose, both look at the chief.¹

Outside, to the right, is a *pipal* tree, and beyond it, in front of a building, a chief, probably the same as in the last part of the picture, with striped drawers, holds the cord of one of a pair of scales in which he has placed his left foot. Behind him, on his left, is a man in white clothes with a rod in his hand, and three figures from the other end of the beam look on from the clouds.

To the left of the chief are five women, the one in front with a child towards which the chief stretches his hand as if to put in the scale. The women seem to object to this, one fair, another of greenish complexion beating their breasts. Behind these two is one with a very ruddy complexion wearing a striped robe. She is directing an appealing look to the prince, her right hand rests on her breast, and the left holds by one arm the obstreperous child below, whose cries are attracting the attention of the woman seated in front, probably his mother. The general pose of this figure is most graceful and natural. Beside her is seated another woman with a pathetic expression of face, who is holding a child on her lap with both hands. Behind this group of women rises a betelnut palm and a group of large-leaved foliage, the young clusters of brown leaves contrasting favourably with the older green ones. Behind the scales, to the right of the prince, is a ruddy figure with a white skull cap and close-fitting white coat and waistband arranged in three distinct rolls. He is saluting the prince with his right hand and carrying a staff in the left. Overlooking a wall, behind the chief, two red-bearded devotees with their hair in the top-knot style seem to speak to the prince. Above these are fragments of two standing figures, and next is one sitting cross-legged, apparently in conversation with two figures, likewise seated to the right, one of whom is of a greenish colour and the other is represented with the palms of his hands brought together in front as a mark of respect. These figures are seated upon rectangular blocks of some undistinguishable substance. This scene is probably intended to represent a trial by ordeal. Hiwen Thsang notices that in the ordeal by weight they set the accused in one scale and a stone in the other. If the man outweighed the stone, he was deemed innocent;

¹ The scene may be intended to represent Shuddhodana and his son Siddhārtha. The youth below may be Siddhārtha (though not on his horse Kantak) leaving his father's house to become a recluse, and the group of sages coming forward to welcome him and pay him homage; whilst the foremost may be carrying a religious robe for Siddhārtha. The peacock in his gorgeous plumage may be introduced to typify the pride and vanity of dress in contrast with the simple unadorned garment of the sages. Mr. Griffiths' Report, 1874.

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if the contrary, he was pronounced guilty. Thus Krishna offered to weigh himself against the warriors of his army, and when Muhammad was weighed by the angels against a thousand of his people, he "outweighed them all."¹

Below the first scene the chief again appears together with the little boy, apparently at the hut of some devotees, where an old shaven-headed man meets him, while behind stand five disciples each with a cloth over his left shoulder. The first of these holds a water vessel, and with the other hand signals to the chief apparently to stop. To the right of these are two red-bearded devotees near a forest, the one with flowers the other with grass. Part of another figure can be made out, but the rest to the right is much destroyed.

19. From above the left window to the end of the front aisle are a series of scenes that were probably all connected, but parts of them are so defaced that they cannot be satisfactorily made out.

Over the window is a female figure, perhaps Mayádevi Shákyamuni's mother, reclining on a couch and looking down towards a maid who has her hand on the lady's necklace as if removing it. Another to the right with flowered bodice holds a fly-flap. At the head of the couch a fair maid servant holds a large water-pot, pouring its contents on her mistress' head, as does another to the right, with a blue and white loincloth and rich necklace. Beyond the couch one fully covered holds a stick as if for defence. To the right of all and a little lower, in the doorway, is another servant with a large vessel having a spout on one side of it. To the right of this again, the same lady is seated in a palace, in a transparent robe with a slave at her right hand, with bands on her thighs either the result of tattooing or tight-fitting drawers. Two women stand behind, and a third, a female slave, covered, sits talking with her. Further to the right, and lower, a man is seated, perhaps an astrologer, his person covered with a flowered cloth, apparently addressing the lady. Behind him, but nearer to her mistress, is a very fair woman with a large flat dish or tray, on which are some objects which she seems about to offer to the man. Behind these, to the right, a man in a white dress comes in by the door which divides this from the next part of the picture. Below is a defaced fragment with two figures in it. Above, to the right, is another episode in which the lady and her eunuch are seated together; while, behind the lady, another woman comes in holding out her hand, her lips apart and eyes wide open as if in astonishment. A pillar of the palace separates this from what follows. Here a large piece of plaster out of the centre, hinders a satisfactory reading of the picture. On the left is a half-naked fly-flap woman. To the right is the head and hand of another attendant holding a rod, both

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¹ Yájñavalkya prescribes that the ordeal by scales is for women, children, aged men, the blind, the lame, Bráhmans, and those afflicted with disease. The accused, having been placed in a scale, by those who understand the art of weight, should utter the following prayer: "O scales show the truth and free me from suspicion. If I be an evil-doer, then bear me down, O mother! If I be pure, carry me upwards. (Yájñavalkya, II. 101, 102, quoted in Mrs. Manning's *Ancient and Mediæval India*, I. 306).

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looking towards a figure with rich pearl sacred thread now destroyed. Behind him a lady, perhaps the same as in the other scenes, leans forward looking up to the left. Beyond and behind her an attendant in a dark bodice with white flowers, also looks in the same direction as the first two, while behind and lower, at the left side of the lady, are two more servants in white clothes. A plantain palm indicates the open air on the right, and beyond this some female figures can be partially made out. Over this, from the window to within eighteen inches of the wall, is the only piece of ceiling fresco left in this aisle. It contains chiefly fruit and flowers in small compartments, but one has two figures in Persian dress.

Although a great portion of this ceiling is destroyed, enough remains to give the general arrangement of the whole. At first sight it appears very complicated, but after a little study, it will be seen how simply the whole thing is arranged. Keeping to the idea of imitating their wooden originals, an idea which pervades everything they did at Ajanta, the Buddhists, in decorating this ceiling, merely adopted the principal divisions formed by the several timbers in one of their wooden floors. In fact, the plan of the ceiling is nothing more than the plan of a wooden-floor taken from below; or, to put it plainer, if another floor were added to the present cave, the timbers, which would enter into the construction of that floor, on looking up at them from below, would be represented by the principal lines on this ceiling. Taking one unit of the ceiling and reducing it to its simple constructive lines, it is found to be made of a plan of four columns, with connecting girders. Across these run joists and at right angles to these again are smaller joists. The space is thus divided into a number of panels, varying in shape and filled with ornament. This principle of division is carried out in every painted ceiling that remains in the monastery caves, except that in XVII. the principal arrangement consists of circles. These panels are filled with ornaments of such variety and beauty, naturalism and conventionalism so harmoniously combined, as to call forth the highest admiration. For delicate colouring, variety in design, flow of line, and filling of space, they are unequalled. Although every panel has been thought out, and not a touch in one is carelessly given, the whole work bears the impression of having been done with the greatest ease and freedom of thought as well as of execution. The ornament in the smaller squares is painted alternately on a black and red ground. The ground colour was first laid in, and then the ornament was painted solidly over this in white. It was further developed by thin, transparent colours over the white.

On three of the panels of this ceiling is a drinking scene of a Persian attended by his wife and servants. In its simplest version the scene represents a sofa placed in front of a cloth-screen and covered with cushions and a check-pattern coverlet, and on it are seated a big, stout, burly-looking man and a lady by his side. The man is seated cross-legged, and is in an amatory mood, perhaps somewhat fuddled with wine. His face is heavy and square, and he has both a beard and moustache. He wears long hair, covered by a thick conical

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cap with a turban, or a fur band around it, like the Qilpâq cap of the Central Asiatic races of the present day. On his body is a coat or tunic reaching to the knee and trimmed apparently with patch-work decorations; knee-breeches and striped stockings complete his dress. He holds a cup in his left hand, and before him, on the ground, in front of the sofa, is a covered tray. The lady beside him has a gown reaching to the knee, a shell jacket (both set off with patch-work trimmings), and a pair of striped stockings. She has a skull-cap on her head and earrings. Her right hand is lifted as in the act of telling something interesting to her lord. To the right of the man, in front of the sofa, stands a maid arrayed in a long flowing gown, which leaves only the tips of her shoes visible, and holds a flagon, shaped like a sodawater bottle, with a long narrow neck, ready to replenish the cup of her lord. Behind the mistress there is a second maid with a wide-mouthed covered jar in her hand. In the second version the man holds the cup in his right hand and a stick or straight sword in his left. He has also an elaborately-worked belt, and the trimmings of the coat and gowns are of different patterns. The lady leans with her right hand on the shoulder of her lord, and by her attitude expresses great solicitude to please him. There is also a third maid, squatting in front and ready to serve edibles from the covered tray beside her. The third version is even more developed. The screen behind the sofa is adorned with floral designs. The coat of the hero and the gown of his lady, and also that of her maid, are set off with triangular striped streamers flying from the back. The features of the lady are vivid with life, and the expression of endearment on her face is admirable. The second maid holds a goblet, instead of a jar. The lady has, instead of a cap, a fillet round her head with an aigrette in front, and the maids similar fillets, but without the jewel. The third maid is replaced by two bearded, thick-lipped negro-looking servants, who are serving out dishes from the covered tray. The stockings in the last two versions are white. In two small panels the male figure is reproduced in company with another male, two jovial companions, engaged in pledging their faith to each other over a cup of liquor. The striped stockings are distinctly seen in these, as also a pair of check-pattern trousers, not striped.¹ Dr. Rájendralál Mitra, from whose description the above details are taken, thinks that the figures are Baktrian. But the streamers, or banderoles, are Persian, and taken in connection with the embassy picture, it seems possible that these panels have been copied by native artists from a picture of Khosru II. and his beautiful wife Shirin.²

Cave II. is, like cave I., one of the latest and richest monasteries. It is smaller and somewhat different in the style of its front columns. The verandah, 46½ feet long, is supported in front by four pillars and two pilasters, all of the same style, having a torus and fillet at the base, but no plinth; to about a fourth up they have sixteen sides, above they have thirty-two flutes with belts of elaborate

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¹ Jour. As. Soc. Ben. XLVII. 68-72.² Trans. R. A. S. XI. 155-170.

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tracery. The capitals are flower-shaped, along which the flutes of the column are continued as petals : first there is a deep calyx, widest near the bottom and ending in a double row of petals ; then, above a very small fillet there is a thick projecting torus, surmounted by a bell-shaped flower of about the same depth as the torus, and on this rests a thin plain abacus. Over them runs a plain architrave on which the roof rests and beyond which it projects very considerably, with indications of the patterns in which it was once painted. At each end of the verandah are chambers similar to those in cave I., the architrave above the pillars in front of them being filled with carving. In the central compartment of the front of the chapel, in the right end of the verandah, is a Nāga chief and attendants. In that on the left end is a woman and child. The side compartments in both are occupied by fat male figures. Each chapel opens into an inner cell. At the left end of the front, in a niche, Shākya-muni squats in the teaching attitude, and over each shoulder is a smaller image. The cave has two windows, and a fine central door with an elaborate architrave, at the bottom of which are porters with five-hooded snake canopies, each apparently holding a flower ; above this, the compartments on each side are filled with pairs of standing figures, male and female, in varied attitudes ; above the door the figures are seated, with a single fat figure in the centre compartment. Outside the architrave are three members of florid tracery, then a pilaster, similar in style to the columns and surmounted by a female figure standing under the foliage of a tree and leaning on a dwarf. Over the upper architrave is a line of prostrate figures with what resembles a crown in the centre. The hall inside is forty-seven feet seven inches wide by forty-eight feet four inches deep, and is supported by twelve pillars similar to those in the last cave, the most highly ornamented being those just in front of the sanctuary. These pillars are very similar to those in cave I. Those in the front row, and the central pair in the back row, have little fat dwarfs with four arms supporting the corners of the square caps. The central pairs of pillars in the back and front rows are the richest in carving, and the corner ones have flutes running in spirals up two belts of the shaft. The brackets have cherubs on the projections. In the central panels of the brackets, in the back row, numbers of people worship a relic shrine ; in those of the right side row are single fat figures canopied by arches rising from the mouths of dragons ; and in the rest are a fat chief, his wife, and maids. The pilasters are beautifully carved. In a line with the side aisles in the back wall there are chambers with two pillars and pilasters in their fronts. In the chamber on the right, or east, side of the sanctuary, are sculptured a pair of portly sitting figures, both with rich head-dresses : the woman holds a child on her knee, apparently amusing it with a toy held in her right hand ; to the right and left of them are female slaves with fly-flaps, while one behind holds a parrot and fruit. Below are eleven small figures, some of them making rams butt, others wrestling, and some playing on musical instruments for the child's amusement. This is probably intended to represent the infancy of Shākya-muni nursed by his mother who sits by his father Shuddhodana. In the upper corners are representations of a holy man

(perhaps Asita) giving instruction. In a corresponding compartment on the other side are two fat male figures with elaborate head-dresses, neck-chains, and armlets, one holding an egg-shaped object in his hand. The frilled back to the head-dress on the right hand figure is of the style in vogue in sculptures of about the fifth or sixth century A.D. Female slaves with fly-flaps stand on either side, and cherubs with large wigs appear in the upper corners. Below are two semicircular representations, perhaps meant for vegetables. Over the fronts of these side chapels, in the back wall, are also sculptured groups, the central one over the left chapel having a Nága chief and his family. The shrine is about fourteen feet by eleven, but owing to the cave being only eleven feet five inches high, it is very dark, and smells strongly of bats. Shákyamuni squats in the teaching posture with the wheel and two deer in front, and behind them, to the right, is a woman in the attitude of adoration before a male with a long object like an empty bag; to the left is a woman kneeling with a long-twisted object, and behind her a kneeling male worshipper round his head. The right fly-flap-bearer is richly dressed with a tiara and a glory round his head, the left one is Avalokiteshvara who has the top-knot head-dress, and in his left hand a bottle-shaped object.

Though much decayed, the paintings have suffered less during the last few years than those in other caves. It is the only cave that retains any painting in the shrine.

1. Much of the richly decorated verandah ceiling still remains in such a state that the pattern can be made out. When entire, it must have been remarkably beautiful and delicate, both in colour and design. The spandrils of the central compartment are admirably designed, the one on the left with two floating figures, a man and a woman; the one on the right with two men wrestling, terminating from the waist in conventional scroll work. Half of this spandril is drawn in red, and appears to have been left incomplete, although its diagonal is treated in a similar way, half green and half gray. The diagonal spandril to the floating figures is entirely destroyed. The wreaths of leaves and flowers are admirable specimens of ornamental art.

2. The little that remains of the painting in the verandah is enough to show that it was of a very high order as regards design, drawing, and colour. Taking into consideration the fact that the whole of the verandah is exposed to all changes of weather, from the extreme moisture of the monsoon to the intense dry heat of the hot season with its accompanying hot winds, it is remarkable how well the colours have stood. The blues are as vivid now as they were the day they were put on. The back wall of the verandah has suffered much. On the extreme left, in the upper corner, are two deified devotees on clouds, having a slightly redder cast of skin than the other figures in the composition. Both are clad in simple garments worn like a woman's robe thrown over the left shoulder, one being of a green striped material and the other gray. The hair is gathered into a tuft at the back of the head with a few tresses streaming gracefully round it. Neither figure has a vestige of jewelry.

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The foremost has the hands represented in the act of begging, adoring, or saluting. The two figures below are very dilapidated. The one to the left has a decidedly Egyptian cast of expression, the figure, whether man or woman it is difficult to say, probably the latter, appears to be putting on ornaments; one hand is seen near the ear, while the eyes are directed to a looking glass, which is being held by an attendant. To the right, next in order, are two, one male and the other female, very perfect illustrations of those quaint little creatures, half human half bird formation, called *kinnars*. The male is playing a blue flute and the female blue cymbals. They are standing on conventional rocks. Above these are two figures, one a man and the other a woman. The man, who is richly jewelled, and whose curly locks fall gracefully round the head, holds in his right hand a blue lily, while the left rests on the right shoulder of the woman, who is dressed in a blue bodice and carries in her hands a leaf-full of flowers. The strip of blue below is a fragment of a large sword. Passing to the right, we have the head and shoulders of a colossal regal figure, the ornamental head-dress of which is admirably drawn. Above are two *kirátas* peeping from behind rocks. The delicate brushed-up moustache of the lower is curious. This figure is appealing to the one above him, pointing down with the right hand, apparently to the colossal figure below, while holding in his left a bow and two arrows. These old artists were such keen observers of nature that the smallest detail did not escape their observation, they have painted the plugs which are inserted in the punctures in the lobe of the ear to prevent them closing. Next in order, and on clouds, is a male angel with a blue sword in the right hand, while the left supports the back of his female consort, who is reclining on a green ledge of rock. Her right elbow is resting on the man's shoulder with the forearm doubled forward; her left hand is slightly raised to meet the right. Behind are what appear to be white and blue clouds. The old man, leaning to the right below with the well-drawn head sparsely covered with a few gray hairs, the ear admirably rendered, and the drawing of the shoulder and back well understood, makes one regret that so little is left of him. In front is a woman. The height of the base of the picture from the floor is seven feet one inch.

3. The second fragment is to the right of the door, and contains little more than two floating figures, an angel, with a long thin sword in the right hand and a small shield in the left, supporting another, whose form is beautifully rounded. Below can be traced a fragment of a turban and a well drawn hand.

4. In the third fragment, which is at the right end of the verandah between the window and the wall, are, on the left, two Bauddha devotees, who have attained to the power of flying on the clouds, and on the right two angels with a regal figure, perhaps of Indra, in the middle with high ornamental head-dress, to the left is Shachi his wife, and to the right a green coloured fly-flap-bearer.

5. In the chapel, at the right end of the verandah, are some fragments of painting. On the left wall, at the upper left corner, a chief sits upon his throne with his feet on a stool, and two women

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with fly-flaps attend him. To the right are a number of men carrying a palanquin or bier with two poles. Before it are three soldiers, one with a very long shield. In front, a light coloured man with a sword prostrates himself towards the palanquin or else towards a green man in white drawers in front of it, who, with a reddish old man, are approaching a large dark-green tree. In the right corner of the room the palanquin is again shown in the forest, placed on the ground, and a lady sits beside it as if drowsy or deep in thought. To the left three people are lying asleep, and a fourth, a woman, looks out of the palanquin in astonishment or terror. Above the palanquin, to the right, is a child, and a green man or woman sits looking at it, while it lies by the side of a conventional lake full of lotus flowers and geese. Below is a Nāga chief with five hoods and a Nāga maid with one hood, seated on a throne. Behind him are two other Nāga women and a third in front and below the pond. The rest is destroyed.

6. To the right of the cell-door, in the same apartment, can be traced an elephant and a horse. On the right hand wall are also a few traces of painting; among them a chief on his throne, and in front, a figure apparently anointing him. Another holds a mirror, and at a green doorway are traces of a figure with a large oblong shield. In the left chapel are some traces of painting; some cows, *ashoka* flowers, and parts of figures with considerable fragments of two long painted inscriptions and some smaller ones.

7. The ceilings are the most complete in the whole series, and though blackened with smoke, contain many very interesting pieces of floral decorations, Nāga chiefs, flying figures, others with human and animal heads, the lower extremities ending in scroll-work.

8. In the left end of the front aisle, on the right of the cell-door, is a small scene. A pond is shewn covered with lotus flowers and geese. On the brink sit a chief or other great man and his wife, and behind her to the right, hangs a long straight sword in its scabbard and a small shield with it. In the back-ground are conventional hills. On the left side of the cell-door is more hill scenery, and over a hill on the left, comes a man with a sword. To the right is another carrying two geese, and below, beside a pond, are two geese and two men standing in the water, the one on the right having a sword hung by a strap over his left shoulder; he is represented as lifting water in his right hand as if to perform the vow of oblation, *sankalpa*. The other, probably the man carrying the geese, seems to have completed his vow and thrown the water away.

9. Above the cell-door the painting is much destroyed, but has apparently consisted of two parts. On the extreme left a large goose is shewn on a seat, and to the right is a woman whose head-dress has a circular frill behind from which hang two quilled or puffed ends or banderoles. Above is a green seated figure, and to the right sits another with his hands joined, while a third, in white clothing, stands behind. The rest of the picture is destroyed. Between two pillars of a palace stands a man in white clothing, resting on a long stick or bamboo, with a straight sword by his left side; he is probably a porter. In the compartment to the right, a chief sits on either side, the

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one on the right with his feet on a low footstool, and beside it a dish with a water lily. He holds his hands in the teaching posture. Behind him is a blue pillow and the ornamented corner of the back of the seat. The chief on the left has a highly jewelled tiara with other jewelry and holds up his left hand. Between them two men sit on a cushion who may be their ministers, the one on the left holding his hand up as if in the act of speaking. Behind each prince is a fly-flap-bearer. In the extreme left of the picture sit two women, and in the hands of one of them is the chief's sword. Beside the other sit two more figures.

10. On the side of the pilaster to the right of this are two women, one with a cloth across her bosom, a band about her waist, and a flower or fruit in her left hand. The other is taller and has a fine armlet and a waist-chain. Her thighs are apparently cased in a network of beads, perhaps the pattern of a fine muslin robe.

11. On the front of the pilaster is a small painting much destroyed, but enough is left to show that the original was a very graceful composition. On the left a man, in a waistcloth, sits cross-legged on the floor, with the left forearm resting on the knee, examining something in his right hand. The pose of the woman on the right, who is entirely nude, is admirable. From the action of her right hand she appears to be stretching a band, but from the action of the left it seems as if the material were rigid.¹

12. Close to this, the lower compartment to the left of the door of the first cell in the aisle is too much destroyed to be intelligible. The figures seem to be mostly women, four are in front, and one has apparently been reaching across the centre of the picture. One above was, perhaps, playing a triangular shaped instrument. Just above, in an interior, sits a man, perhaps a chief, on a cushion, and a woman resting her left hand on the ground is talking to him. He is attended by a fly-flap-bearer.

13. Above the door is another interior, representing three apartments or divisions of a hall. In the middle is a chief, on a cushioned seat with a pillow behind him, over which is seen the corner of the back carved with dragons; behind the head is a glory, and his feet rest on a low stool, while his hands are in the teaching posture. In the side compartments are a fair fly-flap-bearer in the left, and a dark one in the right. In front of each sit two men, in the same positions, a fair one on the inner side and a darker on the outer, the darker with higher tiaras than the fairer ones, who may be their ministers.

¹ This is perhaps a representation of the Maghadev birth, *Jātaka*, of Buddha. Maghadev, the ruler of the city of Miyalu, was the first mortal whose hair turned gray. This did not happen until he had reigned 252,000 years; and, although he had 84,000 years still to live, he was so struck by the fleeting nature of man's life that he made over his kingdom to his son and became an ascetic. As in the Bharhut sculpture, where the story is also represented, the king may be examining his white hair in his right hand; the other hand resting, as it does in the Bharhut sculpture, on his knees (Bharhut Stupa, 78). An attendant, on the right, there also, leans forward and draws the Rāja's attention to something like a hair, which he holds between his forefinger and thumb.

14. In a palace, above the last, a chief sits on a chair with his feet down and crossed on a footstool, one hand on his knee, the other raised a little, and a tiara on his head. On his left his wife sits in a similar position but presented more from the side. A woman at her side rests her elbow on her knee and looks towards the chief. Behind each a fairer figure attends as fly-flap-bearer, the left hand one with a sect mark on her forehead, and the other with a Persian-like cap and holding some object with both his hands. Beside him is a woman with a vessel in her left hand. In front sits a man, like a labourer or ploughman, with a moustache, speaking to the chief, and beside him two others. Beyond the pillar a man stands with a rosary in his hand, looking up to a tall woman beyond the next pillar, and laughing. She is dressed like a lady in much jewelry. Beyond her, to the left, is a man in the dress usually given to porters, and who appears to speak with her.

15. Below and between the doors of two cells is another scene. Near the centre stands a noble lady holding some object in her right hand. Before her, to the left, is a white dressed beggar, perhaps Asita, with an umbrella over his head, into whose hands she has given an infant. At his left side is a chief, with flat-topped crown, who seems to listen with great delight. Behind is a fly-flap-bearer also intently listening. In the door, to the left, is a porter, and beyond the door is another figure with a beggar's head-dress, but he is not in white. Behind him are a man and woman, and below two people speaking to one another. To the right of the chief lady, stands her maid leaning forward, and before her a boy or pigmy. Behind the maid, to the right, sits a man with a very large head-dress and perhaps young Shákyamuni before him. This picture is full of life. A large piece of painting below seems as if left unfinished, with the figures outlined in red.

16. Over the cell-door a beggar holds a lotus flower towards four Buddhas, and between the doors of the second and third cells are eleven lines of images of Shákyamuni, ten in each row, all seated on lotuses and in red clothing. The last line seems to have been of a different colour from the rest.

17. On the back wall, between the left chapel and the antechamber, a large Shákyamuni is seated under a mango tree, with an Indra on his right and a Bodhisattva on his left. His feet rest on a white lotus; a worshipper is below a little to the left. Across the top are seven Shákyamunis in various attitudes, each on a lotus, the stalks being brought up from below. On each side of the sacred tree are two Shákyamunis, the one pair darker than the other and one of each pair in the same attitude. Below these, on each side, were two pairs more, now nearly obliterated. Below, on the right side, is a pale coloured Shákyamuni seated cross-legged, his hands in the teaching attitude, with two attendant fly-flappers. Below is a painted inscription in letters of about the sixth century.¹

¹ The inscription is mutilated. As much of it as has been translated runs : This is the dutiful gift of the reverend Shákya friar Buddhagupta. Whatever be the merit of this let that be for all beings

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18. The roof of the antechamber to the shrine is beautifully decorated. The design is freely and boldly painted, and when seen under the conditions in which it was intended to be seen, the effect is most pleasing. The general arrangement is that of concentric bands mostly filled with conventional ornament, with the exception of the outer and principal one which partakes more of a naturalistic treatment of birds, of the lotus, and other flowers. The four corners are nearly repetitions of one another. The two birds, with the quaint crests of conventional scrolls and tails of the same character are constantly met with, both carved and painted. The piece of fret is well drawn in the portion of panel at the end. The walls are covered with small painted figures of Shákyamuni. Among those on the right hand side of the shrine-door are fragments of a painted inscription.¹

19. In the shrine, on the front wall, on the right hand side of the door, is a Bodhisattva in the dress of a chief, like the right hand gatekeepers at Elura, and with two male attendants. On the left is Avalokiteshvara with a jug in his left hand and a deer skin over his left shoulder. The side walls are covered with Shákyamunis, in three lines of four each, with attendants without fly-flaps and all with glories. The roof, which is twelve feet high, is also painted. As it is almost totally dark, it is reasonable to infer that the original must have been executed by means of artificial light. On entering the sanctuary with a light, the effect produced is one of extreme richness, the floating figures in the spandrils standing out with startling effect. These figures are bringing their gifts of flowers to present to the gigantic Shákyamuni below. The wreath of flowers is admirably painted and the band of black and white with its varied simple ornament is a most happy idea, giving additional value to the rest of the design. The eye would have been satiated by the amount of colour were it not for the relief it derived from the imposition of this band.

20. On the back wall of the cave, between the antechamber and right side chapel has been a large figure of Indra on a hill. On his left was a sword-bearer, a yellow dwarf at his foot, and three other attendants on his left. On his right were a woman and another figure. Above them is a woman, apparently nearly naked, leaning to the left, and still above is the arm of another better covered. On the right side above are a cherub and an angel sailing in the air towards Indra's head.

21. In the left back chapel on the left hand wall, along the top from left to right, are two pairs of women looking down from two windows upon the scene below. In the middle is a red man floating on clouds, and to the right a cherub and an angel. Below are three compartments of a building. On the left side of the middle one, leaning against the dividing pillar, is a tall woman of a deep clayey

¹ As much as has been translated runs: The charitable assignation of the Shákya mendicant Bhadanta Dharmadatta. May the merit of this be the cause of attainment of supreme knowledge to mother and father, and to all beings. Dr. Bháu Dáji in Jour. Bom. Br. Roy. As. Soc. VII. 53-64.

colour, with jewelled head-dress and rich striped robe, speaking to a red female on her left. Behind this one again is a third lady of like complexion with the first, holding up a child which wears stockings, and who seems to wish to go to the first. In front is a fourth passing to the right and looking back to the first lady. In the door to the right is the porter, and in a door facing him is a bald beggar with a cloth over his shoulders and another round his loins, and a white coloured disciple carrying a bag and begging from the porter. Before the first lady, in the left compartment, are three women and four children or dwarfs. The fair lady, to the left, holds jewelry in her hand, the second is dark, and the third red and holds a flower vessel. The first boy has a vessel on his back held by a string over his shoulder; the dark one in front holds a long dish; the fourth is white and has a dark sash passing over his shoulders and under and over his arms. Behind all stands the porter in white clothes, with a finger of his left hand raised and the palm of the right held out, as if explaining.

22. On the right side of this chapel the same tall lady seems to reappear in the left side of the central compartment, her right hand raised, and the left across the body. Behind her are four women in line, two of them beyond the pillar, and the front one of a dark green complexion. The next two are fair; the third clasps the pillar; and the fourth is reddish, with a white bodice. In front of the green maid is another reddish maid her person covered, and holding up a box; and behind her is a boy or dwarf. Before the fourth woman is another dwarf female with a bag in her hand; and behind all, on the right, is a white-vested porter with a stick in his hand, and with a long pointed moustache. On the left are a white and a green woman, and in front a red and a green female dwarf. In the hands of the latter, who looks back towards the lady, is a flower tray. To the left of these is a man dressed in light coloured clothes, who is addressing them. Above, in the centre, two ladies and a boy look from a window; to the right is a cherub and an angel; and to the left a peaked roof.

23. The ceiling of this small chamber is painted with great taste. The general arrangement is similar to the central area in all the other roofs, consisting of bands between concentric circles inscribed in a square. The outermost band is composed of diamond-shaped forms, filled in with grotesque heads. These forms are connected by jewelled bosses, from which radiates floriated work. The next band is filled in with conventional foliage most beautifully and delicately drawn, golden in tone, on a black ground. Then comes a band with a procession of geese, the interspaces filled with different coloured flowers, also on a black ground. If this band is carefully examined all round, it will be seen how pleasingly the space has been filled, how varied is the action of each bird, and how well has been rendered the peculiar characteristic movements of the goose. This band alone will give a fair notion of the amount of observation required before a result so admirable could have been attained. In the centre of the design was a rosette, the idea taken from the lotus. Taking the corners of the square diagonally, the triangular spaces

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of two are filled with grotesque heads with grinning faces, large tusks, and twisted horns. On either side of each head is floriated work, springing from other grotesque heads, which are well worth study. The ornament of the third triangular space is composed of a human-bodied creature, struggling with a dragon, both of which terminate in floriated work. The colour and drawing have considerably faded. The ornament filling the fourth space is admirably designed and drawn, consisting of a dragon attacked by another mythological animal. The bodies of both are partly covered by scales and they end in floriated work, very similar to the conventional foliage employed to represent the mantling in heraldry during the middle ages.

24. In the corresponding chapel, to the right of the shrine, are two painted scenes, in which the principal figures are represented in the same light, red ochry tints on a dark ground, as those in the chapel just described : perhaps they are of later date than the other paintings. On the left side are five female figures among hills ; the first, on the left, in a very thin dress, stands just before a plantain tree ; the second and third have curious circular head-dresses, like that of the lady sculptured on the adjoining back wall of the room. The first has a bag, the second a casket, perhaps containing relics, and at their feet sit four small figures like boys, but with women's head-dresses. The third lady has some small object in her left hand. The fourth wears a tiara and leads by the hand a child carrying a stick, while a bigger one follows. Above the picture, on the left, are two devotees in the clouds with their hands joined ; in the centre is a conventional cave ; and on the right are two flying figures.

25. The right side of the room is painted in the same style. A chief, on the left, sits on a circular mat, and a tall fly-flapper with a round head-dress stands on his left. From the right two ladies approach, naked to the waist, the last bearing a flower-tray, and behind her is a plantain tree. Between the fly-flapper and these is a man carrying a bow and hastening towards the chief, while he looks round and speaks to the woman. Below stands another fly-flapper, also a woman, and beside her are three children, one carrying some large object. On the left, below the chief, are three men, one bearing a cock or other bird. Above, on the right, are parts of two figures in the clouds, one with a flower ; and on the left a fat figure looking towards the sculpture on the back wall.

26. The ceiling of this small room is an admirable specimen of ornamental design, especially the four spandrils, each differently designed with a monster ending in floriated scrolls, a treatment characteristic also of Roman, mediæval, and renaissance art. The Buddhists' love of variety, as exemplified in these spandrils, affords a good lesson to a modern ornamentist, who would be satisfied with designing one spandril only, and filling the rest by stencilling or some other mechanical means. Were there nothing left of the paintings but these two small ceilings, they would be enough to show the very high state to which decorative art, both in design and execution, had reached during the age of Buddhism.

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27. To the right of the back pilaster, in the right side aisle of the hall, is a spotted deer standing on the edge of a conventional river; and again, in the river, is a man hanging over the back of the deer who is carrying him across. Above this the painting is too much defaced to be made out, except that another deer appears.¹

28. The remainder of this wall bears one of the most interesting groups of pictures left in the caves. Below, between the second and third cell-doors, is a chief's retinue. He goes out on a large elephant, the umbrella of state over his head, and the goad in his hand; behind him is an attendant with the fly-flap; at his side goes a smaller elephant, with a rider now defaced; and before it walks a man with some load in a bag on his back. In front to the left five horses, two of them green, advance, the men on the green horses looking back to the chief. There are also fourteen men on foot, of whom eleven seem to be soldiers, some carrying oblong shields, and three round shields with a great grinning Gorgon face painted on the front of each. Two above, on the extreme left, have swords in scabbards; nine others have Nepál swords, but very long; other two men play flutes; and one beats a drum.

29. Between the first and second cell-doors, below, is represented, with a conventionalism worthy of the Chinese, a river with many fish and shells in it. A boat with three masts, a jib sail, and an oar behind, and filled towards the stern with ten earthen jars, carries a man in it with long hair, who is praying. In the heaven behind, the Moon, a figure with a crescent behind him, is represented as coming to him, followed by another figure. A Nága chief and his wife in the water seem to draw the boat back; and in the water below, is another figure with a human head and long tail. On the left, on the shore, to which the boat is going, is a Buddha and a figure worshipping him.

30. Above the third cell-door a lady looks from a balcony towards the right. In 28, to the left, above the horseman, a chief, and a man on each side of him, sit on a couch talking, and two others sit below, one of them apparently explaining something to the chief before whom he sits. Behind the chief stand two women, one with a fly-flap, and a third on the extreme left stands behind the seated man. In a balcony, to the right, two ladies sit talking, and in the court below is a horse; on the roof of the balcony is another horse. The horse seems to be a connecting link among these pictures and appears six times. In a palace, again to the right and on the left side of the central cell-door, a chief sits on a cushioned seat holding a flower in his right hand. Behind him stand four ladies, one holding a flower in her hand, and all with deep bracelets, robes, and rich jewelry. On the chief's left a man sits below, and in front to the left is another man with a fillet and necklace; while a third comes in dressed in blue blouse and Persian head-dress, and

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¹ This is perhaps meant to represent one of the ten deer births of Buddha. The Bharhut Stupa has a sculpture inscribed with the words *Miga Játaka* or deer birth. Bharhut Stupa, 51.

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apparently addresses the chief, perhaps respecting the horse outside. Above the part first described, a chief or great man and perhaps his minister, are represented sitting talking together. Before them sits another man apparently addressing them. Two women are seated in front, and, at the chief's left, the back of one is turned to the spectator showing well how her hair is dressed. Behind the chief are two women standing, one with a fly-flap, and inside the door, to the left, another stands looking at the scene. Behind the man who sits before the two principal personages, stands another with fillet, jewelled necklace, and a scanty blue cloth about his loins, and just behind him, the horse stands on the roof of the balcony already mentioned. Above this two men sit on grass or on a green carpet, and before them is a long board with a line down the middle of it and divided into twelve squares across, twenty-four in all. To the right of the board some great man sits with another beyond him. Right in front a woman is seated, looking towards the first of these two. A space about a foot wide, with rock in it, over a horse facing the next, divides this from the following palace scene. In it some important personage sits on a low seat and another on his right on a chintz-covered cushion. To their right sits a Nága chief and speaks to the man on the seat, while the other listens. Two women also sit behind the Nága chief and listen. In a balcony, to the right, and a little above, are two women and a boy, and in a window below, a man and woman are seated. To the right of this is a door, in front of which is a horse ridden by a man, and beyond the horse steps lead to the palace, up which the man is represented as having ridden. Below the stair, and to the right, is a shed and a lady swinging herself in it, while another, or the same, leans against a pillar of the shed and speaks to a man or woman who leads a horse towards her from the left; the horse being at the upper right hand side of the second cell-door. A little to the right of the lady in the swing, on some raised place, sit a Nága chief with five snake hoods and his minister with three. The chief stretches his right hand towards four ladies, who address him from the left, while the minister inclines his head towards them as if pleased. Above the swing, stretching to the roof of the cave, is a scene in which sits a Nága chief to the right and his wife on his right; a woman stands behind each. Two men sit before the chief on the left, one of them on a seat; and to the right are a Nága woman, and a Nága man with two snake hoods over his head. Outside, to the right, sit other two men, just over the other Nága chief and his minister. All these attendants sit in a circle round the central Nága chief and his wife.

31. To the right of the last are two disciples following a beggar. Above are two holy men flying in the air. A man approaches to worship the beggar with a water-pot in his hand. Behind him are two others bearing flower trays, and with them stand three women, all paying reverence to the beggar. To the right of this and between it and the pilaster is a building.

32. Below the beggar in the last, and to the right at the Nága chief and his minister in the one before, are two women with five

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musicians, one playing on large cymbals, one on the conch, one blowing a long straight trumpet, one beating a drum hung by a cord over his shoulders. It is not clear what the fifth, who has a moustache, plays upon. Another man, in a blue and white waistcloth, stands before the first two women.

33. Under the preceding scenes, stretching from the first to the second cell-door, is a series of pictures just over the ship in 29, which seem intended as representations of what went on outside the palace walls, while what has been depicted above is laid within. Under the Nága chief and his minister is the great door of a palace in which two women are represented, the one on the right wearing a petticoat striped blue and black, and holding a bason in her hands at which the other looks. To the left of the door, and a little lower, a great man and his companions advance towards it, his left hand laid on that of his attendant. The first, near the door, looks back and carries an oblong shield and the usual blue Nepálese sword. Two follow close behind him, one also looking back towards the big man. Beyond these stands another, also looking towards him. Then comes the principal personage and an attendant on either side, while in front is a servant with blue loincloth carrying a loaded tray. Behind follow two women, one with a striped petticoat, the other with a double fillet or snood in her hair. And in the compartments of a balcony above sit three figures, perhaps musicians. To the left, in a house, two women, one at least of high rank, sit talking, while, from within, a lady comes with a heaped bason, and in front of her another descends the steps which are just at the heels of the great man's retinue above described. To the right side of the palace door, and at the edge of the door of the first cell, is another house in which is seen a beggar on a seat. To his left sits another, perhaps his disciple. Before the first, and to the left, are seven men, and in the foreground two women, all seated with their hands clasped. The second man is distinguished by a fillet in his hair and he and another sit on blue cushions, the rest on the ground. The beggar is giving them a sermon, to which all listen attentively. On the right of the first cell-door sit a great man and his wife, and two women stand behind them, one with a fly-flap.

34. On the front of the pilaster has been a tall male figure with bare legs, a woman on his left and a fat dwarf on his right.

35. On the end of the front aisle, in the upper left corner, a chief sits in his palace, holding a naked straight sword across in front of him. At his left kneels a lady and her maid, the lady with rich waistbelt. The maid leans her head against her hand as if in sorrow, the elbow resting on her knee. Before the chief to the right and similarly dressed, another kneeling lady lays her hands on his feet, and touches the ground with her head as if earnestly pressing some request. Beyond her, a red-skinned lady raises her hands to her face as if saluting, asking pardon, or beseeching favour. and to the right, a man in white-and-blue striped kirtle goes out of the palace. Outside a tall man stands with a rod or spear in his hand and in striped waistcloth. Behind him sits a woman in green

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clothing, and in the background is another standing figure. The rest of the picture to the right is destroyed. Below, on the left side, has been another palace scene. In it a chief is seated with his feet on a footstool. On his right sits a woman in bodice and rich head-dress, and behind him another, of reddish complexion plying a square mat fan, is seen to the right of his head as if bent round by the action. On his left a maid enters in white bodice, while another figure stood in front, but is destroyed. Behind the chief is a shaven-headed fair-skinned old Brāhman or beggar in light pale green clothes. Behind him a woman in blue-and-white striped petticoat leans against the pillar, and in the foreground sit a lady and maid, apparently the same who appear to the left above.

36. On the extreme right, at the edge of the cell-door, a richly dressed half-naked lady holds a chased vessel hung by three chains. In front of her appears the head of another; below can be traced an elephant and two men beyond it; a human figure in a recess; and the heads of a red and a green horse.

37. To the right of the door sits a chief on a couch, with his feet on a stool and his hands in the teaching attitude. Behind him, a woman holds a fly-flap; to his right a pale figure, with peaked Persian cap, ear jewels, and full clothing, holds a dish in the left hand; and behind is a yellow woman with a fly-flap. Below this, and in front of the chief, two yellow-skinned men are seated wearing a shouldercloth and waistcloth, but with crowns, and rings on their arms and wrists, though without pearls or other jewels. They seem to address the chief, while between them and him sits an ill-drawn pink figure apparently interpreting. Below is a seated maid servant. Under this there seem to have been elephants.

38. On the return of the front wall is a tall male figure, with a woman on his left and two men on his right, among mountain scenery.

Cave III. Cave III. is a small monastery higher up the rock than cave II. It is unfinished. The verandah, twenty-nine feet by seven, is supported by four pillars and two pilasters, only blocked out. An entrance has been made for the hall, but little of it has been dug. There is also a beginning of an under-storey.

Cave IV. Cave IV. (Fergusson's No. 3) is the largest monastery of the series. The verandah is about eighty-seven feet long, $11\frac{3}{4}$ wide, and sixteen feet high, supported by eight octagonal columns with plain bracket capitals. There is a room ten feet by $8\frac{1}{2}$ at each end, entered by a small door with three steps. The cave has had a facade outside, carved with temple-window ornaments containing figures of a Buddha. The windows are surrounded by neat tracery with a woman and attendant at the bottom of each jamb. The hall is entered by one central and two side doors, and has two windows between the doors. The large door, though considerably damaged to about two feet above the floor, to which depth the cave was long filled with earth, is one of the most elaborate in the whole series; generally it resembles that of cave II. but no description can do justice to its details. The gatekeepers were women attended by dwarfs. The upper compartment of the architrave on the right contains a bull, lying much as the *nandi* does before Shaiv temples; and on

the upper member of the cornice, at the extreme right, two monkeys are carved. The frieze is ornamented by five models of the temple-window, three containing Buddhas, and the end ones, pairs of human figures. At the upper corners of the door are figures somewhat like goats rampant facing each other, and which have had riders, but they are broken. To the right of the door, and between it and the architrave of the window, there is a large compartment sculptured with a variety of figures at the side, and in the middle a large one of Padmapáni, the Bodhisattva of Amitábha, the fourth *Dnyáni* or divine Buddha, the same who is supposed to be incarnate in the Dalai Láma of Lhása; both arms are broken, but the figure of Amitábha Buddha is on his forehead. The head is surrounded by a glory, and the remains of the lotus may be traced on his left hand. The compartments, four on each side, represent the Bauddha Litany. This may be regarded as an evidence of the late age of this cave approaching to those of the Dhedváda at Elura and cave VII. at Aurangabad.¹ There are also pieces of sculpture very similar to this, behind one of the relic shrines in the monastery to the right of the temple, and in some of the smaller caves at Kanheri, and here, two versions outside the facade of cave XXVI., as well as a painted one in cave XVII. Above this is a small horse-shoe-shaped compartment with a Buddha sitting inside.

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¹ Avalokiteshvar ('the manifested lord' or 'the compassionate lord') Bodhisattva, so often mentioned by the Chinese pilgrims Fah-Hian and Hiwen Thsang, is regarded as the protector of the world and the lover and saviour of men, and accordingly invoked in all cases of danger and distress. He is apparently identical with Padmapáni (the bearer of the lotus), of Nepálese mythology, and is also known by the names of Kamali, Padmahasta, Padmákara, Kamalapáni, Kamalahasta, Kamalákara, Aryávalokiteshvara, Aryávalokeshvara, and Lokanátha, and by the Chinese as Kwan-tseu-tsai, Kwan-shai-yin and 'the Great Compassionate Kwanyin.' His worship had an early origin in India. He is always represented in Indian sculptures holding a lotus stalk in one hand, with an opening bud, and generally with a rosary or jewel in the other. His hair is abundant and falls in ringlets on his shoulders, and on his forehead is a small figure of Amitábha Buddha the lord of Sukhávati, or the Western Happy Land, and who is the fourth Dnyáni Buddha, corresponding to Gautama among the Mánushi Buddhas. Padmapáni is represented as the mental son and executive minister of Amitábha. His Litany reads: 'Hail! Great Compassionate Avalokiteshvara Bodhisattva. Thou, our omnipotent and omniscient Avalokiteshvara, who hast perfected wondrous merit, and art possessed of great mercy, who, in virtue of thine infinite power and wisdom, art manifested throughout the universe for the defence and protection of all creatures, and who leadest all to the attainment of boundless wisdom and teachest them the rôle of divine sentences. Thou who protectest us ever from the evil ways of birth, who dispellest troubles, evil diseases and ignorance, who, by thy power of spiritual perception, art able to appear always to answer prayer, causing that which is desired to be brought about. we adore and worship thee. All hail! Great Compassionate Padmapáni Bodhisattva, Mahásattva! From the devouring fire, merciful one, deliver us! From the sword of the enemy, merciful one, deliver us! From captivity and slavery, merciful one, deliver us. From shipwreck, compassionate lord, deliver us. From wild beasts, from poisonous and from enraged animals, Great Compassionate Lord, deliver us. From disease, and death, Great Compassionate Lord, deliver us. Hail! Padmapáni Bodhisattva! Hail! Amitábha Buddha.' This stone Litany is repeated elsewhere in the caves of Western India, but in no instance on so large a scale or better executed than in cave VII. at Aurangabad. In cave III. at Elura it appears on the front wall on a small scale, with only one suppliant in each case, without the small figures of Padmapáni flying to his aid and the whole is somewhat obliterated; and in a cell on the south side of cave IV. half of another copy remains. It also appears in more than one of the Kanheri caves. Burgess' Arch. Sur. Rep. III, 75,76.

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Except traces of a small fragment in very brilliant colours on the roof of the verandah to the right of the central door, there is no painting in the cave. Portions of the roof inside appear as if a layer of the rock had fallen off near the front, and the workmen had begun to smooth it again from the back. It was never finished. The antechamber is twenty-one feet by thirteen. On each side of the shrine-door is a large standing Shákyamuni, and on each end wall of the antechamber are two similar figures; but, with the shrine and cells, it is much infested with bats. The Shákyamuni in the shrine is in the usual teaching posture, the left hand attendant holding a lotus in his left hand. The wheel and deer are in front, and a group of worshippers are gathered at each corner of the throne. The hall is eighty-seven feet square, and is supported by twenty-eight columns, three feet two inches to three feet three inches in diameter, of the same style as in the verandah, plain, and without the elaborate tracery in caves I. and II., but with a deep architrave over them, as in the Ghatotkach cave, which raises the roof of the cave considerably. The front aisle is ninety-seven feet long and has a cell at each end.

Cave V.

Cave V. is the beginning of a monastery, the verandah of which is 45½ feet by eight feet eight inches. Of the four pillars, only one is nearly finished, and it is of the same style as those of the last cave, only shorter and with a square base. The door has an architrave round it, divided into six compartments on each side, and each filled by a pair of standing figures in various attitudes. In the lintel are nine divisions, the central one with a Buddha and attendants, and the others with pairs of seated figures. Two very neat colonettes support the frieze in which are five temple-window ornaments. Outside is a roll-pattern and a border of leaves. At the upper corners these are carried outwards, so as to surround a woman standing on a dragon under foliage of the *ashoka* and mango, and attended by a dwarf. The left window is also richly carved, but scarcely any progress has been made inside.

Cave VI.

Cave VI., perhaps one of the latest in the series, is a two-storied monastery. From the lower storey the whole of the verandah has fallen away. The outer wall is panelled under the four large windows which light a hall, fifty-three feet four inches wide and fifty-four feet ten inches deep, the front and back aisles being about seventy-one feet long, with chambers at the ends of each eight feet by ten. This cave has been used as a cook-room and is much ruined. The columns are arranged in four rows of four each, sixteen in all, but only seven are now standing with four thin pilasters in the lines of the rows on each wall. Five columns have fallen within the last forty years. Between the pilasters are three chambers on each side, each fully eight feet by nine, and all with niches in their back walls. The pillars are about thirteen feet high without bases, plain octagons to about three-fourths of their height, and above that sixteen-sided, with a cincture under a sixteen-sided fillet at the top; imitation beams, two or three inches deep, run from one pillar to another. The columns in front of the antechamber are not unlike those in the porticos of cave VII. The antechamber is thirteen feet four inches deep, and

the sanctuary is ten feet by 15½. The figure of Shákyamuni, which has apparently been painted blue, is seated in the teaching attitude, on a pedestal three feet high, with the wheel and small deer in front and supported at the corners by lions: the usual attendants are wanting. It is separate from the back wall, along the upper part of which is a recess. The door to the sanctuary is slightly arched with dragons at the spring of the arch, and a Nága figure with two attendants under the centre of it. The stair in the front aisle, leading to the upper storey, has been broken away below. It lands in the verandah above. This verandah has been supported by four columns and two pilasters, of which only one remains. Above the stair landing, many small Buddhas and two relic shrines are carved on the walls. Outside the verandah are chapels with sculptured Buddhas. There are also at each end of the verandah open chambers with carved pillars, and inside the chambers are rooms, each eleven feet by nine. The hall is fifty-three feet wide by fifty feet deep and 11½ high, supported by twelve plain columns, enclosing the usual square area. The pillars have square bases and octagonal shafts, changing to square under the bracket capitals, which are sculptured with figures of Shákyamuni in small recesses. Opposite the central interspace of each side and at the end of the left aisle are chambers or chapels with pillars in front, each leading to an inner cell. There are also three cells on each side, and one at the end of the right aisle. Over the chapel, in the left end of the front aisle, the frieze is carved with elephants, spiritedly cut, one of them killing a tiger. A portion of the right aisle has never been cleared to the level of the floor. The antechamber is sixteen feet by 8½. The plain octagon pillars in front of it have each a goat-rampant bracket. This room has tall standing Buddhas, carved in recesses, on each side of the shrine-door. On the right end are two such figures with a group of worshippers between; and on the left side is one tall Buddha and three smaller standing and three squatting ones, all in recesses. This cave has more sculptured Buddhas than any other monastery. Many of them are standing. On the back wall, to the left of the antechamber, is another standing Buddha, and over the left chapel seven small seated ones and one squatting. The chapel on this side is empty. On the upper part of the left side wall are fourteen Buddhas, mostly seated, and outlines of three relic shrines. In recesses in the front wall are nine Buddhas of various sizes, mostly on lotuses supported by Nágas; and along the wall head, in the right aisle, are sixteen seated Buddhas. The shrine contains the usual statue of Shákyamuni seated in the teaching attitude. The lions, deer, and wheel are in bas-relief. The usual attendants stand on each side of him; and five tall standing Buddhas are on each side wall, besides two smaller ones above one another on each side of the door. On the back wall, to the right of the shrine, are one large and two smaller Buddhas, and thirteen seated ones above. In the right chapel is a Buddha seated on a lion throne, attended by two Bodhisattvas,¹ with angels above on each side. On the right wall

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¹ A Bodhisattva is a being who has arrived at supreme wisdom, *bodhi*, and yet, for the good of men, remains a creature, *sattva*. Such were Avalokiteshvar, Man-

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is another seated Buddha and attendant, unfinished ; on the left are two standing Buddhas of different heights. The chapel in the right end of the front aisle contains the usual image and attendants, and has over its front three small Buddhas and five relic shrines.

The few fragments of painting on the back wall of the lower storey and in the antechamber, are so smoked that nothing can be made of them, except that a large palace scene was on the left back wall, and Indra-like figures were on both sides of the shrine-door. The upper storey has been painted, but the pictures have almost entirely disappeared. The front of the chapel, in the right end of the front aisle, has still fragments of painting ; and inside, the walls have been covered with painted Buddhas. In the left chapel, in front, on each side of the cell-door, is a painted Dravidian building, a monastery, on the inside of the verandah roof of which is a circular ornament, with strings of pearls hanging from it, and inside the monastery has been a seated Buddha. The fragments on the side walls have been scribbled over by natives and are scarcely traceable. Those on the outside of the front wall are in even worse condition. The pattern can be made out on parts of the ceiling.

Cave VII.

Cave VII. is a monastery somewhat differing in type from any yet described. In front of the verandah were two porches, each supported by two advanced octagonal pillars with capitals somewhat like those in cave II. and at Elephanta. The frieze above is ornamented with the favourite temple-window device. The verandah measures sixty-two feet ten inches long, by thirteen feet seven inches wide, and thirteen feet six inches high. There is no hall, but in the back wall are four cells and the antechamber leading to the shrine, and at each end of the verandah are rooms at some height above the floor with two pillars in front, each room opening into three cells about $8\frac{1}{2}$ feet square. The shrine in an unequal four-sided room, at the back of which Shákyamuni, with a high tiara on his head, is seated on a low lion-throne, having in front of the seat two lions at the ends, and two antelopes facing each other with a small wheel between them. His legs are crossed under him, his right hand is raised in the blessing posture, and his left holds his robe. From behind the image a dragon's head projects on each side ; there is a figured halo behind his head, and much carving round about him ; a male fly-flap-bearer stands on either side behind the dragon's head ; and in the corners above their heads, are Buddhist cherubs. The projection of the lion throne is carried round the sides, and carved in front with eight seated Buddhas on each side. Upon this projection stand three Buddhas on each side, also with glories behind their heads, those next the central Buddha are of smaller stature, but the other two are gigantic figures, each holding his left hand to his breast, with the edge of his robe in it, while the right hangs by his

jushri, Sarasvati, and Maitreya. The Bodhisattva were originally men of eminent piety, but, under the later system, they were imaginary beings, idealised under certain forms, and possessed of certain distinct attributes. Beal's Fah-Hian, 10, footnote 2.

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side with the palm turned out. Between these figures are other small cross-legged ones. The sides of the antechamber are entirely covered with small Buddhas sculptured in rows of five to seven each, sitting or standing on lotuses and with lotus leaves between them. The stalk of the lowest central lotus is upheld by two kneeling figures with royal head-dresses canopied by a many-headed snake. On the left is a kneeling figure and two standing Buddhas, and on the right behind the snake, is a Buddha, and behind him are three worshippers with presents. The door into the sanctuary has four standing and three sitting Buddhas on each side, carved in alternate compartments of the architrave, and eight sitting ones above; at the foot of the architrave is a lion's head and paws. The pilasters outside the architrave are supported by dwarfs, and divided into three compartments, containing a standing Buddha in the lower and cross-legged ones in the compartments above, while, over the capitals, a female figure stands under foliage and on a dragon. Outside this, the wall is divided into three nearly square compartments, each ornamented with small pilasters at the sides, and all, except the two upper ones on the right, having cherubs in the corners over the large cross-legged Buddhas which occupy them. These have all glories behind their curly-haired heads, except the upper one on the right, which has the protection of the snake with seven hoods.

On the left side of the back wall is a rather faint painting. A Buddha is represented on a throne; on the right side sits a woman, on the left is another woman with a white robe and purple waistcloth, a third with striped clothing, and some other figures behind. Over the door, to the right, can be traced the feet of a cherub. On the right side is a still larger piece, in which the outlines of figures in buildings are traceable. On the ceiling are also parts of the pattern.

Cave VIII. one of the oldest monasteries, probably dating from the first century B.C., has lost the whole of its front. What remains of its hall is thirty-two feet four inches long, by about seventeen feet deep, and ten feet high. It is the lowest in the rock, and was formerly choked with earth. There are two cells at each end, and two on each side of the antechamber to the shrine. The shrine is entered by a low door, and contains only a low stone bench at the back, and no trace of an image.

Cave IX. is a small temple-cave of a very early age, probably dating from the first century B.C. It is forty-five feet deep by twenty-two feet nine inches wide and twenty-three feet two inches high. A colonnade all round divides the nave from the aisles, and at the back the pillars form a semicircular apse, in the centre of which stands the relic-shrine, about seven feet in diameter; its base is a plain cylinder, five feet high, supporting a dome four feet high by about six feet four inches in diameter, surmounted by a square capital, about 1½ feet high, and carved on the sides in imitation of the Buddhist railing. It represents a relic box, and is crowned by a projecting lid, a sort of abacus consisting of six plain fillets, each projecting over the one below. This supported a wooden umbrella

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as at Kārle. Besides the two pillars inside the entrance, which are square below and above but octagonal in the middle, the nave has twenty-one plain octagonal columns without base or capital, ten feet four inches high, supporting an entablature six feet eight inches deep, from which the vaulted roof springs, and which has originally been fitted with wooden ribs. The aisles are flat-roofed, and only an inch higher than the columns. These aisles are lighted by a window opening into each. Over the front aisle is the great window, one of the peculiar features of a temple-cave. It is of horse-shoe form, about 11½ feet high, with an inner arch, about 9½ feet high, just over the front pillars of the nave; outside this is the larger arch with horizontal ribs, of which five on each side project in the direction of the centre, and eleven above in a vertical direction. On the sill of this arch is a terrace, 2½ feet wide, with a low parapet in front, wrought in the Buddhist-rail pattern. Outside this again, is another terrace over the porch, about 3½ feet wide, and stretching across the whole width of the cave, the front of it ornamented with patterns of the window as it must have originally appeared, with wooden lattice-work in the arch. At each end of this, on the wall, at right angles to the facade, is sculptured a large Buddha, and on the projecting rock on each side there is a good deal of sculpture, but all of a much later date than the temple itself, and possibly of the fifth century. The porch of the door has partly fallen away. It seems to have had a cornice above, supported by two very wooden-like struts, similar to those in the Bhāja temple-cave.

Little painting remains in this cave. As already noted, it is of two or even of three periods. On different parts of the walls two layers of painting can be distinctly traced. The fragments copied by Mr. Griffiths, and which he supposes to belong to the earliest portions of the decoration of the cave, appear older than what are found elsewhere, but they are certainly of more recent date than the fragment to be first described, which is still pretty entire, and in which the dresses, heavy jewelry, earrings, necklaces, bracelets, and head-dresses all most clearly resemble the style of the Sānchi and Amrávati topes, and of the earliest sculptures discovered at Mathura. Except the fragments in cave X., they are different from anything else left in these caves, and probably belong to a period not later than the time of Gautamiputra II. in the latter half of the second century.

1. Over the left or west window of the cave, on the inside of the front wall, is this early piece of painting, possibly a version of the legend of Sibi Rāja.¹ In this, a chief is represented sitting with

¹ The legend is that Sibi king of Aritha, while thinking over the various alms he had given, found that his eyes still remained unasked for. To test Sibi's charity, Indra, the ruler of the gods, taking the form of a blind old man, asked him to give him one of his eyes. Excited by joyful emotions, for his purpose in giving away his eyes was to become a Buddha, the king ordered both his eyes to be plucked out and given to the beggar. Jour. Cey. Br. Roy. As. Soc. II. 5, 6. The Mahābhārat account of this legend is, that the gods Indra and Agni, wishing to try the piety of the king, changed themselves, the one into a hawk the other into a pigeon. The pigeon, afraid of the hawk, took refuge in the king's lap. On this the hawk asked the king to give up the pigeon, and not compromise his great name for piety by robbing a hawk of his proper

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one foot on the ground and the other on a seat, wearing a broad heavy neck-chain with large oblong jewels or clasps slipped over it, large earrings, and a high turban with a knob in front, such as is seen on the heads of the men in the capitals of the columns at Kárlé and Bedsa, and in the sculptures on the temple at Násik and the monastery of Gautamiputra I. On his wrist are four massive rings, and on his arm is a large bracelet. Two men stand behind him, one on either side, and four more with a woman before them. In the back-ground, to the left, two men come in with the high turbans already noticed, one of them with very large oblong earrings, both with broad sash-like necklaces run through oblong jewels or discs, and heavy chased bracelets on their wrists, and with long narrow waistcloths. Above is a flying figure similarly dressed, and perhaps intended for Indra. Over the lintel of the window are the heads of two Buddhas, also of later date, and partly covering the lower edge of the picture above. To the left of this, on a hill, two men sit under an *ashoka* tree. The painting over the door is of more recent date.

2. Proceeding along the left wall from the front, the lower portions are totally peeled off: above are six Buddhas with three umbrellas each, showing their mastery over the three worlds. Along the rest of the wall beyond these, the plaster is too much smoked to make anything out, except some traces of buildings and among them a sort of temple. Below, the wall has been painted in a later style with Buddhas. The roof has been divided into a double row of squares with a rosette in each. On the pillars are relic-shrines of sitting and standing Buddhas.

3. On the back wall is a large scene, all that remains of the decoration of the end wall. On the extreme left a Buddha sits on a hill and two disciples before him, while a third figure stands in the background. At his right is a bottle and below a figure bends forward, pouring something from a bottle into a small vessel. To the right, near a palace, a Buddha stands with his alms-bowl, facing the left, and three beggars one with beard and top-knot head-dress, and a young beggar before him. Behind them, a bottle or jug with narrow neck is hung in a sort of tripod. A man on a ladder, going to the upper floor or roof of the palace, receives a pitcher from the shoulders of another to the left, and a third is climbing the ladder to the right, also with a pitcher. To the right of this stands a tall Bodhisattva with his right hand raised, and holding a bottle in his left with a top-knot head-dress, a deer skin over his left shoulder, and a white waistcloth round his loins held

food. After much argument the king said to the hawk that he would do anything but give up the bird. The hawk replied that the only way of saving the bird was for the king to give so much of the flesh of his own body as would outweigh the dove. Hearing this the king, cutting off part of his flesh, began to balance it with the dove, but the bird always outweighed him though he went on adding till his whole flesh was exhausted. He then placed his whole body in the scales. Satisfied with the trial, the gods discovered themselves, and departed, promising Sibi that his name would always be famous, and that, after death, he would share the happiness of the gods. (Agniparva, Chapters CXXX and CXXXI). Fah-Hian, the Chinese pilgrim of the fifth century, tells the same story of Buddha himself. Beal's Fah-Hian, 29.

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up by a green ribbon. Above, to the right, is a white object. The figure is surrounded with a halo of glory. To the right is a figure of Shákyamuni, seated on a rich throne, with his feet on a lotus in the teaching attitude, and below the throne, a square on which was an inscription of which only *ya dharma* can be read. Behind the throne two richly jewelled attendants hold fly-flaps, and in the foreground, on Shákyamuni's right, is a figure in top-knot head-dress and striped robe, holding a vessel in which there appear to be flowers, while a garland of flowers hangs from his finger. Below sit a chief with a square crown and his wife, very pale, probably because the colour has faded. On Shákyamuni's left, a beggar, with aquiline nose and a top-knot head-dress, approaches with a garland between his hands saluting. In front sit some man of note and his wife extremely well drawn, in a very graceful attitude. The man has a musical instrument in his lap, the end of which projects in front of Shákyamuni's robe; and closer to Shákyamuni and more in the foreground, are seen the head and shoulders of a disciple looking up at him. This side of the picture seems intended to represent part of the scene as in a cave. Still to the right, is a relic-shrine with three umbrellas over it, and on the left of it a man, bearded and with a decided aquiline nose, in the dress of a devotee, holds his ears as he seems fervently to pray to the shrine. On the base is a line of inscription.

To the right is a Buddha, standing on a lotus, with a glory round his head, from which flame is issuing, and an umbrella hung with strings of pearls; his right hand is held down before him and the palm turned up, while, with the left, he holds his robe. His hair seems short curly and crisp like a negro's. At his foot is a small beggar, and behind, a part of the striped dress of the umbrella-holder is seen. In the next compartment a Buddha sits on an elaborately ornamented throne with the glory round his head, his feet on a lotus, the stalk of it held by two small Nága figures with snake tails. Below this was an inscription of which only (*para*) *mopásaka* can be made out. Two richly-dressed figures stand beside a Buddha, the one on his left with a thunderbolt, holding fly-flaps. On the left sit a chief with high square-topped crown and perhaps his wife. The king is looking up at Buddha and is intent on all he has to say, while the wife, to judge by the appealing look she gives him, appears to place more faith in her husband. Above them a heavenly musician sits on, or flies over, a ledge, and points to Buddha. Just before the chief is a disciple or boy bowing with closed palms. On the right a beggar and his disciple, or perhaps two disciples, kneel and pay respect. The younger has a striped scarf over his left shoulder, while the other is clad in a robe like that worn by the Buddha. Farther to the right, other two figures, richly dressed, are destroyed. About a foot broad of the painting to the right is totally destroyed and then comes another fragment. On the left is Shákyamuni sitting, his feet on a stool, teaching, and below, an inscription of which *ddha* and *saka* only are legible. To the right is a fair standing figure, with jewelry, thin scarf, and waistcloth, holding a fly-flap; and three small figures sit before Shákyamuni, making

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presents. The one on the left is presenting a flower, the one in the middle is giving something more substantial, while the one behind has the hands in the attitude of prayer. To the left is a tall standing Shákyamuni, and two little beggars sit before him, towards whose heads he stretches his right hand. The attitude of the standing Shákyamuni is very graceful. With the right hand extended, upon the palm of which can be traced the emblem of the wheel, with the left supporting a portion of the robe, an ornamental glory behind the head, and standing on the lotus, he is receiving or addressing two children who have come with their offerings to pay him homage. On the right is a fragment of a figure, probably a fly-flap-bearer. On the right of this, a little to the foreground, is another fragment of a child which balances the composition by tallying with the one on the extreme left. Over the two figures of Shákyamuni can be traced portions of the ennobling umbrella. On the right wall scarcely a trace of painting remains.

4. On the triforium to the right of the relic-shrine is a large piece, but until it is varnished, nothing can be made out except umbrellas and some tall figures. Further forward are more yellow Buddhas sitting and standing with attendants and under umbrellas.

5. On the front wall, to the right side of the door, the old painting has been covered by a later coating, which has partly peeled off, but so as to leave neither the earlier nor the later picture intelligible.

Cave X. is the oldest temple-cave, probably dating from the second century B.C. Like the Bhája one, it possibly had at first a wooden front, now entirely gone, and later, probably the lower half was of brick. The cave measures forty-one feet one inch wide, about 95½ feet deep, and thirty-six feet high. The inner end of the cave, as well as of the colonnade that surrounds the nave, is semicircular, the number of columns in the latter being thirty-nine plain octagons, two more than in the great temple at Kárle, but many of them are broken. They are fourteen feet high, and over them rises a plain entablature, 9½ feet deep, from which springs the arched roof rising 12½ feet more, with a span of about 23½ feet. As at Bhája, Kárle, Bedsa, and Kondáne, the roof has been ribbed with wood. The aisles are about six feet wide, with half-arched roofs ribbed in the rock. The relic shrine is perfectly plain, with a base, or lower drum, 15½ feet in diameter; the dome is rather more than a half sphere, and supports the usual capital, consisting of an imitation box, covered by a series of thin square slabs, each projecting a little over the one below it. An inscription on the right side of the great arch reads: "The gift of a cave door or front by Váshishthiputra."¹ If it was certain that this was the Váshishthiputra Pulumayi of the Násik caves, it might at once be referred to the first half of the second century A.D. The alphabet is quite as old, but the terms of the inscription leave the date of the cave doubtful. What does it

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¹ Váshishthiputra means the son of the Váshishtha queen. Some scholars have thought that this mention of the mother's name is a trace of polyandry. But it seems rather to have been due to polygamy. The custom survives among the Rajputs, whose chiefs' sons are known by the mother's family name, as the son of the Solankini or the Gohiláni. Dr. Bühler in Cunningham's *Bharhut Stupa*, 129.

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mean ? Did Váshishthiputra begin the temple and dig out and carve the front ; or does it not rather imply that he added a new front ? On clearing part of the front, Mr. Burgess found that a thin wall had been originally left there, reaching perhaps as high as the spring of the great arch, and that this had apparently given way, and a wall, of immense bricks of admirable colour and texture, several tiers of which still remain in their place, had been inserted. This may have been the cave front given by Váshishthiputra. Then the date of the cave itself must be thrown back a considerable period to the age of Bhája, Kondáne, and Pitalkhora, that is to about the second century B.C.

The whole of the cave has been painted ; parts of it more than once. Forty years ago there were some fine pieces on the side walls, of which few fragments remain, all having been scribbled over by natives. The fragments that were visible on the right hand wall, even twenty years ago, consisted principally of elephants, among which was a large white one with pink spots, and one with six tusks.¹ To the right was a building with peacocks. The figures were mostly in outline, but the drawing was strikingly bold and true ; on the left was a procession of men, some on foot, some on horseback variously armed, some with halberts and differently dressed, and behind were groups of women ; but all have been defaced by native visitors within the last twenty years. The paintings between the ribs of the roofs in the aisles are principally of Buddhas, and are much more modern. There are also two inscriptions, in one case at least painted over the older work on the walls, but the characters are of much later date than those of Váshishthiputra on the front and one painted inscription to be noticed below. These paintings are of the earliest period, the dresses of the chief figures belong to the age of the Shátakarnis, and can hardly be attributed to a later date than the latter half of the second century A.D. On the left wall are two drawings of gateways, very closely like those at Sánchi. A little in front of one of them are five or six head-dresses of the age of Shátakarni and many very well drawn faces. Still nearer the front are soldiers with bows and battle axes. The *Bodhidruma* or sacred tree is also painted with offerings hanging from it and people worshipping it. The paintings between the ribs of the roof of the aisles and some inscriptions on a white ground painted over the lower and older portions are of later date. Still nearer the front is a piece of very old writing. It runs, *Bhagavasa yatipuva deva pavayati patisayasa*, but has not yet been translated. This, combined with the inscription on the left side of the great arch in similar old characters, seems to point to the second century A.D., as the date of these paintings, evidently the oldest in the caves, the dresses agreeing with those in the only other fragment of about the same age in cave IX.

¹ The painting is too fragmentary for certain identification. It probably represented the legend that, when Buddha was the six-tusked king of the elephants, an ivory hunter came and, disguising himself as a devotee, watched for his prey. Seeing his dress the king of the elephants tore out his six tusks and presented them to the hunter. Julien's *Hiwen Thsang*, II. 360.

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Cave XI., probably of the fourth century or later, is a monastery high in the rock to the west of X. The verandah is supported in front by four plain octagonal columns with bracket capitals and square bases, raised on a panelled base or parapet similar to what occurs in one of the monasteries at Kárlé and elsewhere. The roof also projects considerably in front of the pillars, and has been very elaborately painted with flowers, birds, and geometric patterns. The verandah has a cell at either end: that on the right entering by the side of the hall, whilst the end wall itself is sculptured in three compartments, two with seated Buddhas, attendants and worshippers, and one with a standing Buddha with fly-flap bearer and attendant. The door is plainer than in other monasteries, and the windows are each divided by two pillars into three openings. The hall is thirty-seven feet wide by twenty-eight deep and ten high, and is supported by four octagonal columns of rather clumsy and primitive style, which leads Mr. Fergusson to think this one of the earliest examples of the introduction of pillars in monasteries. There is a sort of seat along the right side of the cave, such as occurs so frequently in the older caves, there are three cells on the left side, and in the back, two to the left and one to the right, of the sanctuary. The sanctuary opens from the cave, and is about twelve feet wide by 19½ deep, with the statue of Shákyamuni separate from the back wall and seated on a lion throne, with two well cut deer on each side of the wheel, and lions behind them. There are no attendant fly-flap-bearers, but above are flying figures or cherubs. In front of the image is a charmingly natural figure of a man kneeling in adoration, or holding an alms-bowl, the face and hands unfortunately damaged. This was, perhaps, intended to represent the excavator of the cave. On the left of the sanctuary, high up in the wall and scarcely visible, a hole opens into a secret cell.

Except in the verandah, the painting is almost entirely gone. On the roof of the verandah and on the eaves outside the pillars, much of the painting, of geometric pattern, is still tolerably entire. The back wall of the verandah has been spoilt by some modern devotee, who has covered the paintings with rude tridents and other objects. On the left end has been a tall standing Buddha on a bluish-black ground, his robe held in his left hand, and light flashing round him. Above the left window are two sitting figures of Buddha with fly-flap-bearers; then a painted bracket figure upholding a painted cross-beam ornamented in geometric patterns. On a hill, by the side of the door, is an Indra holding some water flowers in his left hand, above are heavenly musicians, cherubs, and saints. On the right of the door has been a similar figure, more destroyed. Over the right window is a fat bracket figure, and six Buddhas. This cave has been all painted inside, but is so much destroyed that no scene can be made out. Much seems to have been pictures of Buddhas and Bodhisattvas.

Of the five earliest caves (VIII. IX. X. XII. and XIII.), probably the oldest is the beggar's room, No. XIII., though Mr. Fergusson regards No. XII. as earlier. Both are without pillars, and in the cells of both are the stone-couches or beds, characteristic of most

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caves dug before the end of the second century A.D. The fronts of both have fallen away, but they probably had verandahs with pillars. The hall of No. XIII. is only $13\frac{1}{2}$ feet wide by $16\frac{1}{2}$ deep and seven feet high, and it has seven cells, three in the left side and two in the back and right sides.

Cave XII. has a hall, about $36\frac{1}{2}$ feet square, with four cells in each of the three inner sides, eleven of them with double beds, having raised stone-pillows. There are holes in the sills and lintels of the doorways for pivot hinges, and others in the jambs for fastenings. Over the cell-doors, the upper portions of the walls are ornamented with canopies, representing the temple-window, with others in the interspaces; the right side wall has two small canopies in each interval and a graduated pyramidal ornament above and supports, or jambs, below each small temple-arch. Below these is a string course wrought with the Buddhist rail pattern, as in the old monastery cave XV. at Násik and at Udayagiri. Indeed, as Mr. Fergusson remarks, this cave resembles the latter in almost every respect. There is a short inscription, in three lines, to the left of one of the cell-doors in the back wall.

Cave XIV.

Cave XIV., probably dating from the fifth or sixth century, is just above XIII., and is reached by a rough ascent over the rock from XII. The verandah is sixty-three feet long by eleven feet one inch wide and nine feet high, with six pillars and two pilasters in front of it. The pillars differ from other Ajanta pillars, being square piers, divided by two slightly-sunk fluted bands about eleven inches broad. The body of the capital is vase-shaped, with a flat inverted shield on each side and a plain abacus above. Into the cave, which has never been nearly finished, there is a very neat central door and two side ones with two windows. It was intended to be sixty-one feet wide by $25\frac{1}{2}$ deep, with a row of six columns and two pilasters running along the middle, but only the front half has been partially finished.

Cave XV.

Cave XV. is a monastery a few yards beyond XIV. The verandah is about thirty feet long inside by $6\frac{1}{2}$ feet wide, and had two columns and two pilasters. The front has fallen away. A fragment of one pillar, lying in the verandah, shows that they had a torus and fillet at the base, above which they were octagonal, changing to sixteen sides, and thence to thirty-two flutes. The architrave of the door is plain, but the pilasters beyond it are similar to those in other caves. On the upper member of the frieze are four birds carved in low relief. The hall inside has no columns, and is nearly square, thirty-four feet each way by ten feet two inches high. It has four cells on each side and one at each end of the verandah; the antechamber has two plain pilasters in front and two columns with square bases, then octagonal, and sixteen-sided shafts, returning, through the octagon, to square heads. The shrine contains an image of Shákyamuni, with the feet turned up on a lion throne, having only the wheel and lions. It stands against the wall, without attendants, but with small flying cherubs above. In the hall, to the left of the antechamber, are two pieces of carving, representing a Buddha and attendants. The roof of the antechamber has a fragment of painting.

Cave XVI. is another monastery, and one of the most elegant in its architecture. Its verandah, sixty-five feet long by ten feet eight inches wide, had six plain octagonal pillars with bracket capitals and two pilasters, of which all, except one, are gone. The cave has a central and two side doors with windows between. The pilasters, on each side of the principal door, are surmounted by female figures standing on the heads of dragons. The front aisle is longer than the cave, measuring seventy-four feet; while the body of the hall is sixty-six feet three inches long, by sixty-five feet three inches deep, and fifteen feet three inches high, supported by twenty octagonal shafts. The middle pair in the front and back rows have square bases, and change first to eight and then to sixteen sided shafts, with square heads and bracket capitals. The roof of the front aisle is cut in imitation of beams and rafters, the ends of the beams being supported by small fat figures as brackets, in the two central cases single, in the others by twos, and in one or two by male and female figures of heavenly minstrels. There are six cells in each side, two in the back wall and one in each end of the verandah. The shrine is entered direct from the hall and has a chamber on each side separated from it by a screen of two pillars and pilasters. The gigantic Shákyamuni sits with the feet down and the hands in the teaching position. There is a passage round the image; and, on each side, octagonal pillars screen off side aisles, entered by small doors from the hall, and further lighted by small square windows near the roof.

At the left end of the front of this cave is an inscription of about twenty-seven lines, unfortunately mutilated, but partially translated by Dr. Bháu Dáji. It mentions Vindhyáshakti, and six or seven other kings of the Vákátaka dynasty, who are believed to have ruled Berár and part of the Central Provinces in the fifth and sixth centuries.¹ The style of the alphabet and of the architecture of the caves seem to point to about 500 A.D.

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¹ The translation runs: Having first saluted (Buddha who is renowned) in this world for the removal of the intense fire of misery of the three worlds (about nine letters lost), I shall relate the genealogy of the king (or kings).

Vindhyáshakti (flourished), whose power extended over the great and (brave ?)—even by the angry Devas (about ten letters lost) prowess in protection and liberality the twice-born, illustrious in the world.

In prowess comparable to Purandar (Indra) and Upendra (Vishnu), earned by the might of his arm (about thirteen letters lost) was the lion of the Vákátaka race.

Proud as a lion. who has eclipsed the sun by the aggregation of (battles ?) (about fourteen letters lost), has made enemies, and skilful in discussion (about four letters lost).

Him. who conquered enemies, who has performed the duties of men and kings, made the greatest effort regarding meritorious deeds. Vidvatka (about four letters lost). His feet, a lotus, kissed by the rays of the jewels set in the crowns of kings.

Pravarasena. . . . (his) son was, as the sun's rays are proper to the expanding fresh lotus. (about fourteen letters lost), whose army was excellent to govern (to punish ?)—to him was born a son, who conquered all armies.

His son, the chief of kings. . . . (five letters lost) (adorned ?) the earth by Dharma Kuntala (about five letters lost) was the king's son, excellent (*pravara*), powerful, liberal, and skilful in governing.

(About four letters lost) His son. . . . (about fourteen letters lost) reign of Pravarasena. who when eight years old governed the kingdom well.

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A stair leads down from the front of this cave, and turns to the left into a chamber on the back wall of which was found a Nāga chief seated, like Vishnu in the left end of the verandah of the great cave at Bādāmi, upon the coils of the snake whose hoods canopy his high flat-topped tiara. A door leads out from the front of this room flanked outside by two elephants in relief, perhaps Hiwen Thsang's roaring and earth-shaking animals.

His son (was ?) (four letters lost) Devasena, in this world, whose beautiful enjoyments (about three letters lost) Bāpya (about six letters lost) earth, for the king's power of merit.

Rāja . . . (about seven letters lost) . . . the resort of good qualities . . . illustrious in the world (was) Hasti Bhoj . . . *prasad* . . . he . . . whose breast was large and powerful, and (to him ?) whose eyes are like the lotus . . . *kshapi*.

(About nineteen letters lost) . . . afterwards, he who resembled the elephants (at the eight quarters), benefactor, humble . . . a favourite (of the king ?) . . . imitator of the conduct, indestructible.

(About nineteen letters lost) Kaschata . . . (one letter lost) who, possessing a mind inclined to the well-being of the people, for the happy and excellent protection of . . . (four letters lost) . . . ever kind as a mother, and easily accessible as a friend, flourished.

(About twenty-one letters lost) . . . by a . . . (four letters lost) the king, being at peace, entrusted his affairs (to his minister ?), and, though accustomed to act without restraint, abandoned all enjoyment. Then succeeded his son (about fourteen letters lost) . . . *hara* . . . (four letters lost) *viḥāra iśānā* . . . whose prowess and glory were like those of Hari; he, Kuntal, Avanti, Kaling, Koshal, Trikut, Lāt, Andhra (conquered ?)

(About nineteen letters lost) . . . by his faultless qualities.

(About nine letters lost) . . . by his faultless qualities, the son of Hasti Bhoj, celebrated in this world, became the minister of that king, the whole earth.

(About twenty letters lost) . . . whose mind was firm, courageous, who was endowed with liberality, mercy, charity, was devoted to religion and governed the country with justice . . . (was surrounded with) the rays of glory, mercy, and good qualities.

(About six letters lost) Shaha (about eleven letters lost) made the greatest increase of merit (about three letters lost) not made out clearly) (about six letters lost)—he—at the time more . . . (works ?) made prisons . . . life, age, wealth, and happiness.

(Words altogether of seventeen letters not well made out but evidently meaning) for the benefit of mother and father, established the house (cave ?) (about twelve letters lost) . . . *rudhatā*, in the great hill occupied by Bhujagendra.

(About six letters lost)—*pā*—(about ten letters lost) the spot covered with creepers, &c. . . . windows (three letters lost)—Vithivedika (two letters lost) *drakṇupramadyascha* . . . the arrangement of pleasing pillars.

(About seven letters lost) cold (twelve letters lost) Talasannuti (about six letters lost) delightful (about seven letters lost) (containing ?) the great place of rest, *nāgendra* palace.

(About five letters lost) *ramandāsa* (about fifteen letters lost)—rays (about three letters lost) where there is an opportunity of enjoying extreme happiness.

(About three letters lost) the magnificence of king's palaces . . . the cave of Mandara (about twenty letters lost)—as wished—(about four letters lost) . . . on the most beautiful mountain). (About four letters lost) by me made? Videha (about sixteen letters lost) whose birthname was . . . whose humility was expanded by pleasing favours, and whose mind was not crooked.

(About three letters lost) Laya (absorption) the glory of the crowns of chiefs of gods (about eighteen letters lost) . . . by circumstances was, Varāha Dev, having enjoyed the pleasures of kings.

(About four letters lost) the good Sugata the well stored cloud, body of snake (about six letters lost) disposition—as long as by the bright rays, so long ought the inner hall to be used.

(About ten letters lost)—the three jewels (one letter lost) (three letters not well made out)—the mountain resorted to by the great, and whose top is occupied by caves of various kinds.

(About ten letters lost) (may) the world also enter, from the destruction of collective and individual evils, the painless, fearless, peaceful, and excellent abode. Dr. Bhāu Dāji in Jour. Bom. Br. Roy. As. Soc. VII. 54-63.

All the walls of this cave are covered with frescoes, representing scenes from the life of Shákyamuni or from the legends of saints, and the roofs and pillars have arabesques and ornaments, generally of great beauty of outline, heightened by the most harmonious colouring. Much is now destroyed. The roof of the verandah was painted in square and circular compartments, and in the hall the sides of the columns were painted with flowers and scrolls.

1. In the verandah a fragment of the ceiling decoration remains pretty entire. It is of much merit.

2. On the architrave, over the bracket of one of the front pillars of the verandah, is a figure of a beggar sleeping and a wild beast licking his feet, while a horse stands behind him. To the right is another begging friar seated and two men before him, while a wild beast comes in from the right. Over another bracket are two begging friars, a woman, and some other figures.

3. On the left end of the back wall of the verandah is a piece of painting. Above, a Buddha sits on a throne, in bluish robe much defaced; on his left are fragments of three figures wearing crowns, one with a green skin; on the other is some great person and a number of women bearing gifts. Below is another Buddha standing and facing the right, in front of a green niche, over which is the umbrella. To the left are four figures wearing crowns, and behind them eighteen others, one fairer and larger than the rest, all richly jewelled. To the right of Buddha are some six top-knot-wearing orange-skinned attendants, one with a glory and one with a fly-flap. Still to the right, are five smaller figures, and above a green man, while in the back-ground is a defaced figure as of Garuda, with a snake in his hand. The figures in this lower portion seem all to be presented against a back-ground of clouds. Above the side door is a figure like a Buddha in the clouds.

4. In the left end of the front aisle is a very curious piece of painting, the interest of which seems to centre in a child, held by the hands and feet by a man and woman, while a third seems about to cut it in two with a sword. Above, two ranges of hills are represented in the usual fashion, and between them a river. Below, near the right hand side, is a country cart drawn by men; above, on the hill, is a man wearing a Persian cap who seems to be in grief; a green man stands near carrying a man up the hill. Still higher, the man in the Persian cap sits with two others paying respect to a small red figure on a rock, who holds the little finger of his left hand with the right and addresses them. Beside, or to the left of the three, stands a green man with long streaming hair, and behind him is a figure with a sword. The back-ground of plantain trees marks a woodland scene.

5. To the right of the pilaster is the painting of the 'Dying Princess.' For pathos and sentiment and the unmistakable way of telling its story this picture cannot, says Mr. Griffiths, be surpassed in the history of art. The Florentine could have put better drawing, and the Venetian better colour, but neither could have thrown

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greater expression into it. The dying woman with drooping head, half-closed eyes, and languid limbs, reclines on a bed, the like of which may be found in any native house of the present day. She is tenderly supported by a female attendant, whilst another, with eager gaze, is looking into her face, and holding the sick woman's arm as if in the act of feeling her pulse. The expression on her face is one of deep anxiety as she seems to realise how soon life will be extinct in the one she loves. Another maid behind is in attendance with a fan, while two men on the left are looking on with an expression of profound grief. Below are seated on the floor other relations, who appear to have given up hope, and to have begun their days of mourning, for one woman has buried her face in her hands and is apparently weeping bitterly.

6. Above the Dying Princess is a large palace or monastery. In it, near the middle, is a Buddha, in his white robe with his begging bowl in his hand, and again he appears in the doorway to the left. To the right of the first a number of begging friars look out of the doors. Again, to the right and below, a Buddha stands holding out his begging dish, and at his feet a chief kneels and makes obeisance. Behind, to the left, are other sitting figures. Above, on the right, a figure with Persian cap, on horseback, enters a gate; one with a similar cap, and one without, are beyond it. Farther on, to the left, re-appear the same figure and the horse neighing, and a man with them having a striped waistcloth, while three figures in caps appear outside and a fourth holds another horse. Below is a man with a crooked sword and another with a Persian cap following him. A piece of the plaster has disappeared below this, and lower still a chief is shown and two or three figures, one with a long straight sword. Between the first and second cell-doors has been a monastery with a Buddha in the centre of it, and women in the side divisions. One of them wears the transparent garb of nobility. Near the roof, to the right, are angels, and to the right is a hill on which are two monks talking and a third sitting by. Below this the plaster has fallen off, but to the right is a monastery. On the left side of it sits a Buddha or some monk, and in the foreground another with a look of wonder. In front a man is seated, apparently in deep grief, while another stands behind him. In the monastery on the left stands a begging friar, and behind him a bald-headed monk sits in distress. In the right side sit other two, and two stand behind them. In a niche in the wall above, two jugs are shewn.

7. To the right, over the third cell-door, are four Buddhas, each with three umbrellas and underneath are three painted Sanskrit inscriptions. Above are seven more Buddhas, and a short painted inscription.

8. Beyond the fourth cell-door a Buddha sits on a lion throne, the lions almost pictures of Assyrian bulls. His feet are on a lotus, the stalk of it supported by Nága chiefs. His attendants also stand on lotuses.

9. On the left end of the back wall is a similar figure with Lokeshvara on his left, and a begging friar with a garland on his

right, as attendants. To the right, near the cell-door, are a number of sitting figures.

10. Between the cell-door and the antechamber is a large scene with five elephants above, and others below, ridden by chiefs with great retinues, the attendants with musical instruments, and soldiers with long blue curved swords. One figure below on a horse has the state umbrella carried over his head.

11. On the other side of the antechamber has been a similar scene with figures having bows, spears, swords, and shields, two of the latter with huge "bogies" faces on their fronts. To the right a number of women follow bearing fans and vessels.

12. Between the doors of the first and second cells on this side has been a grand scene, in which an enthroned Buddha teaches a great assembly, all wearing tiaras, perhaps gods in heaven. The picture is much defaced.

13. Between the third and fourth doors in this side aisle is the famous scene of the visit of Asita to the infant Shákyamuni. In a palace a Bráhma is seated, and in front a boy, perhaps Shákyamuni, sits on a stool with a board in his hands, above his head is a cage of birds, and a guitar, and round him sit three others with boards. To the left, Asita is seated holding the infant Shákyamuni in his hands and before him are the child's father and mother, and a disciple in the foreground.

14. Below the last is Shákyamuni shooting and other boys sitting behind him, while his teacher sits a little to the right.¹ To the left some boys sit together. Above, to the right, is the scene in the bedroom, when Shákyamuni left his wife and infant son to become a monk.

Cave XVII., known as the Zodiac cave from a circular painting at the left end of the verandah, is another fine monastery cave similar to the last and apparently executed about the same time.

Outside, to the left, over a cistern and under the inscription, is a triple compartment of sculpture. In the centre Shákyamuni squats under an ornamental arch, with angels above, and a wheel, deer, and lions below. On each side is a Buddha standing on a lotus with worshippers below. At the right end, opposite this, several rows of squatting Buddhas have been sculptured on the rock, a piece of which has broken and fallen away, leaving a higher portion to slide down. A stair leads down from the front of the cave and must have descended to the stream. The verandah has been supported by six plain octagonal columns with bracket capitals and neat bases resembling the Attic base, but without its lower torus. The hall is entered by a central door, resembling that in XVI., with

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¹ The story referred to is probably this: "The royal prince, when he was fifteen years old, contended with all the Shákyas in athletic sports. He drew a bow and with one arrow pierced seven golden drums, and with another seven iron blocks. These arrows passing through the targets went in a south-east direction and stuck in the earth; from these spots two fountains of water gushed." Beal's Fahi-Han, 86.

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a row of painted Buddhas over it, and by two side doors. It is further lighted by two windows. This apartment is 63½ feet wide by sixty-two feet deep and thirteen feet high, its roof being supported by twenty octagonal pillars, all plain, except the two in the middle of the front and back rows, which have square bases, shafts partly octagonal and partly sixteen-sided and more ornamented. The antechamber is small with two pillars in front, but the shrine is 17½ feet wide by twenty deep, and in front of the great image there stand on the floor two figures, one holding the begging friar's alms-bowl, the other damaged. There are also two attendants on each side of the Buddha and two fly-flap bearers. Besides the two in the verandah, this cave contains sixteen cells. At the right end of the verandah there is a small hole in the floor into a fine cistern of water, the entrance to which is up a flight of steps between this cave and XVI. An inscription at the left end of the verandah, outside, gives the names of certain princes of Ashmaka, Dhritarāshtra, his son Hari Sām̐ba, his son Kshitipāla Sauri Sām̐ba, Upendragupta, and his son Skācha. They may have been local chiefs of the sixth century. Nothing is known of them.¹

¹ The translation of the inscription is : (Two letters lost) Obeisance to the Mui, the great lord of the three Vidyās (Bauddha collections) whose most charitable act is the gift of Vihāras, their qualities and names are described. The king who has obtained life and by (two letters lost) the umbrella is held, and had a son named Dhritarāshtra, who had the white umbrella.

(Two letters lost) this king's son whose countenance was beautiful like the lotus and the moon, was Hari Sām̐ba—his son of spotless wealth was Kshitipāla Sauri Sām̐ba.

(Four letters lost) was Upendragupta, very famous and illustrious. Afterwards his son well known as Skācha.

(Six letters lost) for securing fame in the world (two letters lost) Vasā, — the king's son celebrated in the world, was king Nilapasa.

(About five letters lost) of illustrious fame was the celebrated Skācha. After him, the increaser of the brightness of the king's family and race was Krishnadāsa.

(About six letters lost) (the king's) daughter named Āmbichandrā, whose dress was white as the rays of the moon, with countenance like the full moon, and whose peculiar ornaments were humility and piety was (his wife?).

(About seven letters lost) (the succeeding words not well made out) (one letter lost) in his heart expanded like the lotus (about five letters lost) (three syllables) of beautiful form.

Comparable to (Pradyumna) a (Cupid) and Sām̐ba (were) the two sons—the first was destined to rule the earth, the second (had) the name Ravi Sām̐ba.

(About twelve letters lost) Asmaka (one letter lost) Sa (one letter lost) appeared beautiful like the sun and moon.

(About eleven letters lost) Haniva (about four letters lost) particularly cultivated the friendship (one letter lost) Pranayo always conducted themselves with unanimity and happiness (the two brothers).

(About eleven letters lost) (three syllables) whose punishment was (severe?), produced from former actions. Vima Simab? (regarding the younger brother?) (about three syllables not well made out) who has praised (Buddha?)

(About ten letters lost) courage, mercy (two letters lost), the (chief) king, the minister with the appellation Anitya, afterwards nurtured the great tree of merit.

(About ten letters lost) dri (about two letters lost) sā (some letters lost) pāna (one letter lost) attained great learning and exercised charity, mercy, happiness, friendship, forgiveness, bravery, and wisdom.

(About twelve letters lost) he well copied the pure conduct of (former) kings with still purer actions.

(Twelve letters lost) (Cha) Kāra (four letters not well made out) in the same way the brotherhood of mendicants was found increased.

(About eleven letters lost) ya (one letter lost) (tākshān?) Loving (the mendicants) as his sons, full of compassion, by means of gifts of money left.

1. The so-called Zodiac, in the left end of the verandah, seems to be some sort of representation of the world.¹ Had there been nine divisions, it might have been interpreted as the nine divisions of Jambudvīpa, but there are only eight. The various ways in which the persons in each are engaged seem to indicate different aspects of worldly life, the wheel of life or fortune. In one is a man alone, in another are animals with men, in a third are vessels, dishes, and tools, in others are buildings and streets. The rim of the wheel is divided into sixteen compartments, each containing symbols, and is upheld by two long green arms with bracelets.

2. To the left, on the same wall, are two bullocks led by a man, a woman carrying some object on a board on her head, and two red-skinned men, one with a pole over his shoulder. These are a continuation of No. 3 beneath. Below is a begging friar, seated in a cave, with a water-pot in front and a dead body at his feet. Below this is a green-skinned chief and attendants much defaced, but with the name *Mānibhadra*, written under his seat. On the right is a begging friar with a jug on a stand, talking to a laic seated before him.

3. To the left, on the return of the wall above, a large orange-coloured snake encircles an area with men, buildings, and trees in it. The scene extends to the edge of the large circle on the end wall.

4. Below the last is painted the Litany of Avalokiteshvara, unfortunately all but obliterated. Avalokitesvara holds the palm

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(About twelve letters lost) makers instantaneously attainment of the love and meditation of Sarvadnyā (Buddha), and realities disappeared from the world.

(About eleven letters lost) *mā* (seven not well deciphered) by the water of glory, white as the rays of the moon, he beautified the whole world.

(About sixteen letters lost) moon (two letters lost) Hari (shēna), a moon among great kings, the benefactor of his subjects; whilst protecting the earth.

(About eleven letters lost) wonderful accumulation of merit (two letters lost) from whom the dawn of ornamental gifts of the earth of Stupas and Vihāras—to the delight of the mountaineers.

(About eleven letters lost) (three syllables not well made out) the sounding (about six letters lost) (three syllables) by the great (four letters lost) at the (insufferable) foot of the Sahya (mountain).

(About eleven letters lost) the stupendous Chaitya of Munirāja (Buddha), this monolithic-jewel.

(About ten letters lost) having given plenty, constructed a Chaitya here, difficult even to be imagined by little minds (three letters not well made out).

(About twelve letters lost)—*Sé*—conveyor of beautiful (a place) sweet, light, clear, cold, and plentiful water, a magnificent place of rest.

(About fourteen letters lost) delightful in every way, at the extremity of the hill, towards the west, constructed the great Gandhakuti (cave).

(About eleven letters lost) whose actions are directed towards good; for the attainment of the meditation of Munindranātha (Buddha) in this world may all wished-for wealth be.

(About fourteen letters lost) *na*—humble by him (may) the Mandapa (temple) so long as the sun destroys darkness by its rays lead to the dawn of good of the virtuous.

¹ Compare Ralph (Jour. Ben. A. S. V. 2, 559): This zodiac, as they call it, is very elaborate. Why they call it zodiac, I know not. There is in one part a bull and in another scales. We must get a ladder to see it clearly. It might have been called the shield of Achilles as well as zodiac. The zodiac is incomplete. I think about a third of it is wanting, and the lower part of the circle could never have been complete, for it must have been over this door of the cell.

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of his right hand forward, and has a bottle with oval body and narrow neck in his left. Of the oval compartments at each side only a few can be partially made out: the upper one on the left represents a raging fire and a figure fleeing from it to Avalokiteshvara, and the next seems to have been Dharani, Káli, or Death, pursuing her victim. On the right, the upper picture contained the snake as the enemy from which deliverance was sought; the next a lion; and the third an infuriated elephant.¹

5. On the back wall of the verandah at the extreme left end, is a young chief seated; and his wife on his right, and another woman with only a white and blue petticoat and rich pearl necklace. Below is a woman with a dish and before the chief a red-skinned man telling a story; behind is another red man in a white coat, listening, as if he were the speaker's partner. In front of him is a green man with a stick, facing round to a begging friar, who, with six others, two with square umbrellas and one with fair hair, seem to wait for something. One, older than the rest, has a stick. Above these last are five men on seats, one red, probably a householder, and the rest begging friars, one white-skinned and his hair in the top-knot style. Before them are dishes, and three small and one large cup near each, with flowers; and, on the left, is one vessel set above another with flowers in it. Two women present flowers in vases. On the left a man comes in bearing a pole with water-vessels. To the right of the woman is a greenish man, dressed in striped garment, holding a white dish, and in front of him another also with a dish, serving the begging friars. To the left are two beggars, one has but one eye, then a third red one-eyed fellow, and next two women, one in a sort of sack, a peaked head-dress, and very fair; the other with a jacket, and a child on her hip. Above her is another bearing something like a shield with a fringe, and on her right a fair figure. All seem to be begging. In the foreground is a man on a pinkish horse and another about to mount. To the right of the latter horse is a man with a bason and two in front of him begging.

6. Over the right jamb of the side door and extending over the window is another scene. In a palace, over the window, a brown-skinned chief treats his fair wife, in gauzy robe, to some sherbet. A Persian servant, in green, with an elegant claret jug, enters with wine. A little red dwarf holds a spittoon and another spittoon is at the chief's side. Behind, a servant brings some dish or other object. On the left, two women look from a window, and on the right two others and a man stand in the verandah. On each side of the palace are *bel* trees. Leaving the palace on the left, is a lady of distinction, with a woman carrying an umbrella over her head, and behind them a servant: beside the lady and holding her by the hand, is a reddish handmaid, distinguished by her full dress in blue and white; then a fair man bearing a bow and some bulky objects. Behind him are two women, the red one with a dish of flowers;

¹ For Avalokiteshvar and his litany see above, cave IV.

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and then the brown chief with an umbrella carried over his head. In the foreground two women, their heads now gone, stand near the gateway, outside of which is the porter. Beside the gate is a plantain tree.

7. To the right of the window is some mountain scene. In front was a gigantic green-skinned chief with magnificent head-dress, now nearly gone. Near the roof is an *ashoka* tree, and in front of it a pea-fowl with white wings, blue beak and breast, and green tail. Before it is perhaps a water-runnel, which a monkey approaches from behind another *ashoka* tree with the buds scarcely burst. Above are two heavenly minstrels with human busts and birds' feet and tails; one with cymbals, and the other with some other instrument. To the left, on blue clouds, is a fair cherub with a basket over his shoulder, and three celestial damsels, one with cymbals and another with a flute, *bansi*, and two attendants one with a sort of harp, *vina*, the other with a sword and crown. Below is a red pair of *Kirátas* or mountaineers. The rest is destroyed. On the extreme right two comical little sprites, *Guhyakas*, sit on a rock.

8. By the edge of the door are some fragments of painting. On the frieze of the door are eight Buddhas, the seventh, Shákya-muni, under a *pipal* tree, and the eighth, Maitreya or Dipankara Buddha, with a high tiara.

9. On the lintel are eight compartments, each containing a pair of figures, treating each other to liquor, the women mostly redder than the men. The door posts have been painted in neat patterns.

10. On the right of the door above are some cherubs, and below them is a begging friar. To the right is a mountain scene with a large royal, orange-coloured figure in front, and above, to the right, an angel and two cherubs with remarkable head-dresses. Below, perhaps in a cave, are two heavenly minstrels. Under the angel are two blue pea-fowls, and under the pea-fowls a Bhil or bowman crouching forward; lower still are the heads of two figures.

11. Over the two windows to the right is painted a story. First, over the left window, is king Bimbisára¹ seated in his palace, with a pillow behind him and his wives and one handmaid on his right; on his left is a begging friar or his minister. In a floor below are three women and a man, and to the right is the door and porter. In the court are some men sitting, and three horses and an elephant look out of the stables. Then comes a doorway and the market place in which are seen women looking out of windows with sunshades over

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¹ Bimbisára was king of Magadha of which Rájagriha was the capital. After abandoning his home Shákya-muni went to several holy persons to seek instruction. Disappointed with all of them, he took his abode on a little hill near Rájagriha, called Pándava, and procured his food by begging in the city. His youth, good looks, and hermit's garb, attracted the attention of every one who saw him, and even king Bimbisára paid him a visit and promised to receive him as his tutor, should the youthful hermit ever acquire the knowledge he sought. It was in the sixteenth year of the reign of this king that Shákya-muni, then in his thirty-fifth year, became a Buddha (526 B. C.).

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them. Two horses go towards the palace, and, between them, a light-coloured elephant, proceeding from the palace, seizes a begging friar in his trunk. Then, over the second window, the same elephant kneels at the feet of Shákyamuni and his disciple, perhaps Ánanda or Sáriputra,¹ both with alms-bowls. Many men in the market are looking on with interest, and two behind Shákyamuni are fleeing from the elephant.

12. On the end wall is Vaihára hill.² Shákyamuni is throned in front and many chiefs two of them distinguished by the richness of their jewelry. On clouds are saints with top-knot head-dresses. The story is well known in the life of Shákyamuni in connection with Rájagriha.

13. In the right jamb of the last window is Manjughosha,³ or Minnátha as he is called in Nepál, with a jug in his left hand. The oval, resembling a glory round him, is the representation of the stone cut away in forming a carved image. He is the disciple of Matsyendranátha, and, at the present day, his car is drawn after Matsyendranátha's in processions in Nepál.

14. In the first of the two windows is a Buddha on the left jamb with his alms-bowl. On the other is also a Buddha (defaced) and an attendant.

15. The ceiling of the verandah, copied by Major Gill, is now in the India Museum at Kensington. In the centre, six figures have six arms between them, and had perhaps only two feet, but the middle portion of the painting is gone.

16. The roofs of the aisles are tolerably entire, but the colouring has been so damaged by smoke that only the designs can be made out. The roof of the central area is in a similar condition. It differs from the other roofs by having a very large portion of the area filled by concentric circles, decorated in various patterns, and a broad square border outside, filled with animal and other figures, among which a cock-fight and a ram-fight are prominent.

17. The pillars also have been painted, and large portions of the decorations on them can be made out, and are very interesting. The figures of lions and grotesque beings, on the bases of some of them, are unique.

¹ Ánanda, nephew of Buddha and the great composer of *Sutras*, was the second Buddhist patriarch. Sáriputra was one of the leading disciples of Buddha, the representative of complete wisdom. A detailed account of Sáriputra is given in Beal's *Fah-Hian*, 56, note 5.

² Vaihára was one of the five hills which surrounded the old city of Rájagriha. The others were Varáha, Vrishabha, Rishigiri, and Ghaityaka. They are at present named Baibhrágiri, Vipulagiri, Ratnágiri, Udayagiri, and Sonagiri. Beal's *Fah-Hian*, 112, note 1.

³ Manjughosha, or Manjushri, is a semi-historic character deified by the Nepálese and Thibetans. He is said to have drained the valley of Nepál, and civilised the people, what Káshyapa is said to have done for Káshmir (Burnouf's *Lotus of good Law*, 505). By the Chinese he is spoken of "as a teacher of the highest flight of doctrine found in the Maháyana or Great Vehicle, and the founder of a school called 'that of the One Nature,' which affirmed that all creatures possess the one nature of Buddha." (Beal's *Fah-Hian*, 60, note 1).

18. In the left end of the front aisle, and left side of the cell door, is a scene in a palace. Towards the right side of the picture a crowned chief sits, holding a sheathed sword with his left hand, and apparently about to draw it with the right. Behind him stand two women, the first with a fly-flap, the second, darker in complexion, and with a royal head-dress. Before the chief, on the left, and very close to him, stands a man dressed as a Bráhmaṇ friar, with a white sheet over his left shoulder, a bare head, a small ring in his ear, and a small moustache. He appears to lean with his left elbow on the chief's seat, and holds the other hand to his chin. His nails are remarkably long. Behind him with curly hair, is a black servant who might pass for a negro, carrying some object on his back, hidden by the loop of the fastening which comes over his left shoulder. In his ears are long earrings, and in his left hand is a sort of foil or wand. He is naked to the waist and wears striped short drawers. Still to the left stands another chief. Behind him an attendant, with small moustache, appears to be carrying some object, and behind, in the door, is a porter. To the right of the chief is seen a fly-flap, and the head of a lady with royal head-dress. Above, on the eaves of the roof, is a bird, and, on a frieze a little higher, an elephant fight. Over this, from a window, six ladies look out, one apparently in grief, who points downwards. Over this again is an inscription in red paint but not original. Below all this are to be traced the crowns and part of the heads of two persons, one of whom has a glory, and, like Shiv, a third eye in his forehead, but horizontal.

19. On the right side of the cell, about the level of the top of the door, a chief sits, a dark woman behind him holds the fly-flap, and behind her, to the left, another holds the umbrella. To the right sit four men, pale and red-skinned, and one green with moustaches and with a blue water lily, and another red one behind more richly dressed. The one to the right is clothed to the neck, wears stockings, and seems to speak to the chief. Behind him a fair maid servant brings a tray of flowers, and beyond her is a green servant. To the right is another green servant with a fly-flap. To the right, and a little lower, are two geese on seats, and, on the return of the pilaster, are some seven geese, while lower still a man carries two in his hands. Under the chief, to the left, is mountain scenery with plants in flower and a lake with water flowers and geese in it. Above is more painting, tolerably entire.

20. On the front of the pilaster a Buddha is represented seated, in a red robe, with a glory round his head and two Lokeshvaras as fly-flap-bearers by him.

21. On the left of the first cell-door, in the left aisle, a lady sits on a large seat with a tiara on her head, and on her left, behind the seat, stands an attendant. On the return of the pilaster, to the left, is another woman seated, not so richly dressed, and behind her, a third stands looking towards the left. Below the first part of this is a lake with lotus flowers, and beside it are men and a woman.

22. In a painting, to the right of the first cell-door and stretching to the next, is a lady who seems to have entered from a door on the

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left. To the right is a chief standing with an attendant behind him, below, to the right, are two children, one of whom the chief takes by the hand. Above are two men, one perhaps a suppliant, and to the left, a round object, but whether a shield or a round fan is not very clear. To the right stand two men talking, one of them like a Bráhmaṇ. Behind them are two horses, and still to the right are three men, one with a spotted bag at his side, and below are some fragments of other figures.

23. Between the second and third cell-doors are two horses and a man leading them. In the foreground to the right are two persons of distinction who meet an oldish man, with a rosary, coming from a rocky hill. To the right of him are the heads of two more horses. Lower and to the right a figure sits under a roof, or perhaps in a cave, with a tree or bush to the right of it, and below are some figures not easily made out.

24. Between the third and fourth cell-doors are a series of acts in which an old man, bald on the forehead, with prominent teeth and square umbrella in his hand, apparently begging, appears at least four times. First, to the right of the upper half of the third cell-door, he seems to enter from the left and to address a wealthy man, by whom sits his wife, looking round at the man. Behind is another man and further to the right, the porter. Lower and to the right the beggar appears again with a bag and jug on his back, before a figure, dressed as a chief, with an attendant seated at his foot, while a girl looks at the old man from the left. Lower again and to the left a man is represented giving him a water jar. At the upper right hand, in a palace, a chief richly jewelled, sits with a fly-flap-bearer behind him and another attendant bringing forward a vessel, while the man appears again on the left begging; on the extreme right sits a lady, while a child rests against the chief's cushion. Below, a richly-jewelled man sits to the left of a green one, and to the right is a third.

25. In the end of the back aisle, above the cell-door, are many horses, with riders at the gallop and some archers among them, but the painting is so blackened as not to be easily made out. Below on the left side of the cell-door, a wild man, his hair on end, heaves a large stone at a great monkey lying asleep. To the left, another man, or perhaps the same, appears as if about to seize a monkey who sits looking round, with a large stone beside him.¹ To the left is a tree and a deer and other animals beyond it. Beneath the sleeping monkey is another, stretching up his hands and a man near him. And from the left another large monkey advances with a man behind him.

26. On the back wall, from the corner to the door of the first cell, is a pretty large piece of wall painting. In the upper right corner a man of some note sits under a canopy with his wife to the

¹ In the Bharhut sculptures are similar monkey scenes. In one a man hurls a large stone at a monkey who clasps him by the legs; in another a monkey tries to escape up a tree, from a man who clings to his back. (Bharhut Stupa, 105).

right, while another greenish female to the left, with her hair in a fillet, seems to speak earnestly to him. Another seems to be approaching in front and holding up her hands in astonishment or terror. Behind her is a green woman, and a man, with a woman before him, who holds two objects like the heads of two crocodiles, perhaps musical instruments. To the left a red man, bald, and with a circle on the side of his head, looks back excitedly, and, in front of him, a woman presents her joined palms to the left, while she looks to the right. Still to the left are two men, one with a mace in his hand. Near the left wall are the faces of two other figures.

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27. Below the last, to the left, is a palace in which sits a chief with two women servants and in front of him two men, to whom he seems to be talking. Below he is again represented sitting under a roof with several women servants. From the gate on the left, a horse goes out (the rider now destroyed), and beyond it is another horseman. Above, an elephant leaves the palace, the rider holding a goad in his hand, while four soldiers march forward with shields and swords, the two in front apparently turning away from the spectator, and a chief upon an elephant is meeting them. Above this the painting, though fairly entire, is too much blackened by smoke to be made much of.

28. Between the first and second cell-doors on the back wall is a large and lively scene. On the upper left side, a chief sits on his throne in a palace, behind him is a green fly-flap-bearer and another reddish female, and beside her a fair maid servant. In front of the chief, on a stool, sits a red-skinned man, without jewelry and with a cloth over his left shoulder, and behind him, to the left, stand ten men dressed like Bráhmaṇ beggars. In front of them are two men, one carrying some object and dressed in full white garments, as porters usually are; the other is perhaps a soldier of the body-guard. The man before the chief seems to look back and speak to them. Above the heads of the beggars a number of horses look from stable windows. Below, in another apartment, a red man on the left seizes another by the waistband, who in turn seizes the next to the left and knocks him down. A fourth turns round on the second, and to the left three more struggle. Below this is a great party. The chief has come out of the gate on the right, on horseback, with the umbrella over him, and his minister riding behind. A dozen men with spears in their hands advance in front; two more have swords and shields, and dogs. To the left is a forest and hills, and in the hills are deer, who run before the huntsmen, and two tigers crouch in their lairs. The chief seems to have gone in front after the deer. Above, to the left, a man sleeps in the forest with his weapon besides him, while a tiger or lion licks his feet. A little above a man sits with his sword at his side and his horse at his left, while a lion appears in front of him. Probably he is the chief of the hunting scene. Still higher, a great party of horses, elephants, and spearmen, proceed to the right towards a scene where flags are displayed and women sit on the top of the palace to see the hunt, while beyond

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them in the background, a huge lion passes. The whole probably represents the legend of Sinha or Siha.¹

29. To the right of the second cell-door, and between it and the antechamber, under a booth, sits a chief, on whose head two men pour vessels of water. On the right a woman, with a tray in her left hand, offers him a flower, and three other figures appear below to the left. In a house to the right are seven figures, apparently of different ages; the biggest has some object in his hands and the smallest two arrows, or something like arrows. Below this, on the left, appear two men on elephants, and another with very marked features rides with an umbrella carried behind him, with another horseman following. Below are about a dozen soldiers with spears, shields, and swords, all apparently attacking a tall crowned chief who seems to come out of a palace and who is throwing a javelin at them and seems to have killed two.

30. On the left end of the antechamber, below, a Buddha sits in the middle in the teaching posture; two celestial fly-flap-bearers stand by his side; and above are the usual angels on clouds bringing garlands. On the right side sit about sixteen friars, all bareheaded and dressed alike. Above them are three horses, on one of which is a man in Iranian dress with peaked cap, jerkin, and trousers; and, in the background behind these, is an elephant on which sits a great lady with her children and servant behind her, all making obeisance to the Buddha. At the Buddha's feet two chiefs sit making profound obeisance. On the left side, among a crowd of notables, a great chief, of youthful appearance, sits on a cushion, making his obeisance. To the right and behind him are two with smaller crowns, the one to the right also on a cushion. To the left is another with a small crown, and, beyond him, a decidedly Persian personage, with high peaked cap, short black beard, and long hair; while in front of him a jewelled chieftain is seated. To the left are four horsemen, one bearded and completely clothed, probably a servant of the prince or chief. Behind the whole group are two more Sassanians and two horses, the riders on which have the Sassanian dress and peaked caps. Above are two elephants, on one of which is a man bareheaded, and with the Sassanian ribbons, or banderoles, at the back of his neck, while, behind him, a curious-looking attendant makes obeisance. On the other elephant are several Sassanian people, all engaged in the same way, while three pennants are carried over their heads and three spears in front, with tassels attached to them. In the background beyond this elephant, another fair Sassanian carries an umbrella. Mr. Fergusson considers that

¹ The story is thus told in the Mahāvanso (44-46). The king of Vanga had a daughter named Suprādevi who eloped with the chief of a caravan. The chief and his party were soon after attacked by a lion who carried Suprādevi off and hunted for her support. In course of time she bore a son, Sinhabāhu, and a daughter, Sinhasivālī. When they grew up they escaped with their mother, and the lion, soon after, began to ravage the country. The king offered a large reward to any one who would kill the lion, and Sinhabāhu, against the wish of his mother, accepted the offer. When the lion saw him, it fawned on him with delight and he soon destroyed it. Fergusson and Burgess' Cave Temples, 313.

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this scene represents Baharam Gaur's (420-440) embassy to the king of Málwa.¹

31. In the scene above the last, Buddha stands surrounded by four saints and two Bodhisattvas.

32. On the left of the shrine door, stands a colossal Buddha with his alms-bowl in his hand, while to the left, in a doorway, is a lady with a Japanese-like countenance, pushing forward a child to put alms in Buddha's bowl. In a window above is a water pot.

33. The right end of the antechamber is painted with standing and sitting Buddhas. The lower portion is destroyed, except a fragment at each end. What remains at the right side is very curious, representing a number of Digambara, or sky-clad, that is naked, Jain friars, helping forward an old fat friar, and carrying the insects' besom. Most of them are shaven-headed and stark naked. One or two who wear their hair are clothed. On the extreme left is an elephant and a horse with two men.

34. The upper portion of the walls of the back and sides of the cave are so smoked, that it is almost impossible to make anything of them. On the bases of the two pillars and pilasters of the antechamber are figures of much weird drollery. That on the right pilaster is a large face, with a heavy wig and a mouse or rat in the ear for a jewel, the necklace bears a crab as a pendant, and a hideous face on the belly has a snake in its ear. The pillars of the antechamber have two similar ogre figures each on their bases.

35. To the right of the antechamber, the painting is mostly peeled off, but the lower margin of it shows several small animals, and, above, is the top of a palace with three domes, each with a high pinnacle and slender spires at the corners, the balustrade having temple-window ornaments. Above this, to the right, a dark man is presenting some white object to a red-skinned man who is seated. Further to the right are two men on horseback and others on foot, a large dog, and other figures. Then, nearly over the second cell-door, is a pool, and a man, apparently riding a deer, which again appears below with a burden. Still to the right is another pool with birds and fishes.

36. Between the cell-doors is a large picture. On the left, below, is a chief coming out of a gate on horseback, with a servant behind carrying the umbrella, and four others, two with swords and one with a spear, and another horseman beyond. They seem to pursue a large light-coloured elephant without any housings. In front, three spearsmen run at full speed for the forest to the right, where two elephants seem to have seized the first wild elephant by the leg. To the left again, below, the elephant rushes off, pursued by the chief, while in front are two men on horseback.

¹ See Burgess' Ajanta Notes, 90. Bahrám V. (420-440) of Persia called Gor or the Wild Ass, is said to have come to India in search of allies against the Skythian tribe of Euthalites or White Huns, and to have connected himself in marriage with the house of the king of Kanauj, or, according to another version, with the Málwa dynasty. Wilford in As. Res. IX. 147-155; Prinsep's Ant. I. 342.

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37. Above, on the left of the last scene, a chief is seated on his throne, and behind him stand three women, one with a fly-flap. On the right are two other women; and a man sits in front on a stool. To the right again, the chief stands with a number of attendants round him, and in the door to the right is a porter. Outside is the elephant, and behind it two tame ones, housed and mounted with the three spearsmen beside them; in the door to the right is a sort of trough on wheels, and a large vessel which two men seem to be taking to feed the elephant. Outside a man carries two bundles of grass or leaves on a pole.

38. On the right side of the second cell-door is the head of a horse on which a man is approaching a devotee in a forest. Below, the horse is again seen, and the man kneeling before the devotee, to whom another, in white clothes, brings a dead body with top-knot head-dress and red loincloth. Below again, by a hill, a man, in the same devotee dress, is carrying a man and woman in scales hung at the ends of a pole.

39. In the back aisle, on the left side of the cell-door, in a forest, is a monkey and an ox. Below, the monkey is again painted with on the back of the ox his hands on its eyes.

40. On the front of the back pilaster has been a female standing figure in a panel, and below and above are bands of various tints. Under the bracket is another piece of painting now stained and discoloured.

41. Above on the side of the pilaster, facing the front of the cave, is a red female demon flying in the clouds and holding a man over her shoulder by the ankle. Below is another, of white colour, with long tusks, large eyes, and dishevelled hair; behind her is a third darker demon also flying, and a fourth to the left.

42. Below the last is a tall single standing man of a dusky complexion, richly jewelled with a rich waist-chain holding up short striped drawers, and with a flower in his right hand.

43. Over the fourth cell-door in the aisle is a large building or palace. In the left of the three compartments into which it is divided are three women, two standing, one of them in rich dress, and one sitting. In the central apartment a reddish demon stands with a dagger in her hand. In front a white one sits with a child in her lap, and on each side sits a green woman. These four seem to be the same figures as are shown on the side of the pilaster in 41. In the third apartment the white demon has a cup and is drinking from it, while two dark females stand behind. Below this, a red female demon, her hair streaming backwards, and with, in her right hand, something which seems to be falling off, perhaps flesh, and a white companion, are shown flying upwards. To the left, over the cell-door, are two horrid white female demons, each with a cup, a red and a striped one, held in their long claws and their hair streaming upwards, the front one looking back. They seem to pass over a hill. To the right, below the red demon, a man is springing forward as if to strike at her, while she points her finger at him. Above and beside her are some birds, one falling towards the hand

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of the man. On the gate to the left, a long-necked bird sits on the roof, and inside another bird pecks as if at food. The man just mentioned appears to be on the roof of a building, to which he has reached by means of a ladder, seen a little to the right, leading down to the area below, and beside which a man with a long sword appears and probably is mounting. In the palace below is an empty throne. To the right of the throne a woman sits in rich clothing, and to the right a man also richly dressed sits on a seat: both seem to be in grief. About half a dozen persons sit behind these, one, fully dressed and holding a rod may be the porter, and one has a sword and shield. To the right of the gateway already mentioned, a man is seated, richly jewelled. Behind the first, three soldiers stand, two with straight swords and oblong shields chequered in different patterns apparently bent over and green on the inner-sides, the middle soldier with the crooked Nepalese weapon. To the right a head only is left. Behind the soldiers are two horses, and a red-skinned man stands holding them. Below this a jewelled figure sits, and behind, to the right, a red man. In front sits another figure holding up his left hand as if speaking, perhaps about the man and demon to the left. A soldier with a sword in his hand, standing on his right, looks up in that direction. To the right sits a man with a string of pearls, looking also to the left. Further to the right stand three more soldiers with chequered shields, Nepalese swords, and small waistcloths, with long trains and abundant hair tied with a ribbon.

44. Above, and to the right of the building containing the demons, were two figures seated on a throne with five others on the ground in front facing them. Below these are two soldiers talking together and others standing by.

45. Above the cell-door the plaster is a good deal destroyed. A palace has been represented, and a banner with three pennants from it on the left. To the right a chief on his elephant, with the driver on its neck and an attendant behind, are passing to the right. Before him go some soldiers, two with long spears. Below, to the right is a horse, and in front of it is a seat under which is a human face, and to the right some royal personage with the umbrella carried over his head. Still to the right, in a dwelling, a man richly jewelled sits on a seat, and in front of him an old man stands leaning upon a stick, dressed in the complete clothing of a porter. To the right of this the painting is blackened by smoke, but a main part of this picture comes in just below, where a man in rich striped dress holds two horses, while in front of them stands a man supplicating the seated one above. The suppliant is in a rich and variegated dress, with a splendid dark coloured scarf falling over his right shoulder: he is either slightly bald or has a flower on his hair, and wears a long straight sword. To the right is another less richly dressed, also with a sword, and in the attitude of supplication. Another kneels behind, and then another square piece has been cut out of the plaster just above. Five more soldiers stand to the right, in front of the horses, some also in variegated dresses, and beyond the horses is seen a head. It may be that this is some deputation to a chief connected with the picture below.

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46. In the lower portion of the great picture, between the doors of the second and third cells, on the extreme left, a chief, shadowed by an umbrella, wearing his crown, and on his great white elephant, comes from a gateway, hedged about with spears some bearing pennants. A light coloured elephant is on his left and a reddish one on his right, and each rider has a sheaf of arrows by the flank of his elephant. Six soldiers with sword and shield march alongside. Below, four mounted soldiers are seen in a boat, with spears, and in front of them, to the right, are again represented the three elephants also in boats, with their riders, all with umbrellas as before, but engaged in battle. The chief has just shot his arrow, and others in the background from among the spears and standards, are throwing spears and the discus. Some have landed and are pressing the battle from the shore. The enemies, who have long flowing fair hair and fair skins, charge with the spear; they are all female demons. One breaks a spear and others charge. Below, some of them realising how unequal the contest is, are supplicating the chief. Above are pyramidal hills. Over the right side of this picture is a chief enthroned, and two men pouring on him the water of installation, *abhisheka*. His eyes have a stony glare, unlike most others, perhaps they were originally put in with gold leaf or other material over the white paint which alone is now left. To the right and left are fly-flap-bearers; in front, to the left, are three men with cymbals and two with drums; on the right, one stands with clothing over his arm, another beside him, and two more with drums. The whole probably represents the landing and coronation of Vijaya in Ceylon.¹

47. Above the cell door, almost the only figure that can be made out, is a white demon seated, her legs apart, and apparently asleep with a cup in her hand. To the right sits another, and beside her a red-skinned man, part of whose entrails she has torn out and is devouring. Still to the right, are a third and fourth demon, both with long crooked knives, the lower one holding a man by the throat, about to run the knife into him. Below is a fifth, holding the crooked knife in her right hand, over the body of a man whose breast has been slit open, while with the left she quaffs a cup of blood. To the right is a house with a pyramidal roof in which sit a man and his wife, the man with a cup in his hand. Below this last, most of the plaster for some distance is destroyed, but on a fragment that is left, are portions of the heads of two well drawn richly jewelled ladies.

48. At the bottom of the panel, between the doors of the first and second cells, are painted two boats, each with three masts, in

¹ Mrs. Manning's *Ancient and Mediæval India*, I. 392. According to the legends Vijaya Sinhala went (543 B.C.) to the island of Ceylon with a large following; the Rākshasis or female demons inhabiting it captivated them by their charms, but Sinhala warned in a dream escaped on a wonderful horse. He collected an army, gave each soldier a magic verse, *mantra*, and returned. Falling upon the demons with great impetuosity, he totally routed them, some fleeing the island and others being drowned in the sea. He destroyed their town and established himself as king in the island, to which he gave the name of Sinhala. Fergusson and Burgess' *Cave Temples of India*, 315, note 1. (Compare Beal's *Fah-Hian*, 31; Hardy's *Manual of Buddhism*, 346).

the sea. In several places are pieces of coral ; a large fish is in front of the left hand boat, and below it is a still larger one. In the right hand boat, the left mast is finished off with a trident. Beyond it is a man holding a rope from the other boat and apparently about to get in. Beside him is the head of a sea monster, somewhat like a boar. To the right of it is seen, over the boat, another man's head, and still to the right, a third, while further behind are other two and a green-skinned man holding the prow of the left hand boat as if pushing it back. In it is seen a big red-skinned man, holding up his hands, and to the left, a fair one holding a pole, but whether to push off the boat, or one of two red men in the water in front of it, is not clear. One of these comes out of the mouth of a dragon. Another red-skinned one is in the water behind, just in front of the largest fish. Below him is another white-skinned person near some shrubs.

49. To the right of the roof of the house, above 47, are five women, one standing with a child in her arms, while they mostly look towards a man flying to the left. There are figures seated above, mostly red-skinned, but too much smoked to be made out without careful dusting and varnishing.

50. To the right of 49, in an interior, sit a great man paleskinned with a ruddy wife, their hair in fillets ; the wife offers him a cup, while his cloth is carried round the right knee to give him support. In the next apartment to the right, a similar or the same pair are seated, she passing her hand across in front of him and up by his right ear. Below the left part, a female demon, with boar tusks but otherwise comely and richly jewelled, with a large chignon tied with a ribbon, sleeps on a bed. At her head is perhaps a casket. In front of her legs, sits a man with but little clothing, and beyond her a lady stands with a vessel or casket in her hand, perhaps carrying it off, her husband holding out his hand for it. In front of the bedstead sits another woman. To the right of these, and just over the cell-door, a woman in green bodice and striped robe seems to be swinging herself on a ladder.

51. On the upper part of the front of the pilaster are a lady and two maid servants, one with fly-flap and the other with a tray on which is a classically formed casket and other toilet articles.

52. Below 51 is a chief with two servants and a dwarf.

53. The upper portion of the front aisle, to the left of the cell door, represents a chief and his retinue coming from the hills. The chief rides an elephant, himself driving it. A man in green, carrying the umbrella over him, is armed with sword and dagger, and prevented from falling by a rope fastened to the seat and passed round his waist. On each side, also on elephants, ride persons of distinction. Banners of various devices on spears go before and follow him, and above is a drum in the clouds, beaten by some cherub. Two horses precede, and two soldiers, one beating a drum and the other with a spear who seems to be shouting. By the side of the chief are two more, one with a shield and sword, and one with a spear and shield, and behind them is a man carrying a pole. On the extreme right is a small hill, and above are some figures,

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Over the cell door is a gateway. Under a canopy, to the right, with a small cloth fringe, a number of beggars come in ; one has a square umbrella over his shoulder, and all pass to the lofty wooden erection. To it they seem to have come begging, and before it a man and woman have sat down, each with a small black dish in which they seem to have received some alms from a man who comes from the house with an earthen vessel in his hands. Behind him is a green woman also with a vessel in her left hand. In front a beggar sits and drinks out of a black bowl or dish ; and, to the right, a man comes in with a large open vessel on his shoulder. To the right of these is a hill.

54. Below, on the left of the cell-door and on the return of the pilaster, we have the story of prince Shibi. On the pilaster, under a tree, sit two royal-like persons, both with crowns and much jewelry, the one on the right a little above, and Shibi on the left. Below is a pond and lotus flowers, and behind a hill. On the end wall, prince Shibi is seated on a throne his name written below him. To the right sit two young men with jewelry, one apparently speaking and the other with his hands joined. Below sits a man with a jewelled head-dress resting on one hand and looking up excitedly. Behind him, to the right, a man stands with a dish, on the extreme right is an elephant, and in the back-ground are two attendants. Before the prince in the fore-ground is a red attendant, and behind him, to the right, is seen the head of a richly jewelled lady and the hilt of the state sword, and at his left sits perhaps the prince's wife. Above, a royal figure comes flying with high tiara, and the name Indra written at the side of it, and again a head like his is shown on the left of the princess. Continuing the story on the right of the cell-door, is the prince on his throne, resting against a pillow, with his right hand on the front of the seat, and the left upon his eye, and beneath is written 'Shibi Rāja.' To the right sits a lady with her left hand on her breast, and her right hand raised as if forbidding something and looking excitedly across to the left. Behind her a woman presses a cloth to her face as if weeping. On the left of the prince sits a man in rich dress, perhaps Shivaka a servant of king Shibi, with a fillet about his hair, looking ill pleased and apparently speaking to the prince. Behind him an old man like a beggar, with Indra written on his waist, stands addressing or asking something of the prince. Behind are an ox and a horse.¹

55. On the front wall, between the end of the front aisle and the first window, is a scene in good preservation, in which most of the figures are clothed from head to foot. A great man, on the extreme left, with an umbrella over his head, goes hunting on horseback, with a man before him also on horseback, carrying a bow, and his hair in a fillet. To the right the first rider has alighted and places his hand in that of another whom he meets, while the horsekeeper holds the horse, and in the fore-ground, a red man, not

¹ Prince Shibi's story is given above, p. 536 footnote,

so fully clothed, points to a deer on the right, and another behind it; above, to the right, a lion or tiger is seen in its den. Above all is a chief, on a tall white horse, with an umbrella over his head and quiver by his thigh, and behind him two elephants, while in the back-ground to the right are three more horses and riders, and in the fore-ground, to the right, seven attendants, three of them with swords, one going by the horse, one with bow and quiver, one carrying a pole and one playing some fife or wind instrument; they are attended by several dogs, very badly drawn. In the extreme right, on a great car, is a deer.

56. Between the windows are some fragments, among which may be made out an archer drawing his bow with his quiver at his back; some figures above; and a relic shrine near the ceiling. On a tree, above the second window from the end, are a number of birds and some deer. Between this last window and the door, a good deal of painting remains. To the extreme right, in a palace, a chief sits, to the left is his wife, and behind stand three maids and in front sit two men. On the left a Bráhmaṇ or beggar, without jewels, sits on a stool. A woman stands in the door and looks out towards a man who kneels in front of the steps and talks to her. To the left is a chief with tiara and umbrella, and with him the man who was kneeling at the door and attendants. They approach the door of another house, in which is a spotted deer and a man who speaks to the chief. To the left is a kitchen in which lies a large spotted deer, and one man sits looking at it, with two standing behind him, while one pushes a stick into a fire on which are several large pots. Above, between the two buildings, is a canopy in which is a seat and a chief seated beside it, with several attendants.

57. Below, much has been pared off, but to the left, near a hill, a horseman is seen and another figure before him, while in the back-ground, monkeys are amusing themselves in front of the roof of a gateway. Farther to the left is a horse's head and that of a man with a peculiar peaked head-dress and umbrella. Still to the left is mountain scenery and several deer with young ones, some standing, some lying.

58. On the left of the entrance is an interior scene, in which a chief, without jewels, appears on the left, seated on a long couch with two pillows behind him, and with him, his young wife wearing a kirtle whom he supports on his lap. Just beyond, a woman, her hair done up in a top-knot and with a receding forehead and long nose, speaks to the chief; and close by is a handmaid chafing or rubbing the lady's foot. Behind her, to the right, sits a maid with a breast-band. Behind the chief a woman stands with a necklace and a fly-flap; beside her is one with a feather-fan; and next to her a bald-headed eunuch in full white dress. On the right a man in white clothing brings in a basket with something in it, and in the back-ground another shaven-headed man with a rod talks to the eunuch.

59. Below, the plaster is much broken, but there has been a pond with lotus flowers, and elephants breaking off the flowers. To the right is a high mountain with trees, up which a man and

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woman are climbing, the man with a sword in his belt and a bow and arrow in his hand. The woman rests her left hand on his shoulder, and is dressed in the thinnest gauze with a waistband of jewels, armlets, and her hair done with flowers. In front of them is a monkey and three fly-flappers. Below, some wild animal has sprung on the back of an elephant. Above, is a very large white elephant without housings. In front of it are two men with swords in their waistbands and bows: one looks round at the elephant, and the other makes obeisance to it. Above, to the left, are other elephants and a man who has got up to the corner of the chief's mansion, and looking in, seems to say something.

60. Above the window are two figures in white. Between the window and side door the whole of the plaster is too much damaged to make anything out except a large light-coloured horse.

61. Between the window and the left end of the aisle, an elephant kneels,¹ and beyond it is a figure like a Buddha, with another to the right, and four to the left. Below is a mountain and five men in the foreground. The whole of the pillars have been painted with every variety of device; many of them might, with a little care, be copied.

Cave XVIII. . Cave XVIII. is merely a porch, nineteen feet four inches by eight feet ten inches, with two pillars, apparently intended as part of a passage into the next cave, and possibly also to cover a water cistern.

Cave XIX. Cave XIX. is the third of the temple caves, and differs only in its details from IX and X. It is twenty-four feet wide by forty-six feet long and twenty-four feet four inches high. Unlike IX. and X. which are almost perfectly plain, this is elaborately carved throughout. Besides the two in front, the nave has fifteen columns eleven feet high. These pillars are square at the base, which is two feet seven inches high, with small figures on the corners; then they have an octagonal belt, about a foot broad, above which the shaft is circular, and has two belts of elaborate tracery, the intervals being in some cases plain and in others fluted with perpendicular or spiral flutes; above the shaft is a deep torus of slight projection between two fillets, wrought with a leaf-pattern, and over this again, is a square tile, supporting a bracket capital richly sculptured with a Buddha in the centre and elephants or rampant goats, with two riders or flying figures, on the bracket wings. The architrave consists of two plain narrow fascias. The whole entablature is five feet deep, and the frieze, occupying exactly the same position as the triforium in a Christian church, is divided into compartments by rich

¹ The scene in the text as well as in number 11 above perhaps represents the elephant Nálágiri, who, though sent to crush Shákyamuni, on hearing his voice, revered him. According to Hardy (Manual of Buddhism, 321) Devdatta the brother-in-law of Shákyamuni, finding that two of his attempts to take Shákyamuni's life had failed, resolved to let loose an exceedingly fierce and cruel elephant named Nálágiri. Though warned of the attempts upon his life, Shákyamuni went to the place, and when the infuriated elephant came up, he called out. On hearing Shákyamuni's voice, the elephant looked towards him, and, approaching him in the gentlest manner, did him reverence.

bands of arabesque ; in the compartments are figures of Buddha alternately sitting cross-legged and standing. The roof rises eight feet four inches over this, while the width of the nave is only twelve feet two inches, so that the arch is higher than a semicircle, and is ribbed in stone ; between the feet of every fourth and fifth rib there is carved a tiger's head. The relic shrine is composite. It has a low pedestal, on the front of which stand two demi-columns, supporting an arch containing a relief figure of Shákyamuni ; on the under part of the *tee*, or capital above the dome, there is also a small sculpture of Shákyamuni, and over the four fillets of the capital are three umbrellas, in stone, one above another, each upheld on four sides by small figures. These may be symbolic of Shákyamuni the bearer of the triple canopy, the canopy of the heavenly host, the canopy of mortals, and the canopy of eternal freedom, or they are typical of the heavens of the celestial Bodhisattvas and Buddhas. The roof of the aisles is flat, and has been painted, chiefly with ornamental flower scrolls, Buddhas, and relic shrines ; and on the walls there have been paintings of Buddha generally with attendants, the upper two rows sitting, and the third mostly standing, all with glories behind the heads.

There is but one entrance to this cave. The whole is in excellent preservation, as is also the front. The porch and whole front of the cave are covered with the most elaborate and beautiful carving. Outside to the left, and at right angles to the front of the cave, is a sculpture representing a Nága prince, sitting under the expanded hoods of a seven-headed cobra and his wife with a single hood. To the left stands a woman fly-flap-bearer, also with a single snake hood. This probably represents some royal patron of Buddhism, perhaps some Nága prince. On the other side is a porch with two pillars and pilasters in front, which, Mr. Fergusson supposes, was a place of rest for pilgrims. It has a room at each end about ten feet by eight feet four inches. The capitals of the pillars in front of it are richly wrought with bunches of mangoes at the corners, and of grapes or custard-apple in the middle of the capitals. On the right of the main entrance is a sculpture of a Buddha, with his alms-bowl, and a woman pushing her little boy forward to put something into it. This is the same scene as is painted on the left of the shrine-door of cave XVII. On each side of the great arch is a large figure in rich head-dress ; that on the left is Kubera, the god of wealth, a great favourite with the Buddhists. The figure on the right is very nearly the same. Many Buddhas, sitting or standing, occupy compartments in the facade and at the sides of it. Over the whole facade of this temple projects a bold and carefully carved cornice, broken only at the left end by a heavy mass of rock having given way. In front has been an enclosed court thirty-three feet wide by thirty feet deep, but the left side of it has nearly disappeared. The style of ornament on the pillars and other parts of this cave so strongly resembles that of cave I., as to make it probable that the two caves were excavated about the same age, about the middle or end of the sixth century. This cave contains many painted Buddhas in the aisles, and a few others with figures of relic shrines still remain in the roof. The roof

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of the front aisle contains some exquisite panels, and those of the side aisles are painted in a rich floriated pattern. In the chapel, to the right of the front, are some fragments of painting, especially on the roof.

Cave XX. is a small monastery with two pillars and two pilasters in front of its verandah. One pillar is broken, but on each side of the capitals there is a pretty statuette of a woman under a canopy of foliage. The roof of the verandah is hewn in imitation of beams and rafters. There is a cell at each end of the verandah, and two on each side of the hall, which is twenty-eight feet two inches wide by twenty-five feet four inches deep and twelve and a half feet high, and has no columns. The roof is supported only by the walls and front of the antechamber, which advances seven feet into the cave, and has in front two columns in antis, surmounted by a carved entablature filled with seven figures of Buddha and attendants. On the sides below are a Nāga porter, then a man and his wife with a fanner and another attendant, and above, a tall woman standing on a crocodile under foliage, with an attendant. The attendant on the right side is a male standing on a tortoise. Behind, on the left, is Buddha and attendants in a niche. The statue in the shrine was known to the Bhils as Matsyendranāth. It has probably been painted red, and is attended by two large figures of Indra, each with some round object in his left hand, with great tiaras, and bearing fly-flaps; while on the front of the seat, which has no lions at the corners, are carved two deer with a wheel between them. The ornaments over the cell-doors are like those at Ghatotkach.

Bits of the roof decoration and its general pattern can be made out, but the wall paintings have disappeared. Small fragments of plaster are all that remain to show that the cave was at one time painted.

Cave XXI.

Cave XXI., a monastery probably cut between 525 and 650 A.D., is a considerable distance along the face of the scarp from XX. Its verandah has fallen away, but the elaborately carved pilasters at each end, in the style of cave I., show that it was probably finished with the same richness of ornament. At each end is a neat open chapel like those in caves I. and II. The hall is fifty-one and a half feet wide by fifty-one feet deep, and has chapels with pillared fronts in the middle and at the back ends of the side aisles, each leading into an inner cell. Besides these there are four cells in each side wall. The fronts of the chapels in the back wall are surmounted by friezes with some good carving and devices. The roof of the hall is supported by twelve columns, ornamented in a style similar to those in cave II. The entrance to the shrine is unfinished, and the image sits cross-legged in the teaching attitude. It has long ears, and is attended by fly-flap-bearers, the right side one unfinished below, with high, ornate tiaras, perhaps representing Indras. Above are angels.

Large pieces of roof painting, in the front and back aisles, are still fairly distinct, the blues being as fresh as they were a thousand years ago. Geometric patterns have a preponderance. The

soffits of the brackets are decorated with two bands of brick-red with flowers in white and brown. On the roof of the central hall a portion of painting is left, but scarcely more than the pattern the colours having peeled off or faded. On the left wall are a few figures of a Buddha, and to the left of them two very fair female figures. Probably the walls of this cave were never all painted; portions of smooth plaster remain apparently never touched by the brush.

Cave XXII. is a very small monastery, also of the sixth or seventh century, about 16½ feet square and nine feet high, with four unfinished cells, no window, a very pretty door, and a narrow verandah, of which both the pillars are broken. The sanctuary opens direct from the cave, and contains an image of Shákyamuni, with its feet on the lotus the Buddhist emblem of creative power. On the front of the seat is the wheel, the sign or cognisance of Shákyamuni with two small deer and worshippers on each side. The fly-flap-bearer on the left is Padmapáni the Bodhisattva of Amitábha the fourth of the divine or *Dnyáni* Buddhas,¹ and on the right is another attendant with curled hair, perhaps Indra. On the right, below the painting and inscriptions, is a sculpture of Shákyamuni squatted on the lotus with fly-flap-bearers, and, above his head, two little spirits holding a crown. On the other side of the shrine a pair of standing figures are roughly blocked out.

The chief paintings are, a fragment on the roof at each end of the back wall, on the right side a piece on the back wall, and a little on the right side wall near the back, with three figures of a Buddha on the lower portion of it. On the upper part of the wall, on the right side of the shrine, are seven painted Buddhas each under his Bodhi tree. Their names are painted beneath them, Vipashyi, Shikhi, Vishvabhū, Kanakamuni, Káshyapa, Shákyamuni, and Maitreya. The missing name is Krakutsanda, or Kakusanda, the first Buddha of the present age. The Buddhists believe that the world is destroyed and renewed at the end of immensely long ages, or *kalpas*, and that each age has one or more Buddhas. In the age before last, Vipashyi was the Buddha; in the last Shikhi and Vishvabhū; and in the present, Krakutsanda, Kanakamuni, Káshyapa, and Shákyamuni or Gautama, have already appeared, while Ārya Maitreya is to come five thousand years after Shákya. These are also known as the *manushya* or earth-born Buddhas. Below these names are painted the following words: "The charitable gift of Shákya Bhikshu May the merit of this be to father and mother and to all beings endowed with beauty and good fortune, good qualities and organs, the bright, protectors of light thus become pleasing to the eye."

Cave XXIII. is another twelve-pillared monastery (525-650), fifty feet five inches wide by fifty-one feet eight inches deep and twelve

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¹ The *Dnyáni* or divine Buddhas are five, Vairochana, Akahobhya, Ratnasambhava, Amitábha, and Amoghasiddha. They are the mental creations of Ādi Buddha and each of them respectively produced a Bodhisattva, Sámantbhadra, Vajrapáni, Ratnapáni, Padmapáni, and Vishvapáni. Fergusson and Burgess' Cave Temples, 383.

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feet four inches high. The four columns of the verandah are almost perfect. They have bases, $2\frac{3}{4}$ to three feet square; the shafts are circular, the end ones fluted, and, on the torus of the capital are four dwarfs, upholding the corners of a square tile under the brackets. The door has small porters canopied by a many-hooded snake. There are chapels at the ends of the verandah and of the left aisle, but the sanctuary is only begun. There is no trace of painting.

Cave XXIV. (525-650) is unfinished. It was evidently intended for a large monastery, $73\frac{1}{4}$ feet wide and seventy-five feet deep, with twenty pillars. If completed, it would probably have been one of the most beautiful in the whole series. The verandah was long choked with earth, and of its six pillars, only one is now standing; the rest seem to have fallen within the last thirty years. The bracket capitals still hang from the entablature, and the carved groups on them are in the best style of workmanship. In two of the capitals and in those of the chapels at the end of the verandah, the corners are left above the torus, and wrought into pendant scroll leaf ornaments. The work on the doors and windows is elaborate. Inside, only one column has been finished. The marks in this cave show that they were hollowed by working long alleys with the pickaxe, and then, except where they were required for support, breaking down the intervening walls. There is some sculpture in an inner part of the chapel, outside the verandah to the left, much in the usual style.

Cave XXV.

Cave XXV. (525-650) is a small monastery higher in the rock, with a verandah of two pillars. The hall is twenty-six feet five inches wide by twenty-five feet four inches deep without cell or sanctuary; it has three doors, and at the left end of the verandah is a chamber with cells at the right and back. In front is an enclosed space, about $30\frac{1}{4}$ feet by fourteen, with two openings in front, and a door to the left leading to the terrace of the next cave.

Cave XXVI.

Cave XXVI. is the fourth temple cave, and bears a strong resemblance to cave XIX. Its sculptures, if somewhat monotonous and in some few cases inferior in design and execution, are far more numerous and more elaborate than in any other cave of the series. The work may belong to about the middle of the sixth century after Christ. It once had a verandah along the whole front, supported by four columns, portions of three of which remain, and at each end of the verandah there was a chamber with two pillars and pilasters very like those in the left side chapel of cave III. at Aurangabad. The court outside the verandah stretched for some distance to the right and left, and on the right side are two panels above one another containing the litany of Avalokiteshvara, similar to that in cave IV., and to the right of it is a standing figure of Shákyamuni in the attitude of blessing. One of these panels is considerably, and the other is entirely, hid by the accumulation of earth in front of them. Over the verandah, in front of the great window and upper facade of the cave, was a balcony, about $8\frac{1}{4}$ feet wide and forty feet long, entered at the end from the front of the last cave. The sill of the great arch was raised $2\frac{3}{4}$ feet above this, and at the inner side of the sill which is seven

feet two inches deep, there is a stone parapet or screen, $3\frac{3}{4}$ feet high, carved in front with small Buddhas. The outer arch is $14\frac{1}{4}$ feet high, and the inner arch from the top of the screen only eight feet ten inches. The whole facade outside the great arch, and the projecting side-walls at the ends of the balcony, have been divided into compartments of various sizes, sculptured with Buddhas. On each side the great arch is a seated figure of Kubera, god of wealth, and beyond it, in a projecting alcove, is a standing Buddha. On the upper parts of the end walls of this terrace there is, on each side, a figure of Buddha standing with his robe falling from the left shoulder to the ankle, leaving the right shoulder bare: these figures are about sixteen feet high. Under the one on the left is an inscription in two lines, a dedication by the Shákya friar Bhadanta Gunákara. It reads: *Deyadharmoyam Shákya bhikshorbhadañta gunákarasya yadatra punyam tadbhavatu mātápitaram púrvamgama kitva, sarvasattvebhyah anuttara dnyánáváptaye*. This means, "The charitable gift of the Shákya mendicant Bhadanta Gunákara. May the merit of this be to father and mother (and other members of the family?), and to all beings for supreme knowledge.¹ Another inscription, on the left of the front of the cave, notes the making of the cave by Bhavvirája, the minister of Ashmakarája, and his son Devarája. It has been transliterated anew by Pandit Bhagvánlál Indrají.²

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¹ Dr. Bháu Dáji in Jour. Bom. Br. R. A. S. VII. 64.

² The translation runs (Anxious for and) intent upon the good of the world (4 letters lost) a doer of good and bringer of happiness, the most excellent, the lord of Munis, who is unharmed by the three states, who is the source of all qualities, whose glory is the pure light of deep pity.

He who was relieved from the rounds of deaths (transmigration), obtained the state of freedom from decay and of immortality and being of fearless mind gained eternal happiness and excellence which still make of the worlds a city of peace.

To him who is fruitful, plentiful, and strong, worship and praise are becoming; to him the offer of a single flower leads to the attainment of the fruit known as heaven and blessedness.

For this reason, in this world, the reasonable being, intent on doing good, ought to pay deep devotion to the Tathágatas, who are distinguished for praiseworthy attributes, who show deep pity for mankind, and whose hearts are full of tender mercy.

The gods, liable to misery, are not glorious; Shambhu, by a curse, had his eyes agitated by fright; Krishua also, being subject to another, fell a prey to death. Therefore the Sugatas, utterly free from fear, are glorious.

Even the grateful and good Muni, who was the chief of the elders, who propounded the institutes, and who well discharged the several duties of human life, caused to be constructed a mountain abode of the Lord.

It is becoming in Bodhisattvas, who are rich and who are anxious both for worldly and for final and eternal happiness, that they should first perform glorious deeds.

(It is said that), as long as its fame lasts in this world, so long does the spirit enjoy delight in heaven, therefore glorious works, fit to last as long as the sun and the moon, should be made in mountains.

For the spiritual benefit of Bhavvirája, the minister of the very glorious Ashmakarája, whose goodheartedness has been shown in various lives; who is firm, grateful, of good intellect, eminently learned in the doctrines of the Acháryas and of the Suras and Asuras; who knows people thoroughly; who is the patron of the zealous followers of the very compassionate Samantabhadra (Buddha); who is of good speech and of great qualities; who is the image of humility; who is renowned in the world for good deeds: this great minister of the king, who gets works of immense labour, which may be exacted by force, performed by mild measures, and like him his son, the clever Devarája, who, after his father's death,

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Besides the central door, there is a smaller side door into each aisle. The temple is sixty-seven feet ten inches deep, thirty-six feet three inches wide, and thirty-one feet three inches high. The nave, besides the two in front, has twenty-six columns, is seventeen feet seven inches wide, and thirty-three feet eight inches long to the front of the relic shrine; the pillars behind the relic shrine are plain octagons with bracket capitals, and the others somewhat resemble those in the verandah of cave II. They are twelve feet high, and a four-armed bracket dwarf is placed over each capital on the front of the narrow architrave. The frieze projects a few inches over the architrave, and is divided into compartments elaborately sculptured. The stone ribs of the roof project inwards and the vault rises $12\frac{3}{4}$ feet to the ridge pole.

The body of the relic shrine is cylindrical, but a broad face has been left in the front, carved with pilasters, cornice, and *mandapa* top. In the centre is Shákyamuni sitting on a lion throne, his robe reaching to his ankles, his feet on a lotus upheld by two small figures with snake canopies, behind which, and under the lions, are two elephants. The rest of the cylinder is divided by pilasters into compartments containing figures of Shákyamuni standing in various attitudes. The dome has a compressed appearance, its greatest diameter being at about a third of its height, and the representation of the box above is figured on the sides with a row of standing and another of sitting Buddhas. Over it are some eight projecting fillets crowned by a fragment of a small stone umbrella. The aisles of this temple contain a good deal of sculpture, much of it defaced. In the right aisle there are large compartments with Buddhas sculptured in relief, with attendants; their feet rest on the lotus upheld by snake-protected figures with rich head-dresses, and others sitting beside them. Over the Buddhas are flying figures, and above them a line of arabesques with small compartments containing groups.

On the left wall, near the small door, is a gigantic figure of Shákyamuni, about twenty-eight feet three inches long, lying on a couch. This represents the death of the great ascetic. "It was," says Fah-Hian (400 A.D.), "to the north of Kusinara" (probably Kusia, between Betiya and Gorakhpur) "between two *sál* trees on the bank

did credit to his dignity by his good qualities; also for the good of his own mother and father, did Buddha-bhadra cause this Sugatas' abode to be constructed (by Devarāja), having first called the good disciples and Bhikshus, Dharmadatta, and Bhadra-bandhu who completed my house.

May the merits of this be to them and to the worlds for the attainment of the great Bodhi fruit, renowned for all the pure qualities.

He who, surrounded by his family in his youth, after learning the Buddha institutes, became a mendicant, whose vows are many, whose heart is pure, and who qualified himself as a guide for the eternal happiness of the people about twenty syllables not well made out).

(Seven letters lost)—*cha* (one letter lost) *yamá* (three letters lost) . . . for the sake of the people . . . produced (or much) . . . (three letters lost) . . . greatly merit by him *vipáka* (three letters lost) *ráná* . . . happiness arises.

Not to the worlds (six letters lost) (some words not well made out) top of hill.

The house occupied by the chief of Yogis (Buddha) (four letters lost) established for the glory of his father. The former one was (established) by Navadribdhacharya for the prolonged happiness of the Sugatas. Dr. Bháu Dáji in Jour. Bom. R. A. S. VIII. 61-63.

of the river Hiranyavati (probably the Gandak) that the Illustrious of the Age, his face turned to the north, entered *nirváṇa*. Where Subhadra, long after, obtained the law, and where, for seven days, they adored in his golden coffin the Illustrious of the Age; where the hero that bears the diamond sceptre (Vajrapáni) let go the golden pestle; and where the eight kings divided the relics, in all these places they established monasteries which exist to this day.”¹ At the head and foot of the figure are trees, and under the tree at the foot, stands Ánanda, the relative and attendant of Shákyamuni. This figure has also its face turned to the north. “In a great chapel erected at Kusinara,” says Hiwen Thsang (A.D. 640) is a “representation of the *nirváṇa* of the Tathágata. His face is turned to the north, and hath the appearance of one slumbering.” Above the large statue are several very odd figures, perhaps the spirits who made the air ring with celestial music, and scattered flowers and incense. Among them is perhaps Indra, the prince of the thirty-two spirits of Trayastrinshas, on his elephant. In front of the couch are several other figures, disciples showing their grief at Shákyamuni’s departure, and a worshipper with a flower in his hand and some offerings on a tray.²

Farther along the wall, beyond a figure of Sákya-muni teaching between two attendants, a Bodhisattva on the left and perhaps Padmapáni on the right, is a large and beautiful piece of sculpture, the trial of Buddha by Mára. To the left a prince, Mára, stands with what appears to be a bow and arrow in his hands and protected by an umbrella, and before him, some sitting, others dancing, are a number of women, his daughters Tanha, Rati, and Ranga, with richly-adorned head-dresses. A woman beats three drums, two of which stand on end which she beats with one hand, and the other lies on its side while she almost sits on it and beats it with the other hand. Mára sits at the right side, disappointed at his failure. Several of the faces are beautifully cut. Above, Mára’s demon forces attack the great ascetic sitting under the

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¹ Foe koue ki, chapter XXIV. Beal’s translation is a little different from this: To the north of this town, on the place where the world-honoured Buddha lying by the side of the Hiranyavati river, with his head to the north, and a *sál* tree on either side of him entered *nirváṇa*; also in the place where Subhadra was converted, the very last of all his disciples; also where for seven days they paid reverence to the world-honoured Buddha, lying in his golden coffin; also where Vajrapáni threw down his golden mace, and where the eight kings divided the relics; in each of the above places towers have been raised and monasteries built. Fah-Hian, 94.

² During the last twelve miles of his journey to Kusinara, Buddha was so weak and suffering that he had to rest twenty-five times. At last in the garden of *sál* trees, he said, ‘I am weary, I wish to lie down; set a couch between two *sál* trees with the head towards the north.’ After the couch had been set, he lay down with his head to the north and never rose again. He had full possession of his senses, and, early in the morning, asked the priests if there were any doctrines they did not rightly understand. As the priests remained silent, Buddha said, ‘I go to Nirváṇa; I leave with you my ordinances; the elements of the Omniscient will pass away; the three gems will remain. Having thus spoken he ceased to exist. (Hardy’s Manual of Buddhism, 343-347). The subject of Buddha’s death was a favourite one with early Buddhist artists, and occurs repeatedly on the tops of seated figures of the contemplative Buddhas. In the first and second century the artists often represented Shákyamuni’s death along with his birth and other scenes. Buddha Gaya has a small fourteen inch representation of the scene, and the Buddhist caves at Elura (400-500 A.D.) also represent it.

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Bodhi tree, with his right hand pointing to the earth and the left in his lap, while the drum of the spirits is being beat above. Except some fragments of yellow Buddhas on the roof, the painting has nearly disappeared.

The following is the Ceylon account of the scene :

These were the thoughts of the spirit Wasawartti Mára ; Shákyamuni will to-day become Buddha ; I must prevent it. For six years have I tried to overcome him, but have failed ; if this chance goes, no other chance will come. He struck the great drum, Wasawartti-ghosha, and the spirits and powers, hearing it, trembled and shut their eyes. To Shákyamuni the sound was as the rolling of the *timbili* drum, which is struck in seasons of joy. To him it was a sign that Mára would come to do battle, and as he knew the issue of the battle, he sat in peace. When Mára's followers heard the sound of the drum, they gathered round him all bearing arms. Mára mounted his elephant Girimekhala, about 1100 miles (150 *yojanas*) high ; and as he knew that he could not conquer with one weapon, he made himself 500 heads with 1000 red eyes, 500 flaming tongues, and 1000 arms, in each arm a weapon, no two weapons alike. His army stretched 164 miles on every side. The warriors took the most frightful forms, lions, tigers, panthers, boars, bears, buffaloes, bulls, snakes, and vultures. The snakes stretched out their necks and tore up trees by the roots. They rolled round their heads, struck each other as in mortal combat, opened mouths in the middle of their bodies, chased each other, filled with terror all who was them, and, leaving no empty space, spread from the furthest walls of the world to the Bodhi tree.

When Shákyamuni's attendant spirits heard the noise of Mára's army they fled from the thousand regions of the air. Though he knew that his attendants had fled, the prince remained unmoved as the rock Maha-Meru, and fearless as the king of the lions when he sees a herd of elephants. Then, as the army of Mára came towards him, he thought thus : ' This great army comes to fight against me alone ; my parents are not here, no brother is with me, nor is any one present to help me, therefore truth must be to me a mother, wisdom must be to me a father, charity must be to me a brother, and kindness must be to me a most excellent friend, my firm faith must be to me a beloved parent, my patient endurance must be to me a helping son. These six friends have continually preserved me till now, not leaving me for a single day or a single hour ; therefore my friends that are as my life are here. The powerful army of my observances will not leave me to-day, my profound endowments will be to me as a deep ditch, my renowned benevolence will be to me as water filling it, and with this ditch around me the approach of my enemies shall be cut off.' Thus the prince was compassed as by a fortification, and by his obedience to the precepts, as by a city surrounded with a wall and well defended.

Mára, at this moment, came behind the Bodhi tree, but on account of the splendour that shone from the body of Shákyamuni, he was not able to draw near it. So he caused a mighty wind to arise, that he might hurl the prince to another world. The wind tore up rocks, twenty or thirty miles in size, threw down great trees, and blew as at the end of the world. Yet as it went and came, not a leaf of the tree was shaken, not the hem of Shákyamuni's robe was disturbed, nor was a single hair of his head moved ; like a gentle and pleasing breeze it refreshed him, did homage to him, and passed away. Then Mára, that he might see into what corner of the world the prince was blown, mounted to the top of the

Udayagiri rock. When he saw his body still glorious as the orb of the sun, he writhed like a stricken snake, and thought within himself, 'I will cause a thick rain to fall and destroy him by the force of the water.' By his great power, Mára gathered a hundred thousand clouds, and spread to the ten corners of heaven the noise of a thunderstorm; a hundred lightnings played, rain-drops fell like palmtrees in size, ploughing the earth and sweeping away trees. When the storm drew near it did not wet even the hem of Shákyamuni's robe; it refreshed him like a shower of water lilies, did him reverence, and passed by. Mára looked to see into what ocean the force of the torrent had swept him. When he saw the face of the prince, shining like a full moon, he shook like a goaded elephant, and thought, 'I will now crush him to pieces.' Through the sky he hurled a hundred thousand burning hills, twenty or thirty miles in size. When they came near the prince, by the power of his obedience to the precepts, the blazing rocks were turned to garlands and wreathed themselves round him, like an offering of flowers.

When Mára saw that he could not reach the prince, he cried in wrath to his army. 'All of you seize Shákyamuni, pierce him, cut him, break him to pieces, grind him to powder, destroy his desire to become Buddha, do not let him escape.' Mounting his elephant Girimekhala, he brandished his discus on every side, approached the prince, and hurled it at him. But, through the prince's great merit, the discus rose, and fell in the air like a dry leaf, and hung in splendour over his head like a canopy of flowers. When Mára saw that he could not shake the prince, he went in front of him, burning with anger like the fire at the end of the world, and, rolling his red eyes, took his thousand weapons into his thousand hands, and brandishing them before the prince, said, 'I will take thee by thy two legs, and hurl thee into the next world; begone from my throne.' Notwithstanding this stern command, the prince had no fear. He answered with a smile, speaking in a sweet voice from his lotus-like mouth, 'Sinful Mára! to gain this throne I have practised religious duties for ages and ages. I am the rightful owner of this throne. How canst thou possess it, who hast never done a single duty?' When he said this, Mára, raging like an oil-fed fire, replied, 'I have given more in alms than thou hast given; I have done more duties.' The prince asked, 'Where are your witnesses?' Mára stretched his thousand arms towards his army, and said, 'Here are my witnesses!' The warriors shouted, 'We are witnesses!' lifting their hands at the same time, and the sound was enough to cleave the earth, it was like the roar of the sea. Mára went on: 'Prince Shákyamuni, so great an army has become witness that I have performed my religious duty; produce a single witness that you have fulfilled yours.' 'Your witnesses, replied the prince, 'are alive and partial; mine are not alive and are impartial.' Like lightning launched from a red cloud, he stretched forth his hand from his robe towards the earth; and the earth gave forth a hundred thousand sounds, like the striking of a worldwide drum with a stick the size of the rock Maha-Meru. Then the earth opened, billows of fire burst from the 136 hells, and the army of Mára fled with great noise, like leaves chased by the wind, each to his own place. Throwing away their jewels, their weapons, and their garments, and covering their faces with their hands, without looking at their leader, they fled in fear. The elephant Girimekhala fell on his knees, trembled, threw Mára from his back, curled his trunk and thrust the end into his mouth, put his tail between his legs, growled fiercely, and without looking at his master, fled. When Mára fell to the ground, bereft of his thousand weapons, he cried, 'Oh, prince Shákyamuni, I perceive that

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thou art powerful, and that thou art glorious ; thou hast fulfilled the thirty duties ; I will proclaim thy courage to the world ; I will proclaim thy power ; forgive, forgive !' Calling this three times he fled to his own world, and ashamed to look at his attendants, lay down and hid his face.

When Tanha, Rati, and Ranga, the daughters of Mára, knew that their father had vanished, they looked with their divine eyes to see whither he had gone ; and when they had found the place of his retreat, they went to him in the snapping of a finger, and asked why he was so sad. He told them his grief and they comforted him, saying that they would overcome the prince. Mára replied that their attempts would be vain. But they said that no being could withstand their wiles even for a moment. Changing themselves into six hundred beautiful maidens of different ages, most wantonly they approached the prince, praised his beauty, and asked why he remained under the tree. Had he no queen, or had he quarrelled with her, or was it to meet some one whom he loved that he had come to this spot ? Shákyamuni was unmoved. Tanha praised his beauty, and flattered him ; and, when this was to no purpose, she reminded him that at other times he had sought the enjoyment of what he now refused. Still Shákyamuni did not even look at his tempters, and, after they had long vainly tried to overcome him, they fled.¹

Cave XXVII.

Cave XXVII. (525-650) is the last accessible monastery. The front is broken away, and a huge fragment of rock lies before the cave, which is about 43½ feet wide and thirty-one deep, without pillars. It has never been finished, and the antechamber to the shrine is only blocked out. There are three cells in the left side, two in the back, and one in the portion of the left side that remains.

Cave XXVIII.

Cave XXVIII. is the beginning of a temple, high upon the scarp between XXI. and XXII. Little more than the top of the great arch of the window has been completed.

Cave XXIX.

Cave XXIX. is the verandah of a monastery beyond XXVII., supported by six rough-hewn pillars and two pilasters ; XXVIII. is very difficult of access, and XXIX. is inaccessible.

ASIRGAD.

Asirgad Fort,² in north latitude 21° 26' and east longitude 76° 20', on an isolated hill in the Sátputra range about 900 feet from the plain and 2300 feet above sea level, stands about seven miles to the west of the Cháandni station of the Great Indian Peninsula Railway, twelve miles north east of Burhánpur, and twenty nine miles south-west of Khandwa the headquarters of the Nimár district of the Central Provinces. All the way from Cháandni the road runs through thick brushwood and forest. There are many vineyards at the foot of the hill and there is excellent shooting in the country round. The climate is healthy and agreeable ; the nights are always cool ; and the approximate mean temperature is 77° or 3° lower than in the Nimár plain. The town of Asirgad, with one good street or bázár and a population in 1822 of 2000 souls, lies to the west of the hill and

¹ Hardy's Manual of Buddhism, 171-179.

² This account is chiefly compiled from the joint report of Lieut.-Colonel A. H. Dawson, R.A., and Major J. Hills, R.E., dated 16th October 1873 and from the Central Province Gazetteer. Lieut.-Colonel R. Bythell, the commandant of the fort, has kindly corrected the draft, and made several additions.



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is in part embraced by the Málaigad outwork, particularly towards its gateway, which stands at the extreme corner of a deep ravine, with two tongues of Málaigad running to the right and left. To the west the approaches are extremely difficult through dreadful ravines and over hills thickly covered with forest.¹

The fort, which commands a beautiful view of the Tápti, is about eleven hundred yards long from east to west and six hundred broad from north to south, and has an area of not more than sixty acres. Round the foot of the fort wall is a bluff precipice, from eighty to 120 feet high, scarped so as to leave only two pathways, one at the north-west angle near the grand gateway, and the other at the south-eastern bastion.

The defences of the fort are three walled lines one within the other: the main defence, a *faussebraye* or mound outside of the rampart, and outworks. The main defence is a rough irregular masonry wall, of an average height of fourteen feet, following closely the edge of the high scarped rock which crowns the hill. At every outstanding corner is a round tower once armed with large swivel guns. The rocky scarp has an average height of from eighty to 120 feet, and, except at two points,² is unbroken, and may, especially along the east and the south, be considered impregnable. The lowest portions range from the main gateway to a salient tower at the north-west angle. The main entrance is very intricate. It consists of several gateways all more or less flanking each other, and on either side built into the high scarp rock. The walls, close to the main entrance, have been slightly shaken, and those of the flagstaff tower at the north-west angle are still more damaged. The salient tower at the north-east corner has been completely breached, and for some distance beyond, the walls are in bad repair. Much knocked about by the British attack in 1819, the salients and their flanking defences have since been greatly damaged by the growth of large trees in the walling and scarps, and by exposure to the weather. The second line of defence is in two portions. The longer and more important lies in front of the main gateway and stretches from the south end of the west face to halfway along the northside. Standing close in front of the steep scarp this line of defence commands all other places, and is well suited both for attack and defence. The second portion of the *faussebraye*, smaller and thrown in front of the south-east angle, protects and covers the eastern entrance through the seven gates, *sátdarvāja*. The third

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Fort.

Defences.

¹ In 1819 the ravines and forests were haunted by thousands of tigers, and travellers seldom moved except in large bodies. Scarcely a day passed in which some of the people were not carried off by tigers. Marátha and Peudhári Campaign (1819), 254. About ten years later (1828) Hamilton (Gazetteer, 64) notices the tigers and wolves so daring as to enter the lower fort and carry off some of the garrison.

² The two points are, the head of a narrow steep ravine which runs into the north-east angle of the fort, where a strong gun chamber, or casemate, closes the head of the ravine, strengthened in front by a wall that formerly joined the high scarps. The second break in the line of cliffs is at the south-east angle, where a high wall has been built with an elaborate arrangement of gates to allow of communication with a hort outside mound, or *faussebraye*, laid out in front.

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Defences.

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or outer line is in advance of the main gate and the faussebraye, and forms an additional protection to the western face. The line of wall runs, from the extreme south-west corner of the faussebraye, nearly due west for about 1200 yards where it culminates in a strong walled redoubt, and from this, following the contour of the hill, runs east and again west forming a re-entering angle through which passes the present road that leads direct to the fort. Beyond this re-entering angle the wall stretches northward, till, opposite the north-western corner, it turns to the east and joins the faussebraye near the north-west corner. There are two principal casemates, or gun chambers, in the main fort and one in front of the main entrance in the faussebraye. The first, and more important, is thrown across the head of the ravine which breaks through the high scarped rock on the north-eastern side of the hill. This casemate has three small embrasures from which small guns can be served, while on the terrace above there is room for the service of four small guns. In front of this casemate, joining it to the neighbouring high scarp, is a ruined curtain. The second casemate, above the north-east angle of the Mámú reservoir, is more for the storage of provisions than for defence. Here and there are marks of sallyports, and there is an underground passage originally intended to carry water to the Sepoy reservoir.

The fort has two entrances, a main entrance on the west and a minor entrance through the seven gateways at the south-east. The main entrance road runs from the village of Asir, east to the main entrance below which it meets a gun road. The first part of the road runs into a re-entering angle formed by two projecting spurs, and is well commanded by the walls of the outer defence built on the edges of the spurs. After passing through three gates at the end of the angle and head of the ravine, the road turns westward for some short distance, then reverts to the east, and up to the higher fort by short steep zigzags that become shorter and steeper as they near the top.

In the valley, passing west of the fort and through the village of Asirgad, runs the main Burhánpur road, and the unmetalled, unbridged, fair weather road that leads to the Chándni railway station. Within the last few years, a broad bridged road, two and a half miles long, with ruling gradients of about one in twenty, has been made up to the plateau in the faussebraye just below the main entrance. It starts from the Indor road and runs parallel to the northern face, till, at the extreme north-east angle near the old Elephant gate, it turns towards the north-east salient, and then strikes parallel to the eastern face to the reversing station nearly opposite the south-east angle. Here it returns first parallel to the eastern face, then to the northern face, in the middle of which it enters the faussebraye through a gate that has been blown down, and, turning the north-west corner, winds up on the plateau of the faussebraye as described above.

The water supply of the fort is from six reservoirs, three large and three small. Of the three large reservoirs the Mámú lies to the east, and the Sakkar and Sepoy to the west of the fort. Of

the small reservoirs the Astumba is in the extreme south-east, and two, the Ganga and Jamna, are within the scarped rock on a level with the faussebraye. The fort has many other small ponds, one in the south not holding water, and several small ones scattered over the hill, four of them in the faussebraye now filled with rubbish, and two or three in the outer defences. The Mámú reservoir was, in 1876, formed from two reservoirs, the Bánji and the Mámú, which were formerly separated by a stone wall. Of these the Bánji had an average depth of 11·4 feet, an area of 22,005 square feet, and a capacity of 249,380 cubic feet; and the Mámú an average depth of 14·2½ feet, an area of 63,787 square feet, and a capacity of 905,349 cubic feet or 5,658,631 gallons. The Sakkar reservoir is divided into two parts, one with an average depth of 12·11 feet, an area of 11,941 square feet, and a capacity of 154,228 cubic feet or 964,237 gallons; the other, with a depth of four feet, an area of 25,118 square feet, and a capacity of 100,472 cubic feet or 627,950 gallons. The Sepoy reservoir has an average depth of 12·5 feet, an area of 54,022 square feet, and a capacity of 670,413 cubic feet or 4,195,081 gallons. Of these reservoirs the Sakkar alone gives good drinking water.¹ At the north end of the Sakkar reservoir is a well about thirty feet deep, with stone steps circling down its sides, and leading to a vaulted chamber. The well is probably older than the reservoir, and was flooded when the causeway was built between the Sakkar and the Sepoy reservoirs.

Except Návra Devi about 3500 yards to the west, no hill or high ground commands the fort; and Návra Devi matters little as it is only about thirty feet in its highest point of command, and its sides are so steep that, within three thousand yards, the ground is fully commanded not only by the fort hill but even by the faussebraye in front. The next highest hill, Moghal Topi, at the south-east corner, has, except two peaks, its entire watershed fully commanded by the fort and faussebraye. The two peaks, which are about 450 yards from the south-east salient, though they overlook the faussebraye, are, in turn, commanded by the fort. Opposite the salient, at the south-west angle, is the third highest hill, whose watershed is slightly higher than the spur on which the outer defence works are built. It was on this hill that, in 1819, the English constructed batteries to breach the walls of the outer defence. About 2000 yards from the north-east salient, stands a hill affording an excellent position for batteries; but it is comparatively low and is commanded by the north-east salient and by the whole of the western face.

The earliest mention of Asirgad is in the Mahábhárat as a place of worship of Ashvattháma, who is still revered by Hindus as the guardian deity of the hill. According to local tradition, Asirgad was, from about 1600 B.C., the head-quarters of a Rajput chief.

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¹ "There are no springs of water in the fortress; but there are two or three immense reservoirs, in which rainwater is gathered and stored from year to year, and amply suffices for the wants of the garrison. In the dwelling of each officer of importance, there is a separate reservoir, containing a sufficient supply of water for his household." Shaikh Illáhdád's Akbar Náma (1602) in Elliot's History, VI. 140.

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History.

Later in Rajput poetry, Tunturpál, a Chohán, is mentioned as conquering Asir and Golkonda, and planting his garrisons in every country.¹ From him the fort seems to have been taken by the Táks, a branch of the Parmár Rajputs, and held by them from the beginning of the ninth to the close of the tenth century. Several times, during these two hundred years, the 'Ták from Asirgad' is mentioned by the Rajput poet Chand, as fighting for the defence of Chitod against the Musalmáns. In 1025 the fort was taken by Ishtpál the founder of the Haras.² Ishtpál's great grandsons, Hamir and Gambhir, are enrolled among the one hundred and eight great vassals of Prithuráj the Chohán ruler of Ajmir. At the close of the thirteenth century (1295), Ala-ud-din Khilji, returning from his raid into the Deccan, took Asirgad, and except prince Rainsi, whose descendants were afterwards the Rájás of Harauti, put all the Haras to the sword. Later on the fort again passed out of Muhammadan hands and remained under a Hindu chief, till, at the close of the fourteenth century (1399), it was treacherously taken by Nasir Khán Fáruki the second of the Musalmán rulers of Khándesh.³ The Fárukis greatly strengthened Asirgad, the lower fort, called Málraigad,⁴ being entirely the work of Adil Khán I. (1457-1503) the fifth of the dynasty. During the whole of the Fáruki rule Asirgad remained their chief stronghold.⁵ In 1562 Pir Muhammad Khán, the governor of Málwa, made an unsuccessful attempt to capture it;⁶ nor did the emperor Akbar succeed in taking it (1600) until after a protracted siege of eleven months.⁷

¹ Tod's Rajputána, II. 408.

² Tod's Rajputána, II. 420.

³ Ferishta's (IV. 286-7) account of the capture is given above in the history chapter (244). The story has been (Cent. Prov. Gaz. 9) supposed to be purely legendary. But though the name of the chief, Asa the Ahir, may be taken from legends, there seems no sufficient reason to doubt the main facts of the story that the Fárukis found Asirgad in the hands of a Yádav or Ahir chief and took it from him by treachery.

⁴ Of this lower fort the Akbar Náma (1602) says: "Below the main fort, but still on an elevated spot, is another fort called Málraigad, which also is very strong. In comparison with the fortress, it seems at the bottom of the earth; compared with the surface of the ground, it looks half-way to the sky. This being the most advanced of the works, great care had been taken to strengthen it with guns and other implements. Below this was an inhabited place called *takhati* as large as a city. Elliot's History, VI. 140.

⁵ Central Province Gazetteer, 9.

⁶ Elliot's History, V. 275.

⁷ At the time of its capture by Akbar the fort was considered one of the wonders of the world. Báz Bahádúr Uzbek and Karábeg, sent by Akbar to choose positions for the trenches and encampment, reported that they had never seen such a fortress in any country. However long an army might press the siege, nothing but the extraordinary good fortune of the emperor could effect its capture. Old soldiers and men who had travelled into distant lands, men who had seen the fortresses of Irán and Turán, of Rum, of Europe, and of the whole habitable world, had never beheld the equal of this. It stood on a high strong hill with three smaller fortified hills round it, like a halo round the moon. The entrance and outlets were difficult to discover. No other hill commanded it, and the approach was covered by brushwood and no high trees. In the walls, which were of great thickness, chambers and rooms were built for the officers of the artillery, where, during all seasons, they could live in comfort, and keep up a fire of cannon and musketry. All the time the country had been held by the dynasty, each prince, as he succeeded, did his best to keep the place in repair, to add to its strength, or to increase its stores, more especially its stores of artillery. The revenues of several districts were specially assigned to keep up the supply of artillery, so that the officers had independent sources for maintaining its efficiency.

When Akbar arrived at Ujain, with the intention of conquering the Deccan, he expected that, like his father Rájá Ali, Bahádúr would give his services to the imperial army. But as Bahádúr showed himself unwilling to help, Akbar sent Mirán Sadr-i-Jahán to find out the exact state of affairs in Khándesh. On learning that Bahádúr was keenly hostile to the Moghals, Akbar sent orders to Shaikh Fárid Bokhári to advance against Asirgad with a considerable force, and either to bring Bahádúr, if he proved tractable, or to invest the fort and reduce it with all possible speed.

The Moghal army, which had meanwhile been joined by Shaikh Abu-l-Fazl, encamped four miles from Asirgad, and Bahádúr came down from the fort to meet the commanders. Every argument was used to bring him to submit to the emperor, but in vain. When all hope of Bahádúr's submission was given up, Fárid closed the roads to the fortress, dug trenches, and stationed 1000 horse on the Burhápur road to cut off communication. The preparations were completed, but the Moghals failed to make any impression on the fortress. One day as Abu-l-Fazl was inspecting some of his trenches, one of the besieged, who had deserted to Akbar's camp, offered to show him a path up to the wall of the Málai fort. Half-way up the mountain, to the west and slightly to the north, were two renowned outworks, called the Málai and Antarmálai, which had to be taken before Asir itself could be reached, and between the north-west and north there was another unfinished bastion called Chunah Málai, a portion of its wall not finished. From east to south-west were hills, and in the south was a high mountain called Korhiah. A hill in the south-west, called Sápan, was occupied by the imperial forces. Abu-l-Fazl chose a detachment to follow him. Giving orders to the officer commanding the trench to watch for the sound of the trumpets and bugles, when he was to hasten to his assistance with ladders, he went with his chosen body of men to mount Sápan, and sent another detachment under Qara along the path that had been pointed out to him. They advanced, broke open one of the gates of the Málai fort, and sounded the bugle. The besieged rose to oppose them, but Abu-l-Fazl hastened to his men, and joined them at break of day when the besieged withdrew in confusion to Asir. On the same day other detachments of the army occupied Chunah Málai and mount Korhiah.¹ Disheartened by these losses, and crippled by an epidemic among his troops, Bahádúr Khán surrendered.² Akbar held a grand

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It was impossible to conceive a stronger fortress, or one more amply supplied with artillery, warlike stores, and provisions. Were the fortress placed upon level ground, its reduction would be difficult; but such a hill, such a well secured fortress, and such artillery, were not to be found in any one place on the face of the earth, Akbar Náma (1602) in Elliot, VI. 138, 139. Bahádúr had collected a very large number of men to garrison the fort. According to the Akbar Náma the population in the fortress was like that of a city, for it was full of men of every kind. After the surrender the inhabitants came out, and there was a continuous throng night and day for a week. Elliot, VI. 140.

¹ The Akbar Náma mentions a sortie made by the garrison which cost many of them their lives and the hill of Korhiah. Elliot, VI. 144.

² Blochmann's *Ain-i-Akbari*, I. xxiii.

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This is the Musalmán version of the siege. Ogilby's account, probably compiled (1670) from Portuguese sources, differs from it in several important particulars. At the coming of Akbar, after having conquered the kingdom of Deccan, king Mirán (Bahádur) deserted the city of Brampour, and fled with all the inhabitants and their goods to the fort Syr, so that Akbar got nothing but the empty city and therefore went from thence to Syr with an army of 200,000 men. The fortress was plentifully stored for many years with wood, corn, and other provisions for sixty thousand men, and was fortified with three thousand pieces of ordnance. In the fort were, besides king Mirán, seven other heroic princes, which though of the Muhammadan religion, yet employed Portuguese; who having the sole conduct of this war, fortified the fort with no less care than art; so that the Moghal's labour, though he had besieged the fort with two hundred thousand men, was all in vain; for the besieged, by the convenient situation of the fort, their continual discharging of great guns, and prudent management of affairs, prevented him taking the same by storm. When Akbar saw that it was impossible to conquer the fort by force, he resolved

¹ Akbar Náma in Elliot, VI. 135-146. Ferishta's account differs little from the above. He says, "When prince Murád Mirza died in the town of Sháhpur, Dániál Mirza succeeded him. Bahádur Khán neither sent condolence on his brother's death nor congratulations on his accession to the command of the forces in the Deccan, as is customary; and when Akbar Pádsháh, a few years afterwards arrived at Mándu, with the avowed intention of invading the Deccan, Bahádur Khán, instead of adopting the policy of his father in relying on the honour of Akbar and going with an army to co-operate with him, shut himself in the fort of Asir, and began preparations to withstand a siege. To this end he invited into the place fifteen thousand persons including labourers, artisans, and shopkeepers, and filled it with horses and cattle, in order that they might serve for work, and eventually for food and other purposes. When Akbar heard of these proceedings, he sent orders to Khán Khanan, and to prince Dániál Mirza, to continue the siege of Ahmednagar, while he himself marched to the south and occupied Burhánpur, leaving one of his generals to besiege Asirgad. The blockade of this fort continued for a length of time till the air from filth became fetid, and an epidemic disease raged, caused by the number of cattle which daily died. At this time a report was spread, and generally believed in the garrison, that Akbar had the power of reducing forts by the art of necromancy, and that magicians accompanied him for that purpose. Bahádur Khán, believing that his misfortunes arose from this power, took no steps to counteract the evils by which he was surrounded. He neither gave orders for the removal of the dead cattle, for the establishment of hospitals, nor for sending out useless persons, till at length the soldiers, worn out, became careless on duty, and the Moghals stormed and carried the lower fort called Málaigad. Nothing could exceed the infatuation of Bahádur Khán, who, though he had a ten years' store of grain and an enormous amount of money, kept the troops in arrears; and they, seeing no prospect of redress, resolved to seize him and deliver him to Akbar. Before this project was carried into effect, Bahádur Khán discovered the plot, and consulted his officers, who all agreed it was too late to think of a remedy. The pestilence raged with great fury, the troops were completely exhausted, and nothing remained but to open negotiations for the surrender of the fort, on condition that the lives of the garrison should be spared and that they should march out with their property. The terms were acceded to, with the exception of the last proposition regarding the Khán's private property which all fell into the king's hands; and Bahádur Khán, the last of the Fárúkí kings, humbled himself before the throne of Akbar Pádsháh in the year 1008 H. (1599 A.D.); while the impregnable fortress of Asir, with ten years' provisions and countless treasures, fell into the hands of the conqueror. Briggs' Ferishta, IV. 325-327.

to try what he could do by policy ; wherefore he endeavoured to attain his ends by money and presents, and desired to enter into conference with king Mirán, swearing by his head, the greatest oath imaginable, that immediately after he had spoken with him he should return in safety to the fort again. Mirán being doubtful what might be the event of this business, entered into counsel with his officers about it ; where the Abyssinian commanders and the seven princes, judged it altogether inconvenient for him to go out of the castle ; but others, who were enticed thereto by bribery, seemed to be quite of another opinion ; whose advice he following, went out of the fort, having upon him a garment in fashion of a cloak, which reached down to his knees, as a testimony of his submission. Coming to the great Moghal, whom he found sitting like an image, yet with a smiling countenance, he bid him welcome three times ; upon which Mirán approaching nearer to him, bowed down his head, when one of the Moghal princes taking hold of him, threw him on the ground ; to which rude affront it was judged Akbar consented, notwithstanding he seemingly reprehended him for his rashness, and mildly persuaded Mirán to send letters to the watches which guarded the outward walls. After which Mirán required liberty to return to the castle, but Akbar not regarding his oath, would not permit him to go back again. The Abyssinian governor was no sooner informed of what had passed, but he sent his son with a letter to the Moghal ; in which he taxed him with injustice, for detaining Mirán contrary to his oath, advising him to let him return peaceably according to his promise. The Moghal hereby understanding that the whole management of affairs was left to the direction of this Abyssinian, thought if he could but corrupt him, the place might be easily subdued ; wherefore he asked the son if his father would not come thither in case should king Mirán command him. To which the youth boldly replied that his father was no such person as he took him for ; neither would he leave the castle to come and consult with him, that he must in vain expect to obtain the fort with his father's consent ; and if he would not release Mirán, yet there should not long want a successor. Which confident answer so incensed Akbar, that he caused the young man immediately to be stabbed, which when his father had notice of, he presently sent the Moghal word that he would beg of the gods never to behold the face of such a perfidious prince ; and afterwards taking his sash in his hand, he went amongst the soldiers, and thus bespake them ; ' Oh brothers ! the winter approaches which will drive the Moghal from the siege, and to avoid their utter ruin, force them all to retire home. None but God shall ever be able to conquer this place, unless the inhabitants thereof will surrender the same ; therefore resolve valiantly to defend the same.' Having ended this speech, he went and strangled himself immediately. After his decease, the inhabitants, defending the place for some time, kept the Moghal continually employed ; who, after he had used all possible means in vain, having no great guns at hand wherewith to batter down the walls, at last resolved to try if he could purchase the inhabitants to a surrender by great sums of money ; which to accomplish, he sent to the governors very considerable presents of

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gold and silver ; whereby he did so cool and abate their courage, that none of the seven successors of the realm durst assume the government ; for they perceiving the generals to be fearful, and their courage no longer to exert itself, could foresee and expect nothing but the sudden loss of the place ; and accordingly it so fell out ; for after a few days the fort was surrendered and with it the whole kingdom was subjected to the Moghal, who got peaceable possession thereof with an invaluable treasure. He received all the inhabitants favourably, except the imprisoned king and the seven successive princes, whom he dispersed into several provinces, allowing king Mirán three thousand and each of the other two thousand ducats per annum for their maintenance.¹

The details of the ammunition found in the fortress were more than 1300 pieces of artillery with balls varying in weight from about 80 pounds to half a pound (two *mans* to half a *sher*). There were many mortars, *hukkadán*, and also many battering rams, *manjaniks*, each of which threw stones of forty or eighty thousand pounds (1000 or 2000 *mans*). On every bastion were large iron caldrons, in each of which twenty or thirty *mans* of oil could be boiled and poured on the assailants in case of assault. Of provisions of all sorts, wines, medicines, and aromatic roots, there was vast abundance. Though some thousands of men had been fed from them for more than eleven months the stores of grain and oil were not appreciably lessened, and in spite of all that had been expended there were endless supplies of shot and shell.²

An inscription, cut in the rock near the main gateway, records Akbar's capture of Asirgad with the date 1009 A.H. (1600 A.D.) On the fall of Asirgad, Akbar made Khándesh a province, *suba*, and fixed the governor's residence at Asirgad.³ The fort remained in the possession of the Delhi emperors for about 150 years. In 1623, when in rebellion against his father, prince Sháh Jahán took refuge in it, and afterwards, when he became emperor, he built a great mosque. Of Aurangzeb's reign, the only records are an inscription and a gun.⁴ In 1720, Nizám-ul-Mulk governor of Málwa invaded

¹ Atlas, V. 237. In another passage Ogilby (1670) calls it Hoseer, the most eminent and the strongest fort of all the province of Khándesh. It is built, he says, on the top of a high and steep mountain, incredibly fortified by nature and able to contain 40,000 horse. In the middle of it are springs which water the mountain and make the earth so fruitful in the production of grass, herbs, and corn, that there is no want either of provisions or other necessities ; it is also planted round about with very fine brass guns brought by the last king of Surat. But the water which springs out of this mountain is very unwholesome to drink, and causes worms to grow in the legs ; which was the only instrument whereby Akbar conquered this place. In another place, on the same page, Ogilby refers to the fortress of Syr, which, for its situation and strength, is the most considerable of all the country and impregnable, for it lies on the top of a high mountain and is three leagues in circumference, surrounded with three walls, which are so made that the one may conveniently defend the other ; for though Akbar besieged king Mirán (Bahádúr) with a hundred thousand men, yet he could not conquer the same by force, but only by policy and treachery. In this castle, he adds, were anciently kept, according to the custom of the country, seven kings with their families and retinues, which never came from thence, except that the king of the country which was nearest related to him, died without male issue. Both the names, Hoseer and Syr, and the descriptions, though Ogilby seems not to have known it, apply to Asirgad.

² Gladwin's Ain-i-Akbari, II. 52.

³ Akbar Náma in Elliot, VI. 139, 140.

⁴ For details see below, p. 585.

the Deccan, crossed the Narbada with 12,000 men, and obtained Asirgad by a bribe.¹ In 1760 Asirgad passed into the hands of Bájiráo Peshwa, and eighteen years later it was handed over to Mahádáji Sindia.² About this time one of the officers with General Goddard's force describes it as having a garrison of 1500 men, and being so strong that the commandant was independent and bid defiance to all his neighbours.³ In 1803, shortly after the battle of Assaye, it was taken, with little resistance, from Daulatráo Sindia by a detachment of General Wellesley's army under Colonel Stevenson. On the conclusion of peace, in the same year, it was again made over to Sindia.

On the 12th February 1819, as its commandant Jasvantráo Lár was believed to have given shelter to Áppa Sáhí, the ex-ruler of Nágpur, and to the famous Pendhári chief Chitu, Sir John Malcolm's force, consisting of Horse Artillery, the Third Cavalry, and the first battalion of Bombay Native Infantry marched against Asirgad. He encamped within five thousand yards of the fort and remained there, till, on being joined by the Bombay Brigade and the battering guns which had been left in the rear, he moved to a position north-west of the fort. About this time, Lieut.-General Smith was engaged in closing the passes north of Asirgad, with a view to intercept the escape of fugitive Pendháris supposed to be concealed in the forests near the fort, if not within its walls. In the course of these operations he made a march of thirty-five miles and was on the point of taking Chitu prisoner, when his party dispersed; Áppa Sáhí likewise narrowly escaped.⁴

While trying to persuade Sir John Malcolm that he meant to surrender, it was known that Jasvantráo Lár, the commandant of the fort, was making active preparations for defence. Accordingly, as soon as reinforcements arrived from Jálna, Málegaon, and Nágpur, an attack was planned. The forces set apart for the attack on the town were ordered to meet at midnight on the 17th of March, and to move a short time afterwards. The column of attack, commanded by Colonel Fraser of the Royal Scots, consisted of five companies of that regiment, the flank companies of His Majesty's 30th and 67th Foot, and of the Madras European Regiment, five companies of the first battalion of the 12th Madras Native Infantry, and a detail of Sappers and Miners. The reserve, under Major Dalrymple of His Majesty's 30th, was composed of the companies of that regiment not employed in the column of attack, one company of the King's 67th, one of the Madras European Regiment, and nine companies of Native Infantry from the first battalion of the 7th Regiment, the first battalion of the 12th and the second battalion of the 17th, with detachments from the 2nd and 7th

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⁴ This seems doubtful. Captain Blacker (Mémoir of the Marátha Wars, 1817-1819, 424) says: "Áppa Sáhí was certainly not in the fort when it surrendered; and it is doubtful whether he was ever admitted." On the other hand, the writer of the Marátha and Pendhári Campaign (1819) says 'Jasvantráo Lár, even on the surrender, denied that Áppa Sáhí had been in the fort at all; but we had much better authority from the evidence of some of the prisoners, and it appeared that Áppa Sáhí had escaped from the fort about ten days before we got possession of it.' 271.

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Madras Native Cavalry, and four Horse Artillery guns. The attacking column advanced along a stream bed running parallel to the works on the south side, till, arriving within a convenient distance of the town, they made a rush for the gate, and succeeded in gaining it. The reserve in the meantime, in two parties, occupied points in the stream by which the column of attack had advanced, and in another stream that ran parallel to it sufficiently near to allow of their rendering support. Sir John Malcolm had been directed to distract the enemy's attention by operations on the northern side, and the duty was performed by a force composed of the 3rd Cavalry, the second battalion of the 6th Regiment Madras Native Infantry, and the first battalion of the 14th, the first battalion of the 8th Regiment of Bombay Native Infantry, six howitzers, and two Horse Artillery guns. The town was carried very expeditiously and with small loss, the troops finding immediate cover in the streets. In the course of the day a battery for six light howitzers was completed in the town and directed against the lower fort. On the night of the 19th March the enemy made a sally upon one of the British posts which was considerably advanced, but were soon repulsed. In the course of the same night a battery of eight heavy guns was completed. On the 20th at daybreak its fire opened, and by the evening had effected a formidable breach in the lower fort, besides inflicting serious injury on some of the upper works. On that evening the enemy made another sally into the town and gained the main street. They were repulsed, but success was accompanied by the loss of Colonel Fraser who fell in the act of rallying his men. On the morning of the 21st an accidental explosion in the rear of the breaching battery proved fatal to two native officers and about a hundred men. The disaster did not extend to the battery, which continued firing with good effect. In the afternoon a mortar battery was completed, and some shells were thrown from it. For several days little occurred except the erection, on the night of the 24th, of another battery three hundred and fifty yards to the left of the breaching battery. Two other batteries were subsequently erected, one on the south side to breach the lower fort in a second place, the other designed to silence a large gun on the north-east bastion of the upper fort.¹

On the 29th two batteries were constructed for an attack on the east side of the fort. On the following morning the enemy abandoned the lower fort, which was immediately occupied by the British troops. The batteries which had been solely directed against the lower fort were now disarmed, and the guns removed from the town into the place which their fire had reduced. In the situation which had been gained, the firing against the upper fort was speedily resumed from various batteries, aided by others below. This continued for several days, and so many shot had been fired that a deficiency began to be feared, and a reward was offered by the

¹ This gun is said to have been cast at Burhānpur, and to have been thrown over the battlements after the siege, and sold as metal. A stone-shot, said to have belonged to it, measures 21 inches in diameter, and weighs about 450 pounds. The gun would therefore be technically a 1300-pounder. This is only half the size of the great Bijāpur gun cast at Ahmednagar in A.D. 1549. Central Province Gazetteer, 12.

besiegers for bringing back to the camp the shot previously expended. This expedient stimulated the activity of the camp followers and succeeded in producing an abundant supply. The operations of the siege were vigorously pursued till the 5th of April, when Jasvantráo Lár expressed a wish to negotiate. Some intercourse took place, but the efforts of the besiegers so far from being slackened were increased. On the 8th Jasvantráo Lár repaired to General Doveton's head-quarters to endeavour to procure terms, but in vain, and on the morning of the 9th, a British party took possession of the upper fort, the garrison descending into the town and grounding their matchlocks in a square of British troops formed for their reception.

The enemy lost forty-three killed and ninety-five wounded, and the British eleven European officers, four native officers, and ninety-five European and two hundred and thirteen native non-commissioned rank and file killed and wounded. The fall of Asirgad closed the Marátha campaign of 1818-19. Since then the fort has remained undisturbed in British hands. During the 1857-58 mutinies, Captain Birch held it with a party of the Bhil Corps. It is generally garrisoned by a wing of native infantry and two companies of Europeans. Except the old guns there is no artillery.

The only objects of interest are a mosque, built in the reign of Sháh Jahán (1627-1658), a large gun, and several inscriptions. The mosque, with two elegant minarets but no cupolas, is now used as a European barrack. Its building is commemorated by an inscription near the large reservoir. Two inscriptions date during Aurangzeb's reign. One, on the south-west gate, records the transfer of the fort to Aurangzeb in 1660. The other inscription is on the large gun on the south-west bastion. This piece, a magnificent specimen of native gun-casting, was made at Burhánpur in 1663. The gun metal appears to contain a very large proportion of copper. The casting has been made on a hollow iron core welded in ribands, which now forms the bore of the piece.¹ It is elaborately ornamented in relief with Persian inscriptions and scroll work beginning from the muzzle.² A breech-loading wall piece, also found in the fort and of about one pound calibre, has been removed to the Khandwa public garden. The breech-loading apparatus appears to have been on the simple plan of a detachable chamber introduced into a slot in the side of the gun, and kept in position by a wedge or bolt. An inscription shows that it was placed in the fort by Ali Sháh Fárúki in 1589.

¹ The principal dimensions of the gun are, length from muzzle to breech, twelve feet nine inches; length from muzzle to trunnions, seven feet three inches; girth at breech, eight feet two and a half inches; girth in front of trunnion, six feet six inches; girth at muzzle, five feet seven inches; diameter of bore, eight and a half inches. The calibre is somewhat larger and the length considerably greater than those of the British sixty-eight pounders. In weight the gun cannot be less than seven tons.

² The inscriptions run : (1) "When the sparks of sorrow fly from me, life leaves the body, as grief falls on the world when flames issue from the fiery zone;" (2) Aurangzeb's seal, with his full title, "Abul Muzaffar Mohiyuddin Muhammad Aurangzeb, Sháh Gházi;" (3) made at Burhánpur in the year 1074 A.H. (1663 A.D.); (4) "the gun 'Mulk Haibats' terror of the country;" (5) "in the rule of Muhammad Husain Arab;" (6) "a ball of thirty-five *shers* and twelve *shers* of powder, Sháh Jaháni weight."

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Assaye,¹ a small town in the Nizám's dominions, about twenty miles south-east of Ajanta and thirty-four north-east of Aurangabad, is famous for the great victory gained on the 23rd September 1803 by Major-General Wellesley, afterwards Duke of Wellington, who, with about 4500 men, of whom not more than 1500 were British, and with only seventeen pieces of cannon, routed the united armies of Sindia and the Rájá of Berár, a force over 50,000 strong, among whom were sixteen battalions of infantry disciplined by European commanders, and a train of nearly 100 guns.²

After the fall of Ahmednagar, on the 12th August 1803, General Wellesley marched north-east about sixty miles reaching Aurangabad on the 29th of the same month. Meanwhile the united forces of Sindia and Bhonsle, the Berár chief, marching from the north, had come up the Ajanta pass, and avoiding Colonel Stevenson who was some miles further east, had encamped at Jálua, about forty miles east of Aurangabad. Hearing that Aurangabad had fallen the Marátha chiefs moved to the south-east, meaning, it was said, to make for Haidarabad. To save the country from plunder and to shelter his convoys, Wellesley marched to the north bank of the Godávári. On this the Maráthás passed north, and while General Wellesley awaited his convoys, Colonel Stevenson partially surprised (September 9th) the Marátha camp and took Jálua fort. On the 20th September General Wellesley moved towards the enemy, who, a few days before, had been strengthened by sixteen battalions of trained infantry under French commanders.³ On the 21st spies brought word that the Marátha force was camped about the village of Bokardan, seven miles west of Assaye. On the same day General Wellesley and Colonel Stevenson met and agreed to move their divisions separately, and attack the enemy on the morning of the 24th. They accordingly marched on the 22nd, Colonel Stevenson by the western and General Wellesley by the eastern road round the hills between Badnápúr and Jálua, camping, about twelve miles apart, at the two ends of the range of hills.⁴

On reaching Naulina, six miles south of Assaye, on the morning of the 23rd, General Wellesley was falsely told by his spies that the Marátha chiefs had withdrawn with their cavalry, and that the

¹ This account of Assaye is chiefly taken from General Wellesley's Despatch to the Governor General, 24th September 1803. Bom. Sec. Rec. 28 of 1803, III.; from Grant Duff's History of the Maráthás, 571-574, Ed. 1873; and from Maxwell's Life of Wellington, 134-144.

² As regards the strength of General Wellesley's force, Alison (History, VII. 165) gives 'not more than 8000 men' and this estimate is accepted in Maxwell's Life of Wellington, I. 136. Grant Duff (History of the Maráthás, 572, Ed. 1873) and Mill (Hist. VI. 367) give 4500. The larger number includes the whole of Wellesley's force; the smaller the part of the force actually engaged in the battle. Of the whole force a considerable body was six miles off guarding the baggage, and the Peshwa's and Mysor Cavalry were posted on the right bank of the Kaitna to hold in check a body of Marátha Horse. Maxwell, I. 135, 137.

³ One brigade was under a Colonel Pohlman, and another under a M. Dupont. Despatches quoted in Mill, VI. 365.

⁴ The wisdom of dividing the force has been questioned. Genl. Wellesley's reasons were that both corps could not pass through the same defile in one day, and that it was to be feared that if one of the roads through the hills was left open, the enemy would pass south while the English were marching north, and the battle be delayed or altogether avoided.

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infantry were to follow but were still encamped six miles off near Assaye. To prevent their escape Wellesley determined at once to attack. The baggage was left in charge of the rear guard, word was sent to Colonel Stevenson to hasten to his support, and the troops were ordered to advance.¹

The march was severe and was not over till noon. On reaching the place named by his spies, Wellesley, who was in advance reconnoitring with the piquets, found that his spies had deceived him, and that, with a force of little more than 5000 men, he was face to face with the battle array of the whole Marátha army,² holding a well chosen position of much natural strength in the delta between the Kaitna and the Juáh, whose waters joined about three miles below the village of Assaye. Behind the deep rocky bed of the Kaitna, their line stretched from five to seven miles, with 30,000 of Sindia's cavalry massed on the right, and the infantry on the centre and left, protected by over 100 pieces of cannon.

Wellesley's first plan was to attack the Marátha right. But in the narrower delta to their left, the Marátha cavalry could not act freely, and to their left too were the Marátha infantry and artillery whose defeat was more likely to be effectual than a defeat of cavalry. For these reasons, when, about noon, the troops came up, they were marched to the left of the Marátha line, and under the protection of the British and the Peshwa's and Mysor cavalry, crossed the Kaitna at the unguarded ford of Pipalgaon. The Peshwa's and Mysor cavalry remained on the right bank of the Kaitna to hold the enemies' horse in check. They had little or no share in the conflict. The force that crossed the Kaitna was not more than 4500 strong. It included a detachment of Madras and a small detail of Bombay Artillery, the 19th Light Dragoons and the 4th, 5th, and 7th Madras Native Cavalry, and the 74th and 78th Highlanders and six battalions of Madras Sepoys.³ Nearly three hours were spent in crossing the stream. On the left bank, the troops, forming under a furious well-directed and destructive fire of grape and chain shot, with their left on the Kaitna and their right towards the Juáh, were arranged in three lines, two infantry lines in front and the cavalry, as a reserve, behind. To meet this change in the order of battle, the Marátha infantry, with an ease that said much for the discipline enforced by their European commanders, presented a new front, one line facing the British troops with its right on the Kaitna and its left on the fortified village of Assaye, and the second line, at right angles to the first, also with its left resting on Assaye. Against this front, so thick-set with guns as to be one vast battery, the British line advanced under a rapid, furious, and deadly cannonade. The British guns opened fire, but were almost at once silenced; the

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¹ Grant Duff considers (*History of the Maráthás*, 572, Ed. 1873) this advance a step of great prudence and decision founded on a remarkable discernment of the character of the enemy.

² Sindia had determined to attack when he heard that Stevenson had been detached. Maxwell's *Wellington*, I. 141.

³ The battalions were, one each of the 2nd, 4th, 8th, and 10th, and two battalions of the 12th Regiments. Grant Duff, 572.

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gunners dropped, and the cattle fell killed and wounded. Leaving his guns, General Wellesley ordered an advance at the point of the bayonet. The main body of his troops, charging the Marátha right, forced and captured the first line of guns, and sweeping on, in spite of the fiercest resistance, captured the second line, and then, turning back, completely routed a body of the enemy, who, feigning death, as the first charge swept over them, had risen to their feet, seized, and opened on the British some of the first captured guns.

On the right success was more doubtful. Under a mistake of orders the 74th Highlanders were led too close to the fortified village of Assaye. Pushing forward across a space swept by the enemy's fire, the men fell by dozens, one company of one officer and fifty men being reduced to four rank and file. Charging on, in spite of their loss, the first line of guns was taken. Then the second battery opened, and unable to stand its fire, the 74th began to give way. Seeing their disorder a cloud of Marátha Horse stole round the enclosures of Assaye, and fell on their half broken ranks. At this moment Colonel Maxwell charged with his cavalry, every officer and man fighting as if on his arm alone victory hung. Down went the Maráthás by hundreds, and unchecked by the storm of grape and musketry, the cavalry cut through Sindia's line. The 74th and the light infantry rallied, reformed, pushed boldly forward, and, supported by the second line, completed the enemy's disorder, driving them, with heavy loss, across the Juáh. The fortified village of Assaye was still untaken. Against it General Wellesley in person led the 78th, carried the guns, and stormed the village at the point of the bayonet. The battle was not yet won. A strong column of the enemy, that had been only partly engaged, rallied and renewed the fight. Maxwell's cavalry reformed, dashed on the half rallied troops, and utterly routed them, but not without the loss of the chivalrous British leader.

It was now sunset. Fighting had lasted for six hours and the battle had raged for three. At noon a body of less than 5000 men, wearied by a long sultry march, had attacked a strongly posted well trained army about ten times its number. At sunset that great army was routed, flying in broken scattered bodies, leaving behind them their stores and guns. Never was battle fought under more desperate circumstances; never was victory more thoroughly won.

The victory was dearly bought. Of the 4500 British troops, 428 were killed and 1138 wounded.¹ General Wellesley, ever in the thick of the fight, had two horses shot under him, his orderly was killed by his side, and hardly one of his staff escaped unwounded.²

¹ The figures are from Mill's History, VI. 367.

² The details of the British loss were: among Europeans, one field officer, six captains, seven subalterns, nine serjeants, 141 rank and file, and 27 horses killed; three field officers, six captains, twenty subalterns, thirty-three serjeants, six drummers, and 343 rank and file, and three horses wounded; among natives, five *subhedárs*, three *jamáddárs*, thirteen *havildárs*, 224 rank and file, and 228 horses killed; and twelve *subhedárs*, sixteen *jamáddárs*, thirty-nine *havildárs*, 1138 rank and file, and seventy-five horses wounded; and eighteen rank and file missing. Wellington's Despatches, I. 338.

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The Marátha loss was not accurately known. It was estimated at 2000 slain and about 6000 wounded.¹ Seven stands of colours and ninety-eight pieces, many of them of fine ordnance, were taken. The victory drove from the Deccan a hostile predatory army, and destroyed the military resources and effectually checked the greed, pride, and ambition of the Marátha chiefs.²

Burha'npur, north latitude 21° 18', east longitude 76° 20', in the Nimár district of the Central Provinces, about forty miles south of Khandwa and forty north-east of Bhusával, lies in a rich plain, on the right bank of the Tápti, about two miles from the Lál Bāgh station of the Great Indian Peninsula Railway. The town is about five and a half miles round and covers an area of one and a half square miles. It is surrounded by a weak brick rampart, with numerous bastions and nine gateways, built, in 1731, by Nizám Asaf Jáh.³

Burhánpur, for 200 years the capital of the Fárúki kings of Khándesh, was founded, about 1400, by Nasir Khán Fárúki and called after the famous Shaikh Burhán-ud-din of Daulatabad. During these 200 years, though it was more than once sacked⁴ and was never a handsome city, it was a great centre of trade and manufacture. At the time of its transfer to Akbar (1600), Burhánpur was a large city with many gardens, inhabited by people of all nations, and abounding with craftsmen. In the summer the town was covered with dust, and during the rains the streets were full of mud and stones.⁵ After its capture by the Moghals, it remained the head-quarters of the Deccan provinces, till, in 1635, the seat of government was moved to Gurka, afterwards called Aurangabad. The early Moghal governors seem to have done little for the city. In 1614, when Sir Thomas Roe visited it, except the prince's house, all the place was mud cottages.⁶ In 1658, twenty-three years after the transfer of the headquarters to Gurka, Tavernier found it a great city very much ruined, the houses mostly thatched with straw. There was a great castle in the midst of the city where the governor lived. A prodigious quantity of very clear and white calicut was made and sent to Persia, Turkey, Muscovy, Poland, Arabia, Grand Cairo, and other places. No province in all the Indies more

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History.

¹ Thornton's British India, III. 330, gives 1200 killed and a vast number wounded.

² Of the conduct of the troops General Wellesley wrote, 'I cannot write in too strong terms of the conduct of the troops. They advanced in the best order and with the greatest steadiness under a most destructive fire, against a body of infantry far superior in numbers, who appeared determined to contend with them to the last, and who were driven from their guns only by the bayonet, and notwithstanding the numbers of the enemy's cavalry and the repeated demonstrations they made of an intention to charge, they were kept at a distance by this infantry.' Camp Assaye, 24th Sept. 1803 : Bom. Sec. Rec. 28 of 1803, III.

³ Central Province Gazetteer, 128.

⁴ In 1437 it was taken by Ala-ud-din Bahmani's deputy Malik-ul-Tujár; in 1562 it was taken and sacked by Pir Muhammad Khán, the governor of Málwa; and in 1593 by Syed Murtaza the governor of Berár. Briggs' Ferishta, IV. 294, 322; Elliot, V. 275.

⁵ Gladwin's Ain-i-Akbari, II. 52.

⁶ Pinkerton's Voyages and Travels, VIII.-5.

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BURHÁNPUR.
History.

abounded in cotton.¹ About 1660 the French traveller Bernier calls it the chief town of three *sirkárs* and 103 *parganás* yielding annually £1,855,000 (Rs. 1,85,50,000).² Six years later (1666) Thevenot describes it as a great city on very uneven ground, with narrow streets, some so low that they looked like ditches. The houses were not beautiful. Almost all of them were mud-built, but the different colours of their tiled roofs, and the green of the thick-planted trees had a pleasant effect.³ About the same time (1670), the people are described as 'very affable and courteous, perhaps from conversing with the nobility by whose example many of the vulgar were very much civilised.'⁴

After escaping sacking from Shiváji, both in 1674 and in 1679, Burhánpur was, in 1685, taken by Sambháji and plundered of much property and riches.⁵ In 1709 a demand for tribute was made by a Marátha woman named Tulsibái, who, not getting a satisfactory answer from the governor, marched towards Burhánpur with four or five thousand men. The governor, in contempt of what a woman could do, collected a small force of eight or nine thousand horse. Tulsibái detached a part of her army to invest Burhánpur, and with the remainder defeated the governor and took many of the nobles prisoners. She laid siege to the fort for eighteen days and made great endeavours to take the city. Many of the captive nobles had to purchase their freedom by large ransoms, and the siege was not raised until Syed Rustam Khán came from Berár and put the enemy to flight.⁶ In 1712 there was a great battle between Dáud Khán, governor of Gujarát and Amir-ul-umra, governor of the Deccan, in which Dáud Khán was defeated and killed.⁷ In 1720 Asaf Jáh Nizám-ul-Mulk, governor of Málwa invaded the Deccan, crossed the Narbada with 12,000 men, won Asirgad by a bribe, took Burhánpur, defeated Diláwar Khán who tried to win it back, and made it his head-quarters till his death in 1748, strengthening it with a brick wall and embellishing it with several splendid prayer-places and palaces.⁸ In 1728 one-fourth of the buildings of the city were destroyed by heavy rain and a flood on the Tápti.⁹ In 1760, after the battle of Udgir, the city was ceded by the Nizám to the Peshwa, and in 1778 it was transferred by the Peshwa to Sindia. In January 1779 General Goddard's force found the people hospitable and kindly, and the town well supplied with provisions and carts. In 1803 Colonel Stevenson took it without opposition; but in the next year, under the terms of the treaty of Sirji Anjangaon, it was restored to Sindia. In 1810 it was depopulated, and the roads

¹ Tavernier in Harris, II. 352. Ogilby (1670), compiling from the accounts of other seventeenth century travellers, describes its streets as very narrow with indifferent handsome houses. He notices the garden of Khán Khánan with delightful springs, and an elephant in the river most curiously carved and worshipped by the Benjans. Atlas, V. 237. According to Thevenot (Voyages, V. 213) this elephant was hewn out of the rock by order of Shah Jahán to commemorate a pet animal that was killed in an elephant fight. The Gentiles,' he adds, 'have covered it with colour as they cover their temples.'

² Bernier's Letters, Bombay edition, III. 178.

³ Thevenot, V. 214.

⁴ Ogilby's Atlas, V. 237.

⁵ Grant Duff, 147.

⁶ Elliot, VII. 422, and VIII. 30, 31.

⁷ Elliot, VI. 452, 453.

⁸ Clunes' Itinerary, 47.

⁹ Elliot, VIII. 36.

were not practicable except with a guard that might almost be called an army.¹ In 1816 every village in its neighbourhood was in ruins, owing to the unceasing incursions of the Bhils and Pendhárís, and in 1849 it was the scene of a desperate and sanguinary affray between Muhammadans and Hindus. In June 1857 Captain Birch, with 100 men of the Bhil corps, marched on Burhánpur and disarmed a mutinous detachment of Sindia's contingent. In 1860-61 it was ceded to the British by Sindia, and has since formed part of the district of Nimár in the Central Provinces.

Burhánpur is now one of the largest and best-built cities in the Deccan. Most of the houses are of brick, and many are three stories high with neat wooden fronts and tiled roofs. The handsomest parts of the city are the large market place and a street called the Ráj Bázár. The town is the head-quarters of an assistant commissioner and a sub-collector, and has a post office and a travellers' bungalow. Though for some distance round Burhánpur the country is strewn with the ruins of Musalmán tombs, mosques, and chapels, there are few buildings of architectural interest. Of the Fárúki works, there remain a pair of rude unshapely minarets in the citadel or *Bádsháh Killa*, an old prayer-place, *idga*, to the north of the town, said to have been built by Adil Khán Fárúki (1457-1503); the tombs of this prince and of some of his successors, in fair order, curious though not beautiful; and the handsome and well preserved Jáma Masjid, built during the reign of Ali Khán Fárúki (1576-1596), a fine pile of peculiar gray stone masonry, with a long front supported on low arches, with octagonal minars and a grand terrace and reservoir in front.² The Moghal remains are the Lál Killa, or red fort, built by Akbar.³ Though much ruined, it has halls embellished with white marble, gardens, pleasure grounds, and other relics of imperial magnificence. Other Moghal remains are the *Ahu Khána* or deer park on the south of the Tápti and many small tombs and mosques. The only tomb of merit is the tomb of Sháh Nawáz Khán (1630), son of the famous Abd-ul-Rahim Khanání, a soldier of fortune, who married his daughter to Sháh Jahán, and afterwards led the life of a recluse at Burhánpur. The tomb was built during his lifetime. About a mile to the north is a level spot called the Daulat Maidán or rich park. During the time of the Fárúkis this was a palace whose grounds spread over several acres, and a part of it was used to exercise and train the king's chargers.⁴ The Lál Bág, two miles north of the town, one of the old Musalmán pleasure places, is kept in good order and used as a public garden.

In 1870 Burhánpur contained 8000 masonry houses and a population of 34,137 souls, many of them gold and silver thread-

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BURHÁNPUR.

City.

Population.

¹ Sir J. Mackintosh : *Life*, II. 67.

² Central Province Gazetteer, 126; Hamilton's Gazetteer, 269.

³ Thevenot (1666) notices this castle with walls eighteen to twenty feet high, strengthened at intervals with great towers about thirty spaces in diameter. The chief gate lay between two great towers, and inside the castle was the palace. *Voyages*, V. 213.

⁴ Ferishta (IV. 229) says that Ádil Khán I. (1457-1503) was buried near the palace of the Daulat Maidán. When Col. Briggs visited Burhánpur in 1821, he found the king's tomb hid in a wilderness of pomegranates, custard apples, and guavas.

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BURHÁNPUR.

Water Supply.

makers and weavers.¹ One of the most interesting and prosperous classes are the Bohorás, a sect of Ismaeli Shiás, whose chief priest is settled in Surat. They own about 500 of the best houses in the city, and have a considerable trade in muslins, flowered silks, and brocades.

Under the Moghals, Burhánpur was plentifully supplied with water by a system of very skilful works. Eight sets of water works can still be traced in the neighbourhood. Two of these were channels led off from running streams, partly under and partly above ground. The channels of both are now destroyed, but the dam on the Utávlí river, south of the city, still forms a fine sheet of water. The remaining six consisted of a number of wells, joined by an underground gallery, and so arranged as to catch the drainage from the neighbouring hills towards the centre of the valley. The supply is carried in a masonry pipe to the city. One set of pipes, called the *Phuta Bandhára*, supplied the palace and the centre of the city, and still supplies the greater part of the town. Another called *Tirkhuti* was made for the *Lál Bágh*. Both these were constructed about 1640. Three more, made between 1690 and 1710, go to the town of Bahádurpur, a suburb built by Bahádur Khán Fáruki (1596-1599). The last of the six supplies a palace built by Ráo Ratan, ruler of Harauti, for some time governor of Burhánpur in the reign of Jahángir (1607-1627). All the underground channels are, at short intervals, furnished with tall hollow masonry columns which rise to the level of the water at the source of the works, and form a marked feature in the plain round Burhánpur. They seem to have been manholes to give access to silt traps.

**GHATOTKACH
CAVES.**

The **Ghatotkach Caves**, three miles south of Khándesh limits in a gorge near the village of Jinjála about eleven miles west of Ajanta and sixteen south-west of Páchora, consist of two Buddhist excavations, a larger and a smaller cave. They were first brought to notice by Captain Rose, and described by Surgeon W. H. Bradley in 1853.²

The larger monastery closely resembles Ajanta caves VI. and XVI. It is a twenty-pillared hall, with the front aisle somewhat longer than the width of the cave, the corner and the two middle pillars on each side being of one pattern, square bases changing into octagon, sixteen-sided, and then thirty-two flutes, returning through the sixteen and eight-sided forms to the square under the plain bracket capitals. The remaining two pillars on each side have octagonal shafts, square heads, and brackets. There are pilasters on the side walls in line with the front and back rows of pillars, those behind being richly carved, and the front left side one bearing a figure of Buddha with the Bauddha creed written over it in rather

¹ According to the 1866 census, the number of persons engaged in wire-drawing and cloth-weaving was : wire-drawers 601 ; flatteners 411 ; spinners of gold thread 412 ; silk-spinners 45 ; cloth-dyers 457 ; weavers of gold thread, 382 ; and other weavers, 1437. Central Province Gazetteer, 128-130.

² Jour. Bom. B. R. A. S. V. 117.

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badly formed characters.¹ In the middle of the back wall is an antechamber with two pillars in front, and behind it is the shrine containing a figure of Shákyamuni with his legs doubled under him, and his hands in the teaching posture, with gigantic fly-flap-bearers, and angels on clouds. In front of the throne is the usual wheel, on each side of which are couchant deer, and behind them, on either side, are two kneeling figures in entire relief and four others in half relief from the throne.

In the back wall, on each side of the shrine, and in the middle of each side wall is a chapel with two pillars in front, and three of the chapels with inner cells. There are also four cells in the right side and six in the left. In the extension of the front aisle to the right there is a relic-shrine in half relief, and on the other two walls of the same recess, are a number of standing and squatting Buddhas cut into the wall, and possibly of later date than the rest of the cave. In the front wall are three doors, a central one and two at the ends, and two windows, the central door carved in the style of most of the doors in the caves at Ajanta, but at the upper corners the female figures stand on boars instead of alligators, and the windows and side doors are ornamented with the horse-shoe arch containing figures of Buddha, with globular forms on the finials. At the ends of the verandah are two small chapels, each with two pillars, between pilasters supporting their fronts, similar to those in the chapels of caves XXIV. and XXV. at Ajanta. On the back wall of the verandah at the north end, is an inscription of the Ashmaka chiefs² much defaced, but originally cut in small well formed letters, each line containing one verse. The whole front of the verandah is ruined, not a vestige of a pillar being left. The second was a small cave, the front supported by two pillars and two pilasters, but now almost entirely destroyed, the bracket of one pillar and pilaster only remaining. In the middle compartment of the bracket of the pillar, is a representation of four deer with one common head as in cave I. at Ajanta.

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GHATOTKACH
CAVES.

¹ The Bauddha creed is, *Ye dharma hetu prabhava hetun teshán Tathágato hyavadat teshán cha yo nirodha evam vaddi Maháshramana*. Dr. Mill translates it, 'This is the generative source of the cause of meritorious duties. The cause of these Tathágata has declared. And the opposing principle of these, the Maháshramana, has likewise declared.' Mr. Hodgson says that this confession of faith can be repeated by almost every man, woman, and child of the Bauddha faith at Khatmandu the capital of Nepal. His translation of the formula is: 'The cause, or causes, of all sentient existence in the versatile world, the Tathágata has explained. The great Shramana has likewise explained the cause or causes of the cessation of all such existence. (Jour. R. A. S. No. 39, March 1835). Hardy's Manual of Buddhism, 196 note. This stanza appears at the beginning and end of many of the sections of sacred Buddhist books. It was found on a slab taken from a relic shrine at Sarnáth near Benares, as well as on an image of Buddha found at Tirhut, and on many a Buddhist monument in other parts of India. The Darbár cave at Kanheri has the stanza inscribed on seal impressions. Fergusson and Burgess' Cave Temples, 356.

² The kingdom of Ashmaka is mentioned by Pánini and in the Varáhasamhita. Jour. Bom. B. R. A. S. VII. 69. In the Dashakumárcharita the Ashmaka chief is spoken of as a neighbour of Vidarbha or Bidar, as the over-lord of the Konkan, as fomenting enmities at Bidar, as the ally of a forest prince Bhánuvarma, as fighting the Bidar chief on the banks of the Narbada, and finally as succeeding to the Bidar throne. Wilson's Works, IV. 277, 281.

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SINDVA FORT.

Sindva Fort, on the north side of the Sindva pass, in His Highness Holkar's dominions twenty miles north of Thálner, is a strong fort, most of it built of fine cut stone and mortar. It has nine round towers, one at each angle, as well as one in the centre of each face. It has four gateways, outside of which there are strong mud outworks. On the north-east and south faces there is a dry ditch of no great size. The town inside the walls has a mud fort in its centre. The grand entrance on the south consists of a very strong gateway flanked by two large round towers, with a commanding terrace and curtain running between. It has also wide ramparts all round the fort, and several guns of different sizes. It has one or two large reservoirs, and is well provided with water. In 1818 when, in accordance with article VI. of the treaty of Mandesar, the commandant was summoned to surrender, the garrison turned out without opposition and the British flag was hoisted. It was at that time considered a much stronger fort than Thálner.¹ In 1826 it was in good repair.² Some time before 1862, it was restored to Holkar on condition of his building a bridge over the Gohi river.³

¹ Blacker's Marátha War, 228.

² Military Inspection Report (1826).

³ Thornton's Gazetteer, 903. The climate is very deadly. The 2nd battalion of the 14th Native Infantry, thrown into the fort as a garrison after its surrender in 1818, lost nearly half its men in six months (Marátha and Pendhári Campaign Summary, (1819), 142); and Captain Clunes, writing seven years later, observes that the jungle, in the middle of which Sindva is situated, has proved so unhealthy to Europeans, that between August and December they should travel by any other route. Itinerary, 49.

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STATES¹.

IN the west and north-west of the district the Collector, as Political Agent, and the Superintendent of Police, as assistant political agent, have charge of three groups of petty half-independent states, the Dángs, the Mehvás, and Surgána. A few of the heads of these states are Kunbis or Kolis, but almost all are Bhils who claim a part-Rajput origin. At the beginning of British rule they were robbers and mountain freebooters, and though order has now been established for many years, after the first settlement, troops had more than once to be sent to suppress outbreaks. The country is so difficult to get at, and during the greater part of the year so unhealthy, that it is seldom visited by European officers. The people are poor, unskilled, averse from regular work, and excessively fond of spirits. Except that order is maintained the country has changed little under British management. The information regarding it is meagre and uncertain.

States.
DÁNGS.

The **Da'ngs**, or hill lands, lie between 20° 22' and 21° 5' north latitude and 73° 28' and 73° 52' east longitude. With an extreme length from north to south of fifty-two and a breadth from east to west of twenty-eight miles, they have an area of about 800 square miles, an estimated population of about 23,000 souls, and an estimated gross yearly revenue of about £2300 (Rs. 23,000).

Description

The Dáng country is bounded on the north-west by the Rewa Kántha state of Vasrávi, on the north-east and east by the districts of Khándesh and Násik and the Sahyádri hills, on the south by Peint in Násik and the Surgána state, and on the west by the Chikhli sub-division of Surat and the Gáikwár district of Untápur.

Boundaries.

The country is distributed over the following fifteen sub-divisions : (1) Amála ; (2) Avchár ; (3) Chinchli ; (4) Derbhavti ; (5) Dudhe ; (6) Ghárvi ; (7) Jhári Gháarkhadi ; (8) Kekat Kádúpáda ; (9) Kirli ; (10) Palásvihir ; (11) Pimpládevi ; (12) Pimpri ; (13) Shívbara ; (14) Vádhávan ; and (15) Vásurna. These divisions are ruled by separate chiefs, who are independent of each other except in warfare, when, with a following of armed men, all are bound to follow the Ghárvi standard.²

Sub-Divisions.

¹ The account of the Khándesh states has been compiled from Bombay Government Selection XXVI. New Series (1854), from the Khándesh Collector's Report (1862), and from papers written by Lieutenant J. E. Gibbs, R.E., Major J. MacRae, and Mr. W. Ramsay, C.S.

² The chiefs of Ghárvi, Derbhavti, Amála, Pimpri, and Vásurna, claim the title of *rāja*, the rest are called *náiks*.

States.**DÁNGS.****Aspect.**

Except some huge fantastic pinnacles in the main line of the Sahyádris to the east and south, the country is a mass of steep wooded flat-topped hills, running, in more or less parallel lines, west from the foot of the Sahyádris. They seem to be the remains of a large water-worn plateau, the first step of the trap that, further east, rises into the Deccan table-land. The strata are horizontal with peaks of upright basalt columns. The sides and valleys of the lower ranges are clothed with forest. Till they reach the open country, the valleys are narrow and winding, with steep sides and countless short steep ravines. In the west or lower Dángs, the valleys and ravine sides are too densely wooded to be habitable, and the tillage and hamlet sites lie on the more open flat-topped spurs and ridges. In the east the country is more open and the timber scantier and poorer.

Water.

The chief Dáng rivers are the Purna and the Ambika. The Purna rising under the Babulna and Jakribári passes, leaves the Dángs, at the village of Kakarda Náka. The Ambika, with two branches, the northern rising under the Kanchan and Chip passes, and the southern in a valley to the south-west of the Chip pass under the Vásurna plateau, leaves the Dángs at Kherjái Náka where the two branches join. Besides these there are two mountain streamlets, the Kapri and the Kuda. All these rivers, flowing from east to west, become dry in the hot months, except where lines of rock form natural pools. Frequent attempts have been made to make the Purna and Kapri passable for rafts and timber; but the rapids and shallows are too formidable to hope for success without a considerable outlay. The water in these streams is charged with vegetable matter and is poisoned by Bhils to stupify the fish. On the sides and tops of the plateaus, springs hold water till the end of March, one filling a pond and a hollow in the north scarp of Rupgad fort. The Vágghái, Ghárvi, and Kirli wells are noticeable, the two first for their depth, and the Kirli well for its rough teak lining.

Geology.

The trap hills are capped with thick strata of dark basalt, varying in texture but generally finely crystalline, containing much iron and occasionally columnar in structure. Below this steep basalt capping, the hill sides, where not covered by debris, show a less compact type of rock. Most of the rocks vary from black to gray crystalline basalts, diorites, and the like, while those on the tops of hills are full of acicular white crystals. There are no alluvial deposits, and the rocks of the river beds are considerably speckled with small felspar crystals, and, when fractured, show much hornblende. The boulders are of many different kinds, most of them close-grained and crystalline, some very porphyritic, some full of the magnetic oxide of iron which rusts in the cracks into the peroxide, and some very full of slender prismatic crystals.¹

Climate.

Dense tree growth, a hot stuffy atmosphere, and bad water make the Dángs, during the greater part of the year, unwholesome, and,

¹ Lieutenant J. E. Gibbs, R.E.

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to strangers, deadly. Only from the beginning of March to the end of May can they be safely visited. In these months though the days are intensely hot, the nights are cool. The prevailing diseases are forest and intermittent fevers, enlargement of the spleen and liver, and small-pox. Guineaworm is unknown. The rainfall is heavy and the extremes of heat and cold are great. But neither rain nor temperature returns are available.

States.

DÁNGS.

The chief trees are teak, *ság*, *Tectona grandis*. Teak is now found only in the valleys in the interior, as the rich alluvial Pimpri ravines, accessible to carts from the west, have been cleared of their teak. Blackwood, *sisu*, *Dalbergia sissoo*, is found in large quantities in the north-east, the stems growing to about eighteen inches in diameter. *Khandol*, *Sterculia urens*, is found in the valleys, the soft white wood being largely used for making platters. *Bil*, *Ægle marmelos*, has three foliate leaves, emblematic of the Hindu Trinity, and a large globular fruit used in dysentery. *Turan*, *Zizyphus rugosa*, has a fleshy mawkish-tasted white fruit much eaten by the people. *Moha*, *Bassia latifolia*, of two kinds, a red and a green leaved, both found in great numbers in the Dáng forests and above the Sahyádris near Pimpalner, yields a strong timber used in house building, flowers from which the favourite spirit is distilled, and seeds that yield a useful oil. *Khair*, *Acacia catechu*, found everywhere in the forests yields the *káth*, or Terra japonica, so much eaten with betel leaves. Jack, *phanas*, *Artocarpus integrifolia*, found in the west, yields a useful and ornamental timber and a fruit that sometimes weighs fifteen or twenty pounds. *Cauotchouc*, or India rubber, is formed from the sap discharged from scars in the bark. *Palas*, *Butea frondosa*, whose crimson masses of flower brighten the hill sides in February and March, gives an excellent timber, bark valued in tanning, leaves useful for plates, and flowers that yield a yellow dye. *Dhánda*, *Anogeissus latifolia*, with white bark and wood yields a very strong white gum. *Sádada*, *Terminalia arjuna*, has a smooth bark and dark wood. *Bával*, *Acacia arabica*, yields a strong tough wood and a bark used in tanning. *Tivas*, *Dalbergia ujainensis*, yields a tough pliable wood used for carts, shafts, and ploughs. *Pimpri*, *Hibiscus populneoides*, yields useful timber, seeds valued in medicine, and one of the gamboj gum resins. *Limdo*, *Melia azadirachta*, yields good timber and gum, leaves valued as a dressing for wounds and strains, and seeds whose oil is used both in medicine and for burning. *Báva*, *Cassia fistula*, with large fragrant yellow flower-clusters, yields a bark valued in tanning, and leaves and seeds used in medicine. *Herda*, *Terminalia chebula*, yields a gum and a fruit used in blackening leather. *Avla*, *Phyllanthus emblica*, with greenish yellow flowers, yields serviceable timber, medicinal bark, and a fruit, the emblic myrobalan, used as a pickle and preserve, and in tanning. *Champa*, *Michelia champaca*, with fragrant flowers, has a medicinal bark. *Serga* yields a pure oil valuable to watchmakers and gunsmiths. *Bor*, *Zizyphus jujuba*, yields building timber and fruit, and a root and bark used in medicine. *Vad*, *Ficus indica*, *pimpal*, *Ficus religiosa*, and *jámbudo*, *Syzygium*

Trees.

States.**Dáŋgs.**

jambolana, are found everywhere; and *ám*, *Mangifera indica*, and *chinch*, *Tamarindus indica*, near village sites. Besides these, there are the wild date, *khajuri*, *Phoenix sylvestris*, in the west; *sánovar*, *Bombax malabaricum*; *pangára*, *Erythrina indica*, the wood used in making sword sheaths; *karanj*, *Pongamia glabra*; *kumbi*, *Careya arborea*; *bhendgol*, *Loranthus bicolor*; *hedu*, *Nauclea cordifolia*; *gál*, *Gardenia dumetorum*; *tembarni*, *Diospyros exsculpta*; *varas*, *Bignonia quadrilocularis*; *siris*, *Albizia lebbek*; *tendram*, *Gardenia lucida*; *shevni*, *Gmelina arborea*; *váns*, *Bambusa stricta*; *bhokhar*, *Cardia mixa*; *páer*, *Ficus cordifolia*; *umbar*, *Ficus glomerata*, common near streams; and *karvand*, *Carissa carandas*, common on the tops of hills and among the Sahyádris.

Forest.

The Dáŋg forests cover an area of about 1000 square miles. Rich in timber, especially in teak, they rank second among west India forests, inferior to those of Kánara only. They are conveniently situated and supply Gujarát, Káthiáwár, and Rajputána, with all kinds of timber. In 1879 the selling price of standing teak was from £1 5s. to 9s. (Rs. 12½ - Rs. 4½) the *khandi* of 12½ cubic feet, felling, lopping, and carrying charges being borne by the buyer. In 1842 the forests were leased by the chiefs to Government for sixteen years on a yearly payment of £1123 (Rs. 11,230). Between 1842 and 1847, chiefly in the Amála and Váurna Dáŋgs, thousands of the best teak trees were felled and stealthily exported by the people of Báglán and Dindori in Násik. The Dindori people covered the timber by passes in the name of the Surgána deshmukh, and the Báglán people under passes from the Surat agency, granted on the representation that the timber was old and cut before the beginning of the Government farm. In 1861 renewed leases were drawn up, giving Government, so long as it pleases, the right, at a fixed rent, to protect, cut, plant, sow, or dispose of all the timber in the forests; to collect all forest revenue; to levy any cess it thinks proper; to allow the chiefs as much timber as is wanted for house-building; and to clear any part of the forest and give it for tillage, settling the rent and causing the revenue to be paid to the chiefs.

Animals.

Cattle and poultry are raised but neither goats nor sheep. Wild animals are found in large numbers, but the country is too difficult and unhealthy for successful shooting. The chief wild animals are the Tiger, *vágh*, *Felis tigris*; the Panther, *chitáh*, *Felis jubata*; the bear, *rinchh*, *Ursus labiatus*; the *sámbar*, *Rusa aristotelis*; the Spotted Deer, *chital*, *Axis maculatus*; the Boar, *dukar*, *Sus indicus*; the Four Horned Antelope, *bhekar*, *Tetraceros quadricornis*; and the Bison, *Gaurus gauveus*. Tigers are few, small, and difficult to get, as the Bhils worship the tiger and dislike hunting or helping to hunt it. Bears are found in large numbers, but owing to the difficult nature of the country and the long distances they travel, they are not easily marked down.

Population.

The population of the Dáŋgs was, in 1876, returned at 22,836 souls chiefly Bhils, Kunbis, Konkans, Várlis, Káthodiás, and Chodhrás. The KUNBIS are ugly, weak, and miserable looking, with stringy limbs and pot-bellies, wearing very little clothing except

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near the larger plain villages. Every man carries a sickle-shaped knife fastened to a string tied round his waist. Their cone-shaped huts have wattled walls and roofs thatched with bundles of hay. They supplement the scanty crops of coarse rice and *nágli* by fruit and the produce of their bows and arrows. They are excessively fond of *moha* spirits, and, from their scanty food and dirty intemperate habits, are very subject to lung and chest complaints and skin diseases. As a rule they are extremely shy and timid but civil and obliging. They are only half settled. A death, an outbreak of cattle disease, or the reputed working of a witch, is enough to drive them from their huts. BHILS are rarely met except in the retinues of the chiefs. They are ugly and stunted, very black, wild, and almost naked. Living like the Kunbis in cone-shaped huts made of tree boughs, they burn them on the slightest mishap, and seldom stay in one place for more than a fortnight. They feed on all sorts of vermin and garbage, eating, without scruple, rats, monkeys, crows, and even cows. Though nominally Hindus they know very little of the Bráhmaṇ religion, and, unless he is a beggar, hold a Bráhmaṇ in no particular respect. Hanumán, the monkey-god, is occasionally seen in their villages. But their chief objects of worship are the boundary god *simaria dev*, the snake god, and the tiger god *vágh dev*, in whom they say the souls of their ancestors become incarnate. They believe in omens and greatly dread the power of witches and of the evil eye. Though hopelessly ignorant, lazy, and drunken, they are honest and grateful. Considering themselves members of the chief's family they hold all labour, except field work, a degradation. They neither work as wood-cutters nor pilfer wood. But during the rains they meet near Kunbi villages and hire themselves as field labourers receiving payment in grain. Polygamy, though allowed, is practised by the chiefs only, some of whom have a dozen wives. They speak a mixture of Gujaráti, Hindustáni, and Maráthi, of which Gujaráti is the chief element. Except that they are more industrious, making bamboo baskets and mats, the VÁRLIS are much the same as the Bhils. The CHODRÁS are cultivators. KÁTHODIÁS, like Bhils in appearance and language but dirtier and fouler feeders, take their name from and live by the manufacture of catechu. They are said to marry with Bhils. Besides these resident tribes, Vanjáris, both Hindu and Musalmán, pass through the country in the fair season, grazing their cattle and exchanging salt for grain. In 1872 there were 289 inhabited and 339 deserted villages. Since 1872, through the migratory habits of the people, several of the inhabited villages have been deserted, and several of the deserted villages peopled.

Black alluvial soil is found in the valleys and lowlands, and red soil in the uplands. The Vásrna and Amála Dángs contain the greatest arable area. The people move their villages with great readiness, and, choosing fresh patches of forest, clear them for tillage. Such clearances are found scattered over the forests, on the tops and slopes of hills, and on the level lands in valleys. Cultivation is carried on partly by digging, partly by rude ploughing, and partly by wood

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States.
DÁNGS.
Population.

Agriculture.

States.	ash, <i>dali</i> , tillage. The chief crops are <i>nāgli</i> Eleusine coracana, rice <i>bhāt</i> <i>Oryza sativa</i> , <i>kodra</i> <i>Paspalum scrobiculatum</i> , <i>vari</i> <i>Panicum miliaceum</i> , <i>bājri</i> <i>Penicillaria spicata</i> , <i>udid</i> <i>Phaseolus mungo</i> , gram <i>chana</i> <i>Cicer arietinum</i> , and <i>tur</i> <i>Cajanus indicus</i> . In the upper
DĀNGS.	Dāngs wheat is grown, but in quantities so small that, for the Government establishment and forest labourers, supplies have to be brought from Bilimora and Chikhli in Surat. Among vegetables, potatoes, locally known as <i>bhui kand</i> , grow to a great size, many of them from eight to ten pounds.
	The cultivators belong to the Kunbi, Vārli, Chodhra, and Konkani tribes. Of these the Konkanis, said to be Kunbis from the Konkan, are hardy and thrifty. When the crops fail, the people live on <i>moha</i> berries and on such eatable roots as <i>bendarkola</i> , <i>us</i> , <i>karu kand</i> , <i>rājālu kand</i> , and <i>vaj kand</i> . ¹
Capital.	Bamboos and timber are bartered for grain and other necessities. Money is scarce. The few coins in circulation either belong to the <i>Sakvādi</i> currency or are British rupees paid to the chiefs by Government. These go to the Pārsi liquor sellers, to the Vanjāris, and to the chiefs' servants. Among themselves the people use grain as the medium of exchange.
Roads.	Except a forest road, thirty-seven miles long, from Vāghāi on the west to Tānklipāda about twelve miles from the foot of the Khāndesh pass, there are no roads practicable for wheeled carriages. There are two timber drags, one running east from the Kakarda Nāka about fifteen miles up the Purna valley, and a second running south-east from Vāghāi about the same distance up the southern branch of the Ambika. There is a track from Tānklipāda to Varsa and Pimpalner in Khāndesh. These three roads are practicable for small lightly-laden carts. The rest of the routes to Khāndesh and Nāsik are impassable for carts of any kind. The other timber drags, over the Babulna pass, go into Khāndesh by Mulher, and, over the Kanchan and Chip passes into Nāsik on to Hātgad. Besides these there are some country cross roads for foot passengers.
Trade.	Except in timber there is little trade. Formerly large teak and <i>tanach</i> trees were felled, and square logs of from five to ten cubic feet were cut from their hearts, and, by a pair of bullocks, easily carried up the passes into Khāndesh and Nāsik. Afterwards, when the Nāsik and Khāndesh road was made, the export was confined to dead timber. From the lower or western Dāngs large quantities of bamboos are sent west to the Surat district and the Gáikwār's territories. The only traders who deal with the people, are Vanjāris who bring a little coarse cotton cloth, cheap jewelry, beads, earthen pots, and salt, and fixing their value at more than two hundred per cent above cost price, are paid in grain.
Manufacture.	The only manufacture is catechu, <i>káth</i> . The heart wood of the <i>khair</i> tree is cut into chips about an inch square and as thick as a piece of cardboard. The pieces are boiled in pots by women,

¹ Unless prepared in a peculiar way the last is poisonous.

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each woman having before her two rows of six pipkins, each holding about a quart of water. In ten of these, the chips are boiled and the liquid is then poured into two larger pots placed in the centre, where it is kept boiling to exhaust the superfluous water. At the end of the day the liquid in the jars is poured into a wooden trough, and strained by dipping a piece of blanket into it and squeezing the blanket into the trough. The liquid is then allowed to stand, and throw down a sediment, which when dry is *káth*. There are several *káth* manufactories; and there is supposed to be some secret in the process. The people employed in catechu-making are called Kathodiás. The whole process is managed by their women.

States.
Dángs.

The Dáng chieftains are Bhils who claim a strain of Rajput blood.¹ These chiefs formerly owed obedience to the Ghárvi chief, who, in common with the rest, paid tribute to the deshmukh of Mulher. At the beginning of British rule these chiefs were almost entirely independent, and, as in other parts of Khándesh, had been treated as outlaws and punished with merciless cruelty.² Under the British, strong detachments were posted at Mulher, Dhivel, Pimpalner, and Varsa. Forced to keep the peace in those parts, the Bhils took to plundering in the Gáikwár's territory on which they had certain revenue claims. To repress the disorders which the Gáikwár was unable to check, the British, in 1825, guaranteed the Bhils' claims on the Gáikwár country, and, three years later, settled a disputed demand from certain Báglán and Pimpalner villages. In 1842, the British Government, on paying a yearly sum of £1123 (Rs. 11,230), entered into an arrangement with the chiefs for a sixteen years' lease of the teak forests of 446 villages. Some years later, the oppression of the deshmukh of Mulher caused a serious disturbance. To prevent another outbreak the British Government arranged to deduct the tribute due to the deshmukh from the sum yearly paid for the lease of the forests, and to pay the amount to the diwán, the deshmukh's representative. Except their dues to the deshmukh the Dáng chiefs pay no tribute either to the British Government or to any other ruler. The Collector of Khándesh, who is the Political Agent, visits the country once a year, and holds a *darbár* at which the chiefs receive their yearly stipends and other presents. The chiefs are given to excessive drinking. Some of them are so poor as to have no proper clothes, and are so deeply sunk in debt, that, on their return from the *darbár*, they are besieged on the road by their creditors and forced to pay the greater part of their cash allowances.

History.

There is no regular system of land revenue. The assessment rates depend not on the area tilled, but on the number of ploughs used. The plough tax is levied sometimes in grain and sometimes in cash; when taken in cash the general rate is 10s. (Rs. 5) a plough.

Land.

Formerly both criminal charges and civil disputes were settled by the chiefs. The process was of the roughest, and fining was the usual means of punishment. In capital offences, except witches who were burnt alive, the prisoners were generally shot to death by arrows.

Justice.

¹ Ind. Ant. V. 337.² Bom. Gov. Sel. XXVI. 165.

States.	At present, the chiefs settle petty civil and criminal cases, punishing offenders by a fine in cattle or in money. No civil cases come for trial before the Political Agent or his assistant, but when these officers are on tour, they dispose of disputes and differences in a rough and ready way. Serious crimes are reported to the diwán, or Government agent. After inquiry, the diwán submits the case to the Political Agent, who, with the powers of a Sessions Judge, decides whether the case should come on for trial, and if so whether it should be tried by himself or by the assistant political agent who has the powers of an assistant sessions judge. The usual crimes are murder, rioting, hurt, grievous hurt, cheating, and sometimes forgery. Sentences of death, transportation for life, and imprisonment for fourteen years and upwards are passed subject to the confirmation of Government. As there is no jail or lock-up in the Dángs, prisoners are confined in the central jail at Dhulía. Though they employ no regular police, the chiefs, through their personal followers, help the Khándesh authorities in tracking and securing offenders. A few chiefs have small bodies of messengers and mounted attendants, armed with old rusty matchlocks and swords, and a considerable number of Bhil followers each of whom brings from thirty to fifty bowmen.
DÁNGS.	
Justice.	
Police.	
Revenue.	The estimated gross yearly revenue of the Dángs, partly from the plough-tax, partly from the sale of forest produce, but chiefly from the lease of the forests to Government, amounts to £1983 (Rs.19,830). There is no excise revenue, the chiefs having leased their excise rights to Government along with their forests. There is no school. Even the chiefs are ignorant and untaught. In the whole country there are not more than a dozen adults who can read or write. There is no dispensary. The prevailing diseases are fever, ague, enlargement of the spleen and liver, and small-pox. From June to February the climate is deadly to strangers both natives and Europeans. The Government vaccinator occasionally visits the country. But the people have a strong dislike to vaccination. No registration of births and deaths has been attempted.
Instruction.	
Health.	
Sub-Divisions.	
<i>Amála.</i>	AMÁLA, with an area of 200 square miles, a population of about 4700 souls, and an estimated gross yearly revenue of £300 (Rs.3000), is bounded on the north by Sevaryáchibári and Jáman Dagar, on the east by Biland, Ráhoteghát, and Dalmandar, on the south by Jámdar and Vásuma Dáng, and on the west by Palásvihir and Pimpri. The present chief Ratansing Hasusing, a Bhil thirty-five years old, lives at Modal. The family follows the rule of primogeniture; it has no patent allowing adoption. AVCHAR, with an area of eight square miles, a population of 280 souls, and an estimated gross yearly revenue of £17 (Rs.170), is bounded on the north by Bijurpáda, on the east by Garkari and Zaripáda, on the south by Chinchlipáda, and on the west by Vangar Ghorí. The present chief Budia Badal, a Bhil thirty-seven years old, lives at Avchar. The family follows the rule of primogeniture; it has no patent allowing adoption. CHINCHLI, with an area of twenty-two square miles and a population of 800 souls, has an estimated gross yearly revenue of £72 (Rs. 720). It is bounded on the north by
<i>Avchar.</i>	
<i>Chinchli.</i>	

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Kadmal, on the east by the Babulna pass, on the south by Garat and Kotya Dongar, and on the west by Mográpada. The present chief Jiva Bhaván, a Bhil, lives at Kadmal. The family follows the rule of primogeniture; it has no patent allowing adoption. DERBHAVTI, with an area of 170 square miles, a population of about 3000 souls, and an estimated gross yearly revenue of £370 (Rs. 3700), is bounded on the north by Sávarkhal and Karvandia Mal, on the east by Kokar and Kothar, on the south by Bibulpáda and Burkhari, and on the west by Visdhule and Patvehr. The present chief Nathu Ankush, a Bhil thirty-one years of age, lives at Uga. The family follows the rule of primogeniture; it has no patent allowing adoption. DUDHE, with a population of 115 souls, has an estimated gross yearly revenue of £9 (Rs. 90). The present chief Maharhar Vággi, a Kunbi twenty-one years old, lives at Khatárhidari. The family follows the rule of primogeniture; it has no patent allowing adoption. GHÁRVI, with an area of 300 square miles, an estimated population of 3250 souls, and an estimated gross yearly revenue of £500 (Rs. 5000), is bounded on the north by Sajupada, Vagdara and Kuperband, on the east by Keland Esghát, on the south by Chikhli and Palásvihir, and on the west by Kehkardar and Kalia Buchibári. Jorávar, who succeeded his father Silpat, died childless. The succession was disputed by his two brothers who, after some time, agreed to waive their claims in favour of their uncle Udesing, who, on his death, was succeeded by his son Keralsing. Davising the elder of Jorávar's two brothers, wounding two men in a private quarrel, was for some time imprisoned in the Thána and Surat jails, and was afterwards confined in the lunatic asylum at Colába in Bombay. From Colába he escaped, entered the Dángs, put Keralsing to death, threw off his allegiance to the British Government, and, assembling a band of followers, plundered the villages of the neighbouring chiefs. A body of troops was sent against him, which co-operating with other Bhil leaders, attacked and carried his chief stronghold. After eluding pursuit for a long time, Davising at last gave himself up to the Political Agent. His brothers Rupdev and Dolat, and one Devji Kunvar, who were disturbing the peace of Vásurna, were also apprehended. The murdered chief Keralsing was succeeded by his son Fatesing, who was taught to read and write Maráthi at Dhulia. He was an habitual drunkard and a great oppressor of his people. Dying in 1877, he was succeeded by his son Nathu, a youth (1879) of twenty-one. In 1879 Chipat Kunvar, one of the relations of the chief, caused some trouble and absented himself from the darbár at Amála. Security has been taken for his future good conduct. The chief, who is a Kunbi by caste, lives at Kotamb, and manages his own affairs. The family follows the rule of primogeniture; it has no patent allowing adoption. JHÁRI GARKHADI, with a population of 210 souls, has an estimated gross yearly revenue of £5 (Rs. 50). The present chief Chámhbárya Reshma, a Bhil thirty-two years old, lives at Garkhadi. The family follows the rule of primogeniture; it has no patent allowing adoption. KETAK-KADUPÁDA, with a population of 100 souls, has an estimated gross yearly revenue of £16 (Rs. 160). The present chief Mahipat Bonda, a Bhil thirty-one years old, lives at Kadupáda.

States.

DÁNGS.

*Derbhavti.**Dudhe.**Ghárvi.**Jhári Garkhadi.**Ketak-Kadupáda.*

States.	The family follows the rule of primogeniture; it has no patent allowing adoption. KIRLI, with a population of 815 souls, has an estimated gross yearly revenue of £49 (Rs. 490). The present chief Hapsing Lálsing, a Bhil forty-eight years old, lives at Kirli. The family follows the rule of primogeniture; it has no patent allowing adoption. PALÁSVIHIR, with a population of 300 souls, has an estimated gross yearly revenue of £24 (Rs. 240). The present chief Navas Jeriya, a Bhil fifty-one years old, lives at Kukádnadi. The family follows the rule of primogeniture; it has no patent allowing adoption. PIMPLÁDEVI, with a population of 100 souls, has an estimated gross yearly revenue of £11 (Rs. 110.) The present chief Kájlia Dudkiya, a Bhil sixty-six years old, lives at Pimpládevi. The family follows the rule of primogeniture; it has no patent allowing adoption. PIMPRI, with an area of 100 square miles, a population of 4045 souls, and an estimated gross yearly revenue of £312 (Rs. 3120), is bounded on the north by Sadma and Khátal Masuli, on the east by Chikhli and Palásvihir, on the south by the Kalam hill, and on the west by Sadardev and the Zuria river. The present chief Nilubába Trimbak, a Bhil thirty years old, lives at Pimpri. The family follows the rule of primogeniture; it has no patent allowing adoption. SHIVBÁRA, with a population of 250 souls, has an estimated gross yearly revenue of £43 (Rs. 430). The present chief Dharma Bádal, a Bhil sixty-one years old, lives at Shivbára a rather prosperous village. The family follows the rule of primogeniture; it has no patent allowing adoption. VADHÁVAN, with a population of 110 souls, has an estimated gross yearly revenue of £24 (Rs. 240). The present chief Lakshman Ráma, a Bhil thirty-two years old, lives at Shevji. The family follows the rule of primogeniture; it has no patent allowing adoption. VÁSURNA, with an area of 200 square miles, a population of 4519 souls, and a gross estimated yearly revenue of £230 (Rs. 2300), is bounded on the north by the Supa hills, on the east by Málegaon and Chipghát, on the south by Devdungar in Surgána, and on the west by Chinch and Ámbápára. The present chief Yashvantráv Lakshman, a Bhil twenty-two years old, lives at Bardhund. The family follows the rule of primogeniture; it has no patent allowing adoption.
DÁNGS.	
<i>Kirli.</i>	
<i>Palásvihir.</i>	
<i>Pimpládevi.</i>	
<i>Pimpri.</i>	
<i>Shivbára.</i>	
<i>Vadhávan.</i>	
<i>Vásurna.</i>	
MEHVÁS.	The Mehva's , ¹ including the lands of the six petty states of Chikhli, Gawháli, Káthi, Singpur, Nál, and Navalpur, lies in the extreme west of Khándesh, partly among the western extremities of the Sátputás and partly on the low ground below the hills. It has an estimated gross yearly revenue of about of £5000 (Rs. 50,000) and a population of about 7000 souls. The whole is broken and wild, and more or less covered with forests. The land is well watered containing six mountain streams, the Parvadi, the Kodli, the

¹ Of the origin of the word *mehvás* Mr. M. M. Kunte writes: 'I would derive *mehvás* or *mehvás* from the Sanskrit *mesh*, a sheep, a word still used in the Maráthi *mendha-váda* (*mesh-váta*) a sheep-pen, and in the phrase *mesha-pátra*, sheepish, used of a simpleton or milksop. The word *mehvás* is, I think, a relic of an old division of the country into *manushya-vása* or *gráma*, the men's quarters, and *mesha-vása*, the sheep-quarters, the outlying and untilled tracks.'

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Superti, the Gangli, the Varkara, and the Dev, all of which, running throughout the year, rise in the Sátputás, and passing through the Chikhli and Káthi states, flow some into the Tápti and some into the Narbada. The climate is extremely unhealthy, except in May most dangerous to strangers. The prevailing diseases are fever, ague, malaria, small-pox, and cholera.

Though inferior to the Dángs both in size and quality, the forests are rich in timber, and yield wax, honey, and *mahuda* flowers. The people are generally Bhils, who, having some Rajput blood, are more turbulent and warlike than the Dáng Bhils and much superior to them in strength and intelligence. As the supply of grain does not meet the local demand, the people eke out a living on fruits, roots, and other forest produce. They work chiefly as woodcutters. All over the states there is great deal of rich black soil. But only scattered patches close to the villages are tilled. The crops are rice *bhát* *Oryza sativa*, *náglí* Eleusine coracana, *bájrí* *Penicillaria spicata*, *javári* *Sorghum vulgare*, *udid* *Phaseolus mungo*, and *barti* *Paspalum scrobiculatum*. Tillage is carried on partly by the plough and partly by wood-ash tillage, locally called *jamtí*. The only trade is in timber which supplies the Khándesh markets of Nandurbár and Taloda. The land revenue is derived from a plough and an axe tax, each plough paying from 10s. to 12s. (Rs. 5 - Rs. 6) and each axe from 4s. to 6s. (Rs. 2 - Rs. 3).

Civil and criminal justice are regulated by rules framed under Act XI of 1846. Under these rules, in the administration of criminal justice, the judicial powers of the Agent are limited to fine and imprisonment, simple and rigorous, for five years, all severe sentences being subject to the confirmation of the High Court. In the executive criminal branch the Political Agent exercises the powers of a first class magistrate. The assistant political agent has the judicial powers of an assistant sessions judge, all appeals from his decisions lying to the Agent's court. The Dáng diwán, who is in charge of the Mehvás states, inquires into all reported cases of theft and other petty offences, and his proceedings are submitted to the Political Agent or his assistant. The chiefs settle petty cases, each in his own estate, punishing by fine and whipping. There is no regular police, but the chiefs keep up small bodies of from ten to fifteen irregular troops, *sibandis*, who collect the revenue, attend on the chiefs, and, under the Khándesh Superintendent of Police, keep order on the frontier, and perform other police duties. Besides these irregulars, a considerable number of Bhil headmen, *náiks*, are, if called by their chiefs, each bound to bring from thirty to fifty bowmen.

The only school is in Káthi. Most of the chiefs can read and write Maráthi and Gujaráti. There is no dispensary. The prevailing diseases are ague, fever, malaria, enlargement of the spleen and liver, and cholera.

The following is the available information regarding the Mehvás states :

CHIKHLI, lying between the Narbada and the Tápti, is bounded on the north by Gawháli, on the east by the Kukurmunda petty division

States.
MEHVÁS.

Products.
Population.

Agriculture.

Trade.

Land.

Justice.

Instruction.
Health.

Chikhli.

States.

MEHVÁS.

States.

Chikhli.

of Khándesh, on the south by the Tápti, and on the west by Ságbara. The country, flat and densely covered with forest, is watered by the Parvadi, the Kodli, the Dev, the Superti, the Gangli, and the Varkara rivers, which, flowing all the year round from the Sátpudás, pass south-west into the Tápti. The climate is extremely bad even to the natives, and for outsiders is safe only in May. The chief diseases are fever and ague, small-pox, and cholera. The forests, which are under Government conservancy, yield, besides timber, *mahuda* flowers, wax, honey, and *chárolí* nuts. The population, Bhils of the Vasáva, Valvi, Gávit, and Párvi tribes, is estimated at 450 souls. Near the Tápti the soil is good, yielding *javári* Sorghum vulgare, *bájrí* Penicillaria spicata, *nágli* Eleusine coracana, and *bartí* Paspalum scrobiculatum. There is no irrigation. Two rough unmade beaten tracks, formerly used by carts, run, the one from near Kukurmunda to Singri one mile from Chikhli, the other from Kukurmunda through Chikhli to Gawháli and Ságbara. The ancestors of the Chikhli chief originally held lands from Rájpipla. Jiva, the founder of the family, taking advantage of the turbulent times, established his power over the surrounding district. His lands consisted of eighty-four Rájpipla villages, and he levied blackmail in the surrounding country, imposed a tribute on several landholders, and collected tolls from passengers and traders. In 1818, Captain Briggs granted Jiva a yearly pension of £300 (Rs. 3000), and undertook to collect for him the tolls and other duties by maintaining at his expense a force of eleven horse and forty foot. Jiva's son Kuvar Vasáva entered Government service and undertook to protect the country from the neighbouring Bhils. This state of things lasted till, in 1846, Ruvar Vasáva rebelled against Government and was imprisoned. His state was attached and managed by the Collector of Khándesh for the benefit of his son Rámsing, to whom it was handed over in 1854. As Rámsing proved unfit to superintend the police, the allowance made to his grandfather for foot and horse was taken away. In 1872 Rámsing was implicated in a case of dacoity, and, in 1874, his state was attached and himself deported to Haidarabad in Sind, where a monthly allowance of £10 (Rs. 100) is given to him. During the absence of the chief the state is managed by the assistant political agent, who has under him a clerk on a monthly pay of £3 (Rs. 30) and two messengers. Rámsing, who was taught in the Poona College, knows Gujaráti, Maráthi, and a little English. He has no children; his family holds no patent allowing adoption, and in point of succession follows the rule of primogeniture. In 1879 the total state revenue amounted to £268 (Rs. 2680) of which £132 (Rs. 1320) were derived from land, £126 (Rs. 1260) from excise, and £10 (Rs. 100) from miscellaneous sources. The state has about £1500 (Rs. 15,000) to its credit of which £1000 (Rs. 10,000) have been invested in Government paper.

Gawháli.

GAWHÁLI, with an estimated population of 500 souls and a gross yearly revenue of £2200 (Rs. 22,000), is bounded on the north by the Káthi and Rájpipla territories, on the east by the Kukurmunda and Taloda sub-divisions of Khándesh, on the south by the Chikhli state, and on the west by the Rewa Kántha state of Ságbara. The country is composed of a number of irregular forest-clad hills.

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The climate is unhealthy, the chief diseases being fever, malaria, small-pox, forest fever, and cholera. Besides teak and bamboos, the forest products are *mahuda* flowers, honey, and wax. Fees of 2s. 1½d. (Re. 1-1) from Bhils, and from 6s. to 10s. (Rs. 3 - Rs. 5) from Gujars and others, are levied on every cartload of timber. The heaviest fee is for teak poles on which 10s. (Rs. 5) a cart is charged. There is no fee on firewood. In 1878 the timber revenue was estimated at £2000 (Rs. 20,000). The soil is stony, yielding *nágli* Eleusine coracana, *bájrí* Penicillaria spicata, *jvári* Sorghum vulgare, and *barti* Paspalum scrobiculatum. There is no irrigation. A fair weather cart track runs from Taloda into Gujarát by Gawháli and Pát near Ságbára. Timber is exported and sold in the Taloda market. The ancestors of the chief, belonging to the Valvi tribe of Bhils, were originally feudatories of Rájpípla and are said to have been ruined on its subversion by the Gáikwár (1763-1813). In 1818 the chief, Nána, collected a band of adventurers, and had in his pay a large body of irregular troops. Captain Briggs, when he made arrangements with the Mehvás chiefs, granted him a yearly allowance of £30 (Rs. 300) on condition of his performing police duties. Under an arrangement made by Mr. Willoughby, Nána also received from Baroda the Songad *kunti* allowance of £89 6s. (Rs. 1000 *bábá-sháhi*). Nána was succeeded by his son Kátiya, during whose minority the estate was managed by his uncle Devji. Kátiya died in 1878, and was succeeded by his young son Sarupsing, during whose minority, the state is, under the immediate supervision of the assistant political agent, managed by his uncle Rámji. The family has no patent allowing adoption. In point of succession it follows the rule of primogeniture. The chief keeps from ten to fifteen irregular troops.

States.

MEHVÁS.

Gawháli.

KÁTHI, with a probable area of 300 square miles, an estimated population of 5000 souls, and a gross yearly revenue of about £2000 (Rs. 20,000), is bounded on the north by the Rewa Kántha territory of Chhota Udepur, on the east by Akráni in Khándesh, on the south by the petty states of Singpur and Chikhli, and on the west by Gawháli and the Rewa Kántha state of Rájpípla. On all sides very difficult of access, Káthi is a succession of narrow valleys separated by ridges of lofty, irregular, and forest-clad hills. The only river is the Dev, which, rising in the Sátpudás, flows north-west into the Narbada. The climate is safe for strangers only from the middle of April to the end of May. The chief diseases are forest fever, fever and ague, small-pox, spleen affections, and cholera. The forest products are timber, *mahuda* flowers, honey, and wax. The people are Bhils of the Matvaria, Pavra, Várli, and Párvi tribes who speak a mixed dialect closely resembling Gujaráti. Besides these there are Musalmáns, who, in the fever season after the rains, move to Nandurbár. In lowlying villages the soil is good, yielding rice *bhát* Oryza sativa, *barti* Paspalum scrobiculatum, and *udid* Phaseolus mungo. There are two routes practicable for bullocks and horses, one from Kukarmunda across the Imli pass, and the other from Dhadgaon in the Akráni sub-division of Khándesh. The only exports from Káthi are rice, wood, clarified

Káthi.

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States.**MEHVÁS.****Káthi.**

butter, *barti* Paspalum scrobiculatum, *udid* Phaseolus mungo, and myrobalans. In 1818 Captain Briggs granted the chief a yearly allowance of £3 14s. (Rs. 37), and recognised him as a dependant of the chief of Budával¹ to whom he paid a yearly tribute of £3 4s. (Rs. 32). On the acquisition of Khándesh, to keep the turbulent Bhils in order, the British Government placed a detachment at Kukurmunda. A few years later Lakshman Párvi, the Káthi chief, plundered the surrounding country, and a force under Captain Rigby, marching against him, burnt down his chief village. Lakshmansing was succeeded by his son Umed, and he by his son Ratu, the present chief. A Bhil by caste, forty-seven years old, and able to read and write Gujaráti, he lives at Káthi, and pays Government a yearly tribute of £13 6s. (Rs. 133). He has no patent allowing adoption, and in point of succession his family follows the rule of primogeniture.

Singpur.

SINGPUR, with an estimated population of 400 souls, and, in 1879, a revenue of about £240 (Rs. 2400), is a plain country entirely covered by thick forest. The climate is unhealthy, the chief diseases being fever and ague, small-pox, forest fever, and cholera. Besides timber, the forests yield *mahuda* flowers, wax, and honey. The soil is good, but, except near villages, is little cultivated. There is no irrigation. There are two cartroads, one of fourteen miles from Nál and the other of 10½ miles from Kukurmunda. In 1818 Captain Briggs acknowledged the chief, Bhikna Párvi, as a dependant on the Budával chief, through whom he was granted a yearly present of £20 (Rs. 200). Bhikna was succeeded by his son Gumla, and he by his son Bápu, a minor. During Bápu's minority the state is under the immediate charge of the assistant political agent. The young chief and his brothers are being educated in the Government school at Taloda. The chief is a Bhil by caste, and Singpur is his place of residence. The family holds no patent allowing adoption. In point of succession it follows the rule of primogeniture.

Nál.

NÁL, with an estimated population of 300 souls and a yearly income of about £110 (Rs. 1100), is bounded on the north and south by the Taloda sub-division of Khándesh, and on the east and west by the lands of Gawháli and Budával. From its position, in the centre of forests, the climate is unhealthy, the chief diseases being ague, fever, colic, spleen and liver affections, and occasional outbreaks of small-pox and cholera. The soil is middling, and except close to village sites, there is no irrigation.

¹ In 1818, the Budával chief Chandrasing ranked as one of the Mehvás chiefs, receiving payments from forty villages in the Nandurbár and Sultánpur sub-divisions of Khándesh and holding the passes into Matvad. Captain Briggs recognised his position, required him to give up some doubtful claims, and, in lieu of them, guaranteed him a sum of money. In return for this Chandrasing agreed to keep the Bhils in check. Chandrasing died in 1819 and was succeeded by his son Bhavánsing, and he, in 1839, by his brother Ganpatsing. A man of debauched habits, Ganpatsing fell into debt, oppressed his people and was suspected of conniving at robberies in the neighbouring British territories. In 1845 he was removed to Dhulia, his estate attached, and a maintenance provided for him. He died childless in 1854, and his estate lapsed to Government.

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There are two cart tracks, one from Budával, the other fourteen miles from Gawháli. The Nál family were feudatories to the Budával chief to whom they paid a yearly tribute. In 1818 Captain Briggs recognised the Nál chief with his five villages as a dependant on Budával, guaranteed the *kunti* to which he was entitled, but of which the Political Agent made the collection, and granted him a yearly allowance of £20 (Rs. 200) which was, in 1849, reduced to £10 (Rs. 100). In 1872 Kána Párví, the chief, died and was succeeded by his son Lashkari, a minor of thirteen. During his minority the state has been managed by his uncle Tama. The young chief and his brother are being taught at the Kukurmunda school. The family who live at Vághápáni has no patent allowing adoption. In point of succession they follow the rule of primogeniture.

NAVALPUR, with an estimated population of fifty souls all of them Bhils of the Patodi tribe, and a gross yearly income of £77 (Rs. 770), is enclosed by the territories of Nál, Singpur, and Budával. The climate is unhealthy, the prevailing diseases being ague, fever, spleen, and liver affections. The soil is stony, and, except in isolated spots, few crops are raised. There are two cart tracks, one from Budával and a second from Gawháli. The ancestors of the chief received this state from Budával. In 1832, on the death of the chief Ráyla, who acted as a constable in the Nandurbár Mehvási police, the state was attached and managed by the Khándesh Collector till 1853, when it was handed over to Kuvera. Kuvera was succeeded by his son Lashkari, and he, in 1876, by his son Phulsing, a minor of ten. The state is managed by his uncle. The family residing at Navalpur has no patent allowing adoption. In point of succession it follows the rule of primogeniture.

Surgána, in the south-west corner of Khándesh, has an area of 360 square miles, a population of 8200 inhabitants, and an estimated gross yearly revenue of £1150 (Rs. 11,500). It is bounded on the north by the Dángs, on the east by the Sahyádrí hills partly in Násik partly in Khándesh, on the south by Peint in Násik, and on the west by Bándsa and Dharampur in Surat. Like the Dángs, it is full of spurs of hills and waving uplands once covered with dense forest, now partly cleared and stripped of most of their valuable timber. There is only one mountain stream, which, rising in the Sahyádris, flows west. Except in the months of April and May, the climate is very unhealthy both to Europeans and natives; and even in those months the water is very scarce and bad. The prevailing diseases are ague, fever, colic, and spleen.

The chief forest trees are, teak *ság* *Tectona grandis*, blackwood *sisu* *Dalbergia sissoo*, *khair* *Acacia catechu*, and *tivas* *Dalbergia ujainensis*. The teak is knotted, gnarled, and stunted, much inferior to Dáng teak. Other forest products are fruit, gums, honey, lac, and tree roots.

There were, according to the 1872 census, 8094 inhabitants of whom 4390 were males and 3704 females. Most of them are Bhils and almost all are very poor.

The soil chiefly consists of a loose rich black loam, which, though generally of little depth, is very fertile. The richest spots are at the

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MEHVÁS.
Nál.

Navalpur.

SURGÁNA.

Products.

People.

Tillage.

States.	bottoms of deep valleys. The staple article of food is <i>nágli</i> Eleusine coracana, an early crop raised on the slopes of hills by hand labour. Other crops grown in the state are, rice <i>bhát</i> <i>Oryza sativa</i> , <i>tur</i> <i>Cajanus indicus</i> , <i>sáva</i> <i>Panicum miliaceum</i> , <i>kodra</i> or <i>barti</i> <i>Paspalum scrobiculatum</i> , <i>udid</i> <i>Phaseolus mungo</i> , <i>vari</i> <i>Panicum miliare</i> , and <i>kharsáni</i> <i>Verbesina sativa</i> .
SURGÁNA.	
Trade.	Roads, passable for beasts of burden, run from Hátgad in the Násik sub-division of Báglán to Balsár in Surat. There is a cart track from Surgána to Bándsa. The only traffic is in timber.
History.	The ancestors of the Surgána deshmukh appear to have been Kolis who lived in the fastnesses round Hátgad. During Muhammadan rule a nominal allegiance was claimed from them, and they were entrusted with the charge of preventing the wild Bhils and Kolis of the Dángs passing above the Sahyádris, of rendering military service when required, and of keeping open the roads that ran through their territory. The fort of Hátgad, eight miles east of Surgána, was once of great importance; and one of its gateways was placed in permanent charge of the chief. Afterwards the chief, having shown considerable activity and loyalty, was entrusted with the charge of the line of the Sahyádris from Rávla to Shribhuvan. Several villages in Surgána were granted to him in reward for his service and for the support of his irregular troops. Some time after, the head of the family represented to the Government that his want of a title lessened his influence in the Dángs and the country round. He was thereupon given the title of deshmukh with leave to seal in all matters connected with the Dángs and the Surgána frontier. Under Marátha rule, as the deshmukh refused to pay any revenue, his country along with the Dángs was included in rebel land, <i>bandi mulak</i> . But as Surgána lay on one of the high roads between the Deccan and Surat, great efforts were made to conciliate the chief. He was allowed to collect the revenue of Government villages in Surgána, and, when he chose, to pay it to a Marátha officer at Hátgad. ¹ The Surgána deshmukh continued independent until 1818, when the British Government led an expedition against Malhárji to punish him for an attack made on a party stationed at Surgána. In 1819 Malhárji was seized and hanged, and his cousin Bhikáji who had helped Government against Malhárji, was recognised as the head of the estate and vested with the chief authority. Malhárji's mother, who after her son's death lived at Vani in the Násik district, stirred up her brother-in-law Piláji who raised a disturbance and murdered Bhikáji. In 1820 a force was sent against Piláji, who, for a time, sought refuge in Peint, but was seized, and with five of his accomplices hanged. Yashvant-ráo, son of Bhikáji, then a lad of ten years, was recognised as the representative of the chief branch and appointed to manage the state through a diwán chosen by Government. But the younger branch refused to acknowledge Yashvantráo, and separating from him continued in a state of bitter enmity. In 1842, the disputes between

¹ In the Peshwa's old records Surgána is entered as a division, *taraf*, of Hátgad, and the *jághir* villages as *taraf* Surgána.

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the two branches rose so high that Government had to interfere. An inquiry showed that Morárráv the head of the younger branch was to blame. He was for some time placed under surveillance, but in 1843, on furnishing security for his future good conduct, he was allowed to return to his estate. In 1854, Yashvantráo died and was succeeded by his cousin Raviráv. The question as to which was the senior branch was again raised. It was decided in favour of Raviráv who was given the chief power, while Morárráv the head of the younger branch was to carry on the state affairs in concert with Raviráv, and enjoy an equal share in the state revenue. Raviráv was succeeded by his son Shankarráv, the present deshmukh.

On Morárráv's death his branch was represented by his son Bháskarráv. He was weak-headed and easily led astray by his advisers, who induced him to defy the authority of his cousin. In 1873, he died leaving three sons under the guardianship of his widow Sálubái.

In 1877, in consequence of the deshmukh's highhandedness, a serious quarrel took place between him and the guardian widow Sálubái. The diwán, who was unable to manage things properly, was for a time removed, and the dispute was peacefully settled. The present (1879) deshmukh, Shankarráv, a Koli by caste and thirty years old, manages his own affairs, with the help of his diwán, who acts under the orders and instructions of the Khándesh Political Agent. He lives at Surgána where are the court treasury and prison; while Sálubái, his cousin's widow, lives at a village two miles distant. Three of her sons are being taught in the vernacular school at Dhulia. The deshmukh does not pay tribute either to the British Government or to any other state. The chief's title is a misnomer and is granted by courtesy only, the family really being hereditary deshmukhs of the Hátgad division of Báglán in Násik.¹ They do not hold a patent allowing adoption, and in matters of succession, follow the rule of primogeniture.

The land revenue of the state is raised on the plough, *autbandi*, system, two bullocks representing one plough. As there are no carts, every bullock whose neck shows marks of wear is considered a plough bullock and is assessed accordingly. No account is taken of the amount of land tilled by each plough or of the nature of the crop raised. In each village not more than one-fourth or one-fifth of the whole population pay rent.

Civil disputes and petty offences are, according to custom, settled by the deshmukh with the help of the diwán. Criminal charges are tried without any regular procedure or fixed rules, and offenders punished by fine or whipping. Serious cases are referred to the Political Agent. The one school in the place is often closed for want of pupils.

There is no dispensary. The prevailing diseases are ague, fever, spleen, small-pox, and colic. The people object to vaccination, believing that small-pox is a scourge sent by their deity.

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SURGÁNA.
History.

Land.

Justice.

Instruction.

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¹ Mr. Bell's Letter 364 of 15th July 1844 to Townsend.

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